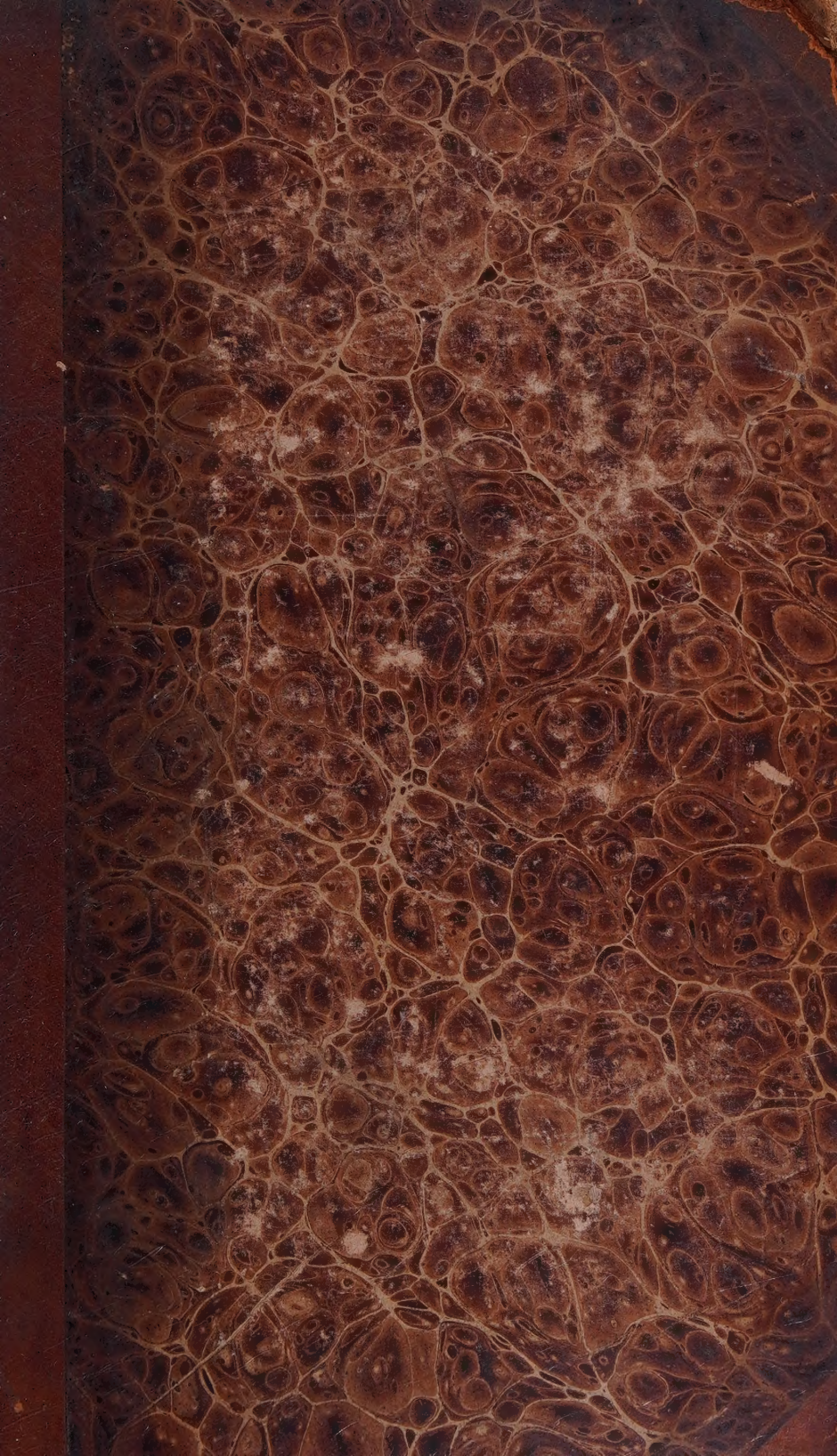






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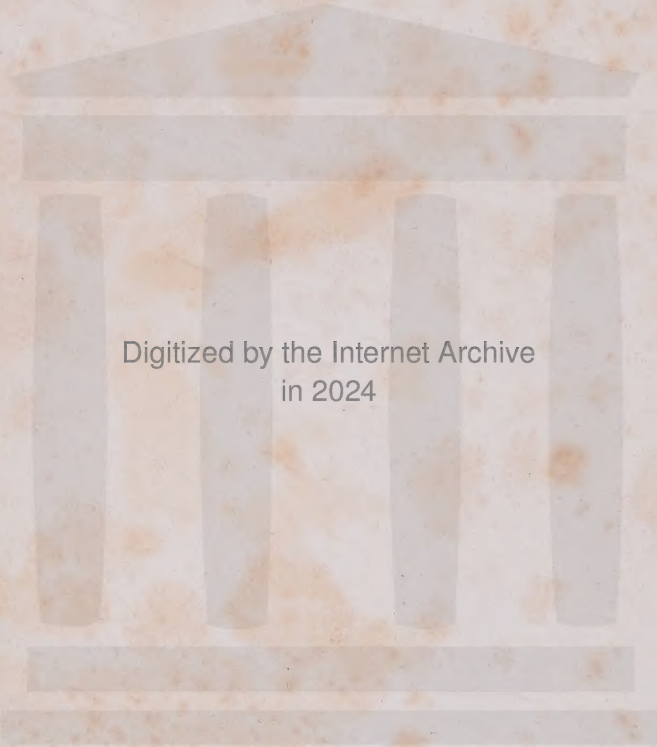
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THE

CHRISTIAN SPECTATOR,

CONDUCTED

BY AN ASSOCIATION OF GENTLEMEN.

FOR THE YEAR

1824.

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VOLUME VI.
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NEW-HAVEN:

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THE
CHRISTIAN SPECTATOR.

No. 1.]

JANUARY 1, 1824.

[VOL. VI.]

Religious Communications.

For the Christian Spectator.

History of the Connecticut Missionary Society.

Origin, design, and plan, of this Society.—THE energetic and enterprising spirit which sustained the first colonists of this country through all their severe trials, has to this day continued to characterize their descendants. The adventurous sons of New-England have imprinted their foot-steps on almost every corner of the earth, as they went with the design of bearing the flag of commerce, or the holier purpose of unfurling the banner of the cross. Soon after the termination of the Revolutionary War, this spirit led many of the inhabitants of Connecticut to emigrate to the North and West, more particularly into the States of Vermont and New-York. These States were then almost an entire wilderness, and uninhabited by civilized beings. Tracts of country which then contained only a few pious people, are now inhabited by a population of more than two millions. Most of the first emigrants were in low circumstances; but with the hope of improving their condition, they left the homes and institutions of their fathers, and mingled with the yearly increasing tide of emigration which was rolling and emptying its burden into the wilderness. After arriving at their place of destination, it was often a long time before they could erect comfortable dwellings; and they saw no period in prospect, when they could hope for schools, for Sabbaths, and Pastors. Many of

these people were pious; most, if not all, had been religiously educated. They were now far from their friends and from christian society, and were exposed to all the trials and temptations incident to their situation. They hailed not the dawning of the Sabbath as they were wont to do when they enjoyed it with those who kept “holy time.” The stillness of the forest was never broken by the “church-going bell.” The pious mother, as she taught her little prattlers the names of God and the Sabbath, had no sanctuary to which she could lead them—no baptismal font, in which she could dedicate them to her Saviour. She could only baptize them with her tears, and kneeling with them, suffer the wild winds to bear her sighs to heaven, that God would send them the bread of life.

In this situation, individuals and neighborhoods made applications to their former Pastors, stating their growing necessities, and beseeching them in the most earnest manner, to visit them in their solitary condition, and preach to them the glad tidings of salvation. These entreaties were frequently repeated, were loud and urgent. Scarcely a breeze came from the wilderness without being loaded with them. What could be done? Could these ministers close their ears and harden their hearts against such appeals? They came from those who were their brothers;—for the pious Pilgrims who founded the American church on the rock at Plymouth were the fathers of all. They were not strangers—they had

grown up together with themselves, they had been neighbours, friends, and parishioners, with whom they had often taken "sweet counsel, and gone to the house of God in company." Many of them they had baptized and called them their spiritual children. They were now compelled to see them growing up in ignorance and immorality; to see them scattered in the wilderness without a shepherd to protect them from the wolves; and their hearts yearned in compassion. Hence, these ministers left their own flocks, while they went to seek those who were formerly under their care. These visits were occasional; were very thankfully received, and were apparently very useful. In consequence of similar applications, the several associations of the State, sent out one or more of their ministers, whose pulpits were supplied during their absence by their neighbouring brethren. In the year 1788, the General Association of ministers of Connecticut took up the subject, and recommended the several associations to send out ministers as far as they had power. But as they had no funds, and as the calls for labour at home and abroad were fast increasing, comparatively little was accomplished. In 1792, the General Association petitioned the Legislature of the State for an annual contribution for three years, to be applied to missionary purposes. This petition was granted, and the first contribution was taken up in May following. From that time to the present, the new settlements have never been destitute of missionaries from the State of Connecticut. In the year 1798, the General Association resolved itself into "*the Missionary Society of Connecticut*." This was only taking a name; for the Society had existed in fact, since 1792. The Society was incorporated by the Legislature in 1802, before which body the trustees annually present an account of their receipts and expenditures. The business of the So-

ciety is managed by twelve trustees, of whom six are civilians, and six clergymen, all of whom are annually elected by the Society. The Treasurer is made responsible for his trust by heavy bonds. Thus this Society was brought into existence by the urgent wants of the early emigrants; its object is "to christianize the Heathen in North-America, and to support and promote christian knowledge in the New Settlements; its plan is one of great simplicity. What have been its effects, is yet to appear.

Difficulties encountered by the Society.

It will be recollected that this Society is the oldest of its kind in our country. At the time it was formed, and for many years afterwards the subject of missions was new, and but little understood. Though the trustees have ever been men of sound, discriminating judgment, yet, confined as they were at home, and with but little experience in the business, it could not be expected that their early operations would be marked with that efficiency, with which they are at the present time. The judgment necessary to select proper missionaries, the requisite knowledge of the exact condition and wants of those to whom they were to be sent, could only be acquired as they advanced. The difficulties in the way of obtaining good missionaries were many, in the early stages of their operations. Few of those who were appointed, could accept the office of a missionary on account of the many inconveniences of leaving their own parishes; and if they did accept, many delays occurred before they could get into the field of labour. The funds too of the Society were at first small, though they have been increasing, as their exigencies demanded.

About the time of the commencement of the operations of this Society, the march of Infidelity was desolating the fairest portions of Europe. Reason became the guide of men: and after trampling on the revelation

of God, she covered the earth with the slain, and wading through the blood of nations, ascended the throne, and ruled the greatest part of the continent. It was a fearful time. Infidelity had almost "put out the sun of Righteousness," and brought back "darkness visible." It was a sweeping storm, whose bursting nearly overwhelmed all that is cheering in this life or the next. As might be expected, a part of the cloud soon spread, and rose over our country, darkening our prospects, and threatening to drown us in the fury of its tempest. We were at this time in a kind of wild exultation, or heyday of liberty, having just thrown off our allegiance to England, and become an independent people. Hence freedom, for a time, was little else than another name for licentiousness. The contagion reached our new settlements in a peculiar manner, and the missionaries were often necessitated to combat Infidelity in her boldest attitudes. Perhaps they encountered more hardened and daring infidelity during the first six years, than during all the remaining period. This was a great obstacle; but it was one from which it would not do to shrink. Our missionaries were generally able, judicious, pious, energetic men, and they finally rebuked avowed impiety from their presence, wherever they came.

The population of our new settlements is composed of emigrants from all parts of New-England, and indeed, from almost all parts of the world. Hence our missionaries have found almost as many opinions and sentiments on the subject of religion, as individuals. They were of many different sects or denominations, and each bigoted and tenacious of his own. They were often jealous lest the object of the missionaries, was to gain proselytes. In Vermont especially, it was often the case, that when a minister arrived, the most skilful or jealous men of the village would assemble and examine him as to his capacity to teach. By watching over

each other, and by practice, they became expert in asking knotty questions; but as the Society commonly sent out none but men of sterling character, they generally yielded him his place, or, as they expressed it, "gave him the great chair," and listened to his instructions. Our missionaries manifested a desire to make christians, and not proselytes; and the different denominations gradually laid aside their peculiar prejudices and heard them gladly.

Another obstacle has been the prevalence of bigoted and ignorant preachers, with whom our new countries have ever abounded. They have often crossed the path of preachers from this Society, and by their cavils and boisterous conduct, have caused them no small trouble. They usually are ignorant, illiterate men, some of whom are scarcely able to read. They commonly substitute rant and noise for the solemnities of the Gospel. They have produced many divisions and disagreements among infant churches; and spent no small quantity of breath in railing against educated ministers, and against doctrines and truths of the import of whose names, they are entirely ignorant. They are "zealous, but not according to knowledge." I do not pretend to deny that uneducated ministers have been in a degree useful in our new settlements. I am only stating facts, without theorizing.

The trustees have often had malicious reports circulated, impeaching sometimes their motives and characters, sometimes those of their missionaries. These have been industriously propagated at home and abroad. But as the Directors have ever been discreet, disinterested, and public in all their measures, the enemies of evangelical religion have found it hard to pass coin so evidently base, and such reports have commonly sunk under the weight of their own sins. All these obstacles have been met and overcome with a patience that does honor to our religion.

Success of the Society.

If this society has not appeared majestic in its march—if it has shone only with the brilliancy of a star of lesser magnitude, its light has been pure, and its rays steady. It has unceasingly illuminated the dark corners of our land, and guided many a wandering pilgrim to the fold of Christ. The Trustees have annually presented an unadorned matter-of-fact statement, which has attracted but little notice from men. But he who died for the church, has constantly watched this silent fountain as it has sent forth its purifying waters, which have been gradually growing broader and deeper, and which have gladdened the desert, and caused the waste places to bud and blossom as the rose. The field of labour has extended from Canada to the Missouri, within which limits, there has been no corner so dark, no shades so gloomy, no neighborhood so degraded, that the missionary has not entered them, bearing in his hand the torch of hope, and pouring the light of immortality into the cabins of ignorance and darkness. The Society has often employed between forty and fifty missionaries in the course of one year. These have usually been ordained ministers who were tried men, and who shrunk from no toil, who were checked by no discouragements. They have generally preached upon an average, as many as five, and often eight times during a week, besides other duties. They have formed new churches,—strengthened those which were feeble and languishing,—assisted in introducing and permanently settling many ministers,—healed jealousies and divisions in churches and societies,—distributed Bibles and other religious books,—established and encouraged schools, visited the sick, the distressed and the dying,—attended funerals,—visited from house to house,—and poured the phial of consolation into every bosom of sorrow which they met. In latter years the preachers employed by

this Society, have been men who were formerly sent out from this state, but who are now pastors of little churches which they have gathered, and to which they statedly preach a part of the time. These men are experienced, are on the spot, and can labor with great efficiency.

In examining the documents of this Society, I cannot arrive at any thing like an accurate estimate of the aggregate of labor performed by their missionaries. In some of their reports, for the sake of brevity, and lest they become uniform, the Trustees mention no particular data by which we can judge of the amount of labor in a given year. In others, they are not; and for want of information themselves, could not be so particular as would seem desirable. For example, they begin one of their reports as follows: "Conciseness has been regarded in the compilation of the following Narrative. On this principle, the number of miles travelled; of families, schools, and sick persons visited; of conferences, councils, church and prayer meetings, and funerals attended; of hopeful converts admitted to christian privileges on a profession of piety; and of sacramental administrations; with those more minute details of missionary duty which every man employed is required to give, in the journals of his labors, will be found to have been omitted."

But, notwithstanding this want of data in making out a general result, I have been able to obtain the following particulars. If I am not sure the several items are arithmetically exact, I shall mention it as I proceed. The number of missionaries employed by the Society since its organization is *one hundred and seventy*. Very many of these men have left their remains in the field of their labors. Some are laid beside the Lakes of the north, some on the banks of the Ohio, and some have found a repose too humble and obscure to be pointed out. They were devoted men, who laboured faithful-

ly for their Master on earth, and we trust their deeds have been acknowledged in heaven. Their graves have often been wet with the tears of gratitude.

It will readily be acknowledged that a missionary, who goes from place to place, unincumbered by any other business besides his employment, can preach much oftener, and perform more duties in a given number of weeks than a settled minister. I have before stated that the missionaries of this Society have averaged at least five sermons a week. Now, although I presume not more than two thirds of the time actually spent has been mentioned, yet I find the names of particular individuals mentioned, who have spent 11,533 weeks on missionary ground; which, at five sermons a week, would amount to 57,665 sermons, besides lectures, conferences, &c. Allowing a settled minister to preach three sermons during a week, I find the above estimate of labor actually mentioned by the documents of the Society, to amount to a total, equalling the labours of one faithful man for 370 years. But could we know all the labours of these missionaries, the last item might probably be doubled without any fear of exaggeration.

It is likewise imposible to state, with precision, how many new churches have been gathered in the wilderness by means of this Society, or how many have been preserved from becoming extinct. I find the names of 135 places mentioned, in which new churches have been formed. Most of these have now a settled minister, either the whole or the greater part of the time. I find also 1,013 individuals who have been admitted to the communion table, and 2,532 baptisms. Probably not half are here enumerated.

The missionaries of this Society have generally travelled on horse back, the only mode in which they could pass through the forests. I know not how great is the extent of ground actually passed over by all these

heralds of salvation: I only know that a *part* of them have travelled 148,788 miles.

For many years past, the Trustees have annually sent out by their missionaries, a considerable quantity of Bibles and religious books, suitable to the condition of the people. These have uniformly been received with the utmost eagerness, and their effects have been visibly happy. The number of books thus distributed, is 45,304.

The number of Bible, Missionary, Education, Moral, and other benevolent Societies, which the missionaries of this Society have been the means of forming in the new settlements, is very considerable. In those regions where twenty five years ago they had no preaching except what was furnished by this Society, there are now missionary Societies of their own, whose influence is extremely felt in this and other countries.

The relation of particular instances of good, effected by the ministers sent out by this Society, would occupy more room than can be devoted to this part of the history. Yet it will not be uninteresting to mention the circumstances which led to the formation of one or two of the churches. They are only particular instances out of hundreds, which might be mentioned. I state these facts as I received them from a missionary of the Society, and although they are not in the printed documents, they are literally correct.

Several years since, a poor but pious man, removed his family from this State, into the northern part of the State of New York. Here he built him a little log cabin in the wilderness, shut out as he supposed from all christian society, and all prospects of usefulness, save in his own domestic circle, where he had erected the family altar on his first arrival. Neighbours gradually began to come around him, though not of a kindred spirit. For a very considerable time, the solitary christian

saw the sabbath dishonoured and profaned, and wickedness rapidly increasing, without any hope of his being able to check the current. His neighbours would spend the sabbath in drinking whiskey at each other's houses, or in tapping their trees and boiling the sap into sugar, or collected in parties, they would go out and hunt. He was alone, and knew no other christian in that region. At length he came to the bold resolution of establishing a meeting at his own house. To accomplish this, after having fasted, and prayed for divine assistance, he informed his neighbours that if they would assemble at his house on the ensuing Sabbath, he 'would read a sermon, and make a prayer.' He next split a tree and hewed it into rough benches. The novelty of the proposal filled the little cottage with attentive hearers. This was the first christian meeting in that region. At the close of it, a second was proposed, and met with a hearty approval. The man continued his meetings, and had hearers from ten and twelve miles. This brought him in contact with two or three other pious men, who like himself had been mourning in secret places, without knowing of each other's existence. They united their hearts and their prayers, and were soon strongly cemented in the work of doing good. Their meetings continued to increase in frequency, and in the number of attendants for a considerable time. Things were in this state, when a missionary from this Society arrived. He was received with tears of joy. He preached and visited as long as he could tarry:—during which time he gathered a church, which though small, was firm and strong in the faith. I have only to add, that this people have now a large church, a good meeting house, and a faithful minister.

At the commencement of the settlement of a flourishing village, (I believe it was Batavia,) in the State of New York, there removed from Connecticut a pious lady. She had

enjoyed all the privileges of the Gospel till she came into the 'new country,' and now mournfully looked back upon the time when she 'sat under the droppings of the sanctuary' of God. She knew no one to whom she could unbosom herself, or with whom she could take sweet counsel. She felt herself to be a stranger and a pilgrim in quest of a better country, but she had no fellow traveller to help and cheer her on the way. While making a visit one afternoon, she met with a lady whom she had not before seen. She providentially mentioned the subject of religion, and feelingly compared her present, with her former privileges. The manner of her speaking was such as to fill the eyes of her new acquaintance with tears; and they immediately knew that they had then found, what they had both so much desired—a christian companion. The first social prayer ever offered in that village was from the united hearts of these two females, as they that evening knelt together in a little thicket. From that time they met as often as once every week for prayer; and they never prayed without praying for the ordinances of the Gospel. After some time they found a third of kindred feeling. The story that there was a praying circle there, was spread, and many who were not professors of religion, earnestly requested to be admitted into the circle, and were received. It was thus that the foundation for a church was laid. A missionary from the Connecticut Society arrives, and a church is immediately gathered. And there are now two meeting houses, two ministers, two considerable churches, and upwards of three thousand inhabitants in that village, where but a few years since, a solitary female was weeping and praying for the ordinances of the Gospel.

The Trustees, at different times, have endeavoured to establish missions among the Indians, according to a part of the articles of their constitution. Their success here has been

but small. This failure arose from almost every thing, except want of faithfulness on their part or that of their missionaries. The fact is, the great secret of civilizing the Indians by sending large families to settle among them, had not then been discovered. Add to this, that the Indians were less friendly to us at that time than at the present, were more strongly opposed to civilization and christianity, and were continually roving from one place to another. Amid all these difficulties it is not surprising that this Society was not successful, or that for several years past, it has pretty much confined its efforts to our own people whose wants are so great. Yet the Indian missions were not without effect; they gave us the knowledge derived from experience, and were in many ways useful.

Funds of the Society.

The funds of this Society have been derived principally from donations from benevolent associations and individuals, and from annual contributions. Since the year 1792, the Legislature of the State has granted the Trustees the permission to solicit public contributions annually for the objects of the Society. The Governor has accordingly issued his proclamation to this effect, and contributions have been received from the congregational churches throughout the state. These have generally been liberal.

For several years a periodical Magazine, entitled the 'Connecticut Evangelical Magazine,' was published at Hartford, the profits of which were generously given to the Society. The work was very respectable, and highly useful, besides giving the Society a very handsome sum, as will be seen by the following schedule of the Receipts and Disbursements of the Society, from its organization in 1798, to the close of the year 1822, a period of twenty four years:—

Receipts.

1. Annual contributions of the Churches,	\$61693 87
2. Contributed in the new settlements,	5796 12
3. Donations to the Society,	15229 72
4. Avails of Connecticut Evang. Mag.	11520 07
5. Avails of Books,	1824 78
6. Interest on the Fund,	32061 28
Total Receipts,	\$127525 84

Disbursements.

1. To Missonaries to new settlements,	\$83959 58
2. For missions to Indians,	2567 86
3. For books for new settlements,	5683 34
4. Salaries of Treasurer, Auditor and Secretary,	3400 00
5. Contingencies, Stationary, Postage and Printing,	2207 64
6. Loss on counterfeit bills, bad debts,	524 04
Total Disbursements,	\$98342 46

By this statement it will be seen that \$22865 71 have been paid for missionary labours over and above the amount of the annual contributions; and that \$29183 38, now remain in the Treasury as a permanent fund. The people in the new countries are doing more and more for themselves. Most of them find it difficult to obtain money, and they have often brought their little donation to the missionary on his departure, and wept that they had no more to give. The salaries of the missionaries are \$416 a year, besides a small outfit when they commence their journies. Out of this sum all their travelling and other expenses are defrayed.

Importance of the Society.

It is one of the highest excellencies of our religion that its spirit is active; that not satisfied with merely giving to those who freely ask, it

goes out after the unwilling subjects of its benevolence, and constrains them to feel their wants. This is precisely the influence of this Society. I would call the attention of the intelligent reader to its importance, by one or two brief considerations.

1. *The present state of our new settlements.*—It may be supposed that during the existence of this Society, we have done as much towards giving our destitute brethren gratuitous instruction as we ought. It is true that much has been done, yet "much land remains to be possessed." The tide of population is rolling farther and further west, the field of labor is daily widening, and the call for active help is becoming increasingly urgent. The dangers which surrounded the inhabitants of those regions are immense. The depravity of our natures, ever impatient under controul, is there without the restraints of public opinion and of a well organized society. They have but few public and moral institutions. The Sabbath, the great pillar of society, is, in many parts, almost unknown. The people are growing up in ignorance of its privileges and duties, and are forming habits of contentment without its ordinances. It has often been noticed, that many, who were moral and respectable before leaving us, have gradually become abandoned and almost heathen in the new country. For the extent of their country they have but comparatively few schools and churches. At the present time, there is not a regularly settled minister in all the territory of Illinois, and only one Presbyterian preacher, and he has lately been sent by this Society. The evil of intemperance in our new settlements is incalculable. It is a pestilence that "walketh in darkness, and wasteth at noon-day." Dram-shops are multiplying, which, like the gates of death, seem to preclude those who enter from the possibility of rescue. Infidelity is making havoc in many

places, trying to extinguish the sun, and "lighting the world with her taper." Nothing but the Gospel in its purity can ever meet these dangers. It is for this, that the cry is raised. It is for want of this, that the harp of many a lonely pilgrim hangs on the willows which bend over the streams of the West. We may tell them we feel for them, and love them; but till we supply them in their feebleness, with the bread of life—

"How vain the words of soothing comfort
flow,
Like the pure moon-beam on the polar
snow—
The silvery light may spread a second
day,
But the cold frost-work will not melt away!"

2. *The prospects of our new settlements.*—When I look at the design and influence of this Society, I remember that the population of our country has doubled in less than thirty years; but when I think of the immeasurable extent of country which lies beyond where civilized man has yet trodden, I see no prospect that this ratio is at present to be diminished. When I think of what these immense wilds are yet to be—what a population is one day to cover all this country,—I cannot but view the present as an auspicious time to put forth exertions which are to tell on the destinies of these settlements throughout eternity. I look upon the present generation in these regions as acting for posterity—for millions yet unborn; as giving an aspect to society which will be permanent; as laying the foundations of moral and religious institutions which are to be imperishable. Such, then, being the field in which the Connecticut Missionary Society has been called to labor, how immensely important is it, that it should continue to be liberally supported, and enabled to act with increasing energy, till the wilderness shall be like Eden, and the desert like the garden of the Lord.

O. ERATO.

A SERMON.

JER. x, 23.—*O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.*

AT no time is it useless, to reflect solemnly on the supremacy of God, and on the dependence and frailty of man. There are epochs however, when we are especially called to such reflection—when it is deemed to be more than commonly serviceable to our souls. Such among others is the period which the readers of this discourse have been permitted to reach, viz. the commencement of a New Year. You have been mercifully carried through the trials and dangers of the past year—the good hand of God has been upon you, in keeping you alive, while many others have been called to their account—and it surely becomes you, at such a season, to think of Him and yourselves in the light above-mentioned. To such reflection does the text especially invite you.

An increase of years must convince reflecting people, more and more, as to the truth of that declaration of the prophet. Each revolution of the seasons brings with it, its comments and its proofs. The images of the dead, and the persons of the living in the changes they have undergone, successively occupying the field of vision, as the year returns, show us most strikingly how sovereign is God, and how helpless is man. Thus experience, as well as the Bible, teaches us that not always, 'is the race to the swift nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill'—that our lives are made up of a series of divine interpositions, and allotments, rather than of the independent and unaided results of human power, or contrivance. Every serious and deeply reflecting man will admit the above. Yea more, the experimental believer, in his conflicts with sin and the world, in his tempo-

ral sufferings, and in the supplies imparted to him through divine grace; will say with the prophet—'O Lord I know that the way of man is not in himself: it is not in man that walketh to direct his steps.'

Jeremiah made this declaration under the influence equally of piety and of affliction. Whatever may be the local application of this language, it does itself *declare*, and the instance in the divine dealings to which it refers, *exemplifies*, a general truth. He follows the sentiment with this request. 'O Lord correct me, but with judgment; not in thine anger, lest thou bring me to nothing'—the text and context shewing, what also is self-evident, that when the way of man is said not to be in himself, and it is not in man that walketh to direct his steps, the same must be in God. His agency is concerned in the conduct and allotments of man. Under the present declaration therefore, will be considered this truth—*God is our Disposer*.

Some explanations, and some instances illustrating or proving this truth, are proposed to be given.

1. It is not intended that God is the disposer of men in every sense in which it is possible to entertain this proposition in the mind—or that there is no sense whatever, in which man can be said to direct his own way. So far as he possesses the powers of a moral agent, his way is in himself. That is to say, so far as he is permitted according to the circumstances in which he is placed, freely to choose between right and wrong—between good and evil, he can direct his own way. It is true indeed, that he may choose injuriously for himself. He may fail in judgment, or in correctness of moral feelings, so that it might be a mercy to him in particular instances, could he exercise no such freedom of choice. Still it is his own choice, however he may determine for himself: and in this acceptance of the terms above used, man is the maker of his own destiny.

2. It is not intended that God is the disposer of man, in the way of severing the connection between the end and the means. In regard to the concerns of this life, there is often an instrumental connection, between the conduct we pursue, and the objects at which we aim. By prudence or foresight, we may be saved from many evils, which would doubtless come upon us, if we refused to exert our prudence or foresight. Thus poverty is often avoided by means of industry, and reproach by means of a correct moral deportment. Thus danger, as to the loss of health or life, may sometimes be effectually guarded against, by using a degree of care. At least, there is such a thing as exposing one's self to sickness and death, in a rash and unjustifiable manner, in which case, events must take their proper course. In general, it is too well known to be disputed, that some persons obtain advantages of a worldly nature by their sagacity and prudence, which others do not, who are less gifted in these respects, or less disposed to exercise their gifts.

In regard to our spiritual concerns also, God's disposition of us is regulated, according to the same general principle. In accomplishing certain ends, he never violates any established connection between them and the means. As mankind are here concerned, he makes the attainment and the end, consequent on the employment and the means: nor will he ever deny to those who conduct themselves as he requires, the object they have in view.—Thus *could* the sinner find it in his heart to pray in a right temper, his prayer would be heard. *Could* he feel disposed to exercise repentance of sin, and faith in Christ, he would be saved. And whenever these are actually his exercises, whatever may have been the influence which produced them, the great end is effectually secured. But

3. God is the disposer of mankind in the sense that their choice or

conduct, whatever it may be, must agree with what he foreknew concerning it, and even intended or purposed that it should be. They are under his controul inasmuch as their choice, and the conduct that flows from it, may on the whole, agree with his mind or will, fulfilling alike *their* desires and *his* pleasure. That the previous certainty of our actions, does not militate against their freedom, might if it were here necessary to enter into this subject, be clearly demonstrated. We may be satisfied on this point, with this summary consideration, should we be permitted to go no further, viz. that a being of boundless perfection, "among the infinite multitude of possible free agents," known by him, could select those who, endowed with certain attributes, and placed in certain situations, while they acted and chose in the most voluntary manner, would fulfil the purposes of his pleasure. That there is room for such a coincidence, among an infinite multitude of agents of this description, no one can deny. To return to our first thought—though man directs his own steps, in the sense in which voluntary action belongs to him; yet in the sense in which such action agrees with the divine mind, or accomplishes the divine pleasure, God is the disposer of man. And as he brought mankind into existence, and placed them in a situation in which they must have some choice or other, and must accomplish his purposes, let that choice be what it may, he is originally, and in the highest sense, their disposer.

4. God is our disposer furthermore in this respect, viz. that there is much deeply affecting us, over which neither our power, knowledge, nor will has any control whatever. Here we lie absolutely at his mercy. There is much of temporal evil, which as before remarked, we may escape by exercising care; but there is much also which we cannot escape, by exercising the *greatest* care. Here the established connection between

the end and the means, we are unable to discern. Death for instance finally overtakes us, notwithstanding all the vigilance we can employ, in order to effect our escape. As to spiritual evil, mankind choose not to avoid it. In reference to any change of moral character, they exercise no control, since their will invariably acts in conformity to the depravity of their hearts. Of themselves sinners do not choose or wish to be religious. In this most important particular, then, it lies altogether in God to decide for them. Their guilt exposes them to a just punishment; but if he has other purposes to answer in relation to any of them, he can easily accomplish these purposes. Man as a creature, is dependant. God can direct him in his state of dependence, and touch, without deranging, those springs of action which himself has made. On this scheme, it is not necessary to suppose that man is merely passive, or is moved like a machine, in what he does. He is active, and *made* to be active, and this in strict conformity to his dependence. His nature is active, and God controls him according to the activity of his nature. In being brought therefore to embrace religion, he acts the part of a moral agent, though in essential dependence on the Almighty arm.

The nature of the truth presented in the text, requires the explanations that have been given, in order properly to limit and fix it, in our own minds. In maintaining the supremacy of God, and the dependence of man, we must not seem to diminish human accountableness. You have duties to perform notwithstanding God's sovereign control of you and your concerns. It is highly necessary that you feel it to be a practical truth. Its important relations therefore, it was proper to know. Your attention is now invited to some instances illustrating or proving it. These will be derived from two principal sources.

1. From *unexpected events* in di-

vine providence, or events in relation to which, we can make no definite calculations. These will clearly shew that God is our disposer.

The want of worldly happiness, is an instance of this kind. In the pursuit of this object, all men without exception, are disappointed. The event, though frequently declared to them, seems after all, to be unexpected. The failure is indeed most signal. Few, in the first place, attain the objects in which they imagine happiness to consist, and next, those that do attain them, find upon experience, that they are as far from happiness as ever. Those objects never impart peace to the immortal mind. They do not satisfy its wishes or expectations. The persons are conscious that the elevation itself to which they are raised, by the acquisition of wealth, or honor, or office, is uncertain. And often is it the fact, that a successful competitor puts to flight their dreams of superiority. On the subject of worldly happiness (and in a state of nature, no man has any higher aim,) all their calculations are overruled by the providence of God. Verily here "the way of man is not in himself."

Contrariety of results from the same or similar efforts, is another instance, showing the sovereignty of God's appointments in regard to man. The same course of action does not always produce the same specific effect. Things often take an entirely different turn from that which was anticipated. In aiming at one object, you sometimes fall on another, which seemed, at first, to have but little relation to the means employed. Columbus in endeavoring to find a western passage to the Indies, becomes the instrument in the hands of God, of discovering a new world. In seeking a certain improvement, you hit upon another, which perhaps is greater than the one you had in view. In purposing to do evil, good of an extraordinary character is sometimes the result. In endeavor-

ing to do good, sometimes evil is unexpectedly the consequence. In attempts to save life, we often seize upon the very means, and instruments, by which we lose it. In attempts to destroy life, there have been instances in which it has been almost miraculously preserved. What would the world have heard of Cowper, the Poet of Christianity, if in the design he once made upon his own life, things had been suffered to take their usual course? In giving a direction to events so contrary to the means or efforts employed, God shews that he is man's disposer.

Changes in ourselves, not thought of or desired at first, are another instance illustrating the truth, that 'the way of man is not in himself.' We are not sure of retaining long, that which now constitutes our seeming moral peculiarity. In preparing ourselves to become certain characters, there is a probability that we shall become others. Our occupations, and professions in life, are often the reverse of what we intended they should be. By degrees, we change from our fixed purpose, and lose our former feelings—dismiss our former ideas of right and wrong, good and evil, truth and falsehood, and what we once could not possibly believe concerning ourselves, we often glory at length in knowing to be the fact. 'Is thy servant a dog,' said Hazael to the prophet, 'that he should do this great thing?' yet Hazael soon found it in his heart to execute the predicted wickedness.

The want of security as to life, is a farther instance in point, emphatically shewing us that God is our disposer. On the continuance of life, we can absolutely make no calculation whatever. Death is sent upon us, when God pleases. The time, manner, and circumstances of it, are all ordered in his providence; and though in its nature, it is the most certain of all events, yet its actual approach is unexpected to most men. It is in this fearful occurrence, that we may perceive incidentally, that

God has the control of the eternal allotments of mankind, since he may select precisely *that* time to remove them out of the world, when his purposes concerning them will be answered. They are called into eternity just when he pleases, whether they are prepared or unprepared. So that sinners who hope, or confidently expect that they have yet sufficient time, in which to make their peace with God, may find that some one Being besides themselves, has fixed the inevitable hour, and that they can be waited for in the calls of mercy, and of the Gospel, no longer. Here 'the way of man is not in himself,' yet he thinks that it is. He acts as if he thought so. Often is he sanguine in his expectations of long life. His plans and schemes extend into remote years. One and another falls before his eyes, and still he feels secure. But he goes on not long in his vain confidence. Suddenly 'his feet stumble on the dark mountains,' and he is seen no more. God thus asserts his prerogative—he shews to survivors that 'it is not in man that walketh to direct his steps.' The righteous endeavor to profit by the divine admonition, while 'the wicked pass on and are punished.' O sinner, at an unexpected hour, when you are in the midst of calculations, and growing cares, and extensive plans of business, and while you forget God, and promise to yourself much time to come, and happiness in prospect—at such an hour, may death be appointed for you.

2. The other source from which we shall derive instances illustrating the truth before us, is *the constituted difference* which exists among mankind, in regard to certain important circumstances, affecting their welfare. The nature of this difference shows that it is an appointment of God. The facts cannot be controverted—the inference is irresistible. 'Who maketh thee to differ,' asks the apostle, 'and what hast thou, that thou didst not receive.

The different mental endowments,

and opportunities for mental improvement among mankind, are an instance illustrative of the truth of our sentiment. Whatever may be thought of the native equality of minds, in a state unconnected with the body, we know that in their actual connection with it, there is a great difference between one man and another. Some have more, others have less talent, as disclosed on the occasions which call it into action. Some have many opportunities, others have few or none, for the cultivation of the measure of talent which they possess. Numbers have their senses more or less impaired, have no time to employ except in providing the means of subsistence, or live in a dark age, or barbarous land. The above is primarily a divine allotment, whatever secondary means are employed to bring it to pass. It is the inspiration of the Almighty which giveth men understanding, and he it is who determineth the bounds of their habitation, in consequence of which their advantages for the acquisition of knowledge, are either extended or limited.

The unequal degree in which they are prospered, as to their plans of living in the present world, is another instance of the kind intended. The desirableness of their situation, in this respect, greatly varies with different men. Some are rich, others are poor. Some live a life of comparative ease; others of toil and drudgery. Some are constitutionally vigorous and healthy, others are feeble and diseased. Some live a long time without experiencing the ravages of death in their families, others before they arrive at old age, have yet survived all their near kindred. There are those, whose situation procures for them a more than common share of the respect and good-will of their fellow-men; there are others whose situation subjects them to continual insult, vexation, and alarm. In these and many other particulars, which it is needless to enumerate, a most marked dissimi-

larity prevails—a dissimilarity which must be finally resolved into the fact of a divine allotment, in each individual case. That such an allotment exists, any one may be convinced who shall attempt to have his external situation, in every respect, according to his wishes. No one, it is presumed, ever set out with such a determination, but that met with a disappointment.

The outward means of grace variously enjoyed by mankind, are another instance, and a solemn one, shewing that God is their disposer. By these means are intended the Bible, divine worship, and christian ordinances in general. The reader hardly need be told how important a bearing they have on our spiritual interests. But important as that bearing is, multitudes in every age, have lived and died in ignorance of the peculiar truths of the Gospel. They have not known that there was a Gospel. Four thousand years rolled away, before Christ appeared on the earth. The little band of God's chosen people, in the East, kept the only divine Revelation. The rest of mankind had no access to it, unless it may have been partially and occasionally. So far therefore they lived and died, without a knowledge of the moral purpose of their being. They had not learned by anticipation, the great sacrifice, which, in after ages, was designed to remove the guilt of sin. Their times were those of deep spiritual darkness and danger. The light of science, indeed, blessed some, and the ardor of enterprise characterized most of the nations of antiquity. They invented numerous arts. They reared magnificent cities. They founded renowned empires. They performed signal heroic exploits. But that perhaps was all. Under an economy so different from ours were they destined to live—an economy not displaying the mingled, softened aspect of divine justice and mercy, but the rigid features of justice alone. More than eighteen hundred years have

elapsed since the birth of Christ, and still the true religion is not the religion of every people, though it is, we trust, by a cheering progress, becoming such. Millions have lived and died as pagan idolaters, while the true light has been shining, and while it has blessed a part of the world with its beams. Such, in the holy sovereignty of God, is the difference put between men. Solemnly true is it that he is their disposer.

The difference existing among mankind as to their personal religious experience, is another and most solemn instance, illustrating the sovereign allotments of Jehovah. Not only are the outward means of grace in the possession of some and not of others; but the *grace itself* is imparted to some and not to others, among those who enjoy the means. Salvation comes to this soul and to that—to this house and to that, while others are passed by. While the offers of mercy are made to all, and God waits to be gracious, and all are naturally disposed to reject them, he exercises his holy prerogative of extending his compassion to whom he will. So says the Scripture, to which we must cheerfully bow. "Wherefore hath he mercy on whom he will have mercy." "Hath not the potter power over the clay, of the same lump, to make one vessel unto honor and another unto dishonor?" That God is your disposer, as has now been illustrated, does not however annihilate the duty you owe to him and to yourselves, in your present situation, whatever that may be. This will be seen, in addition to what has been casually remarked, in some part of the *Application*, which follows.—

1. Every human action has a bearing towards great and solemn results. This truth is necessarily involved in the doctrine which has been considered. If God disposes of mankind, it is with a design, and that design must be worthy of himself. It can relate to nothing less than to their everlasting condition, and through

this, to the interests of the universe at large, and the glory of his name. His disposal of human beings consists in giving to all their actions, this important direction. To so great results do they lead. In this sense, no indifferent, unmeaning transaction ever takes place on earth. In this sense, also, there are no contingent actions or events. 'The uncertainty of any action or event might occasion the ruin of the universe, in the everlasting progress of things. All are therefore calculated beforehand. They are connected in a more than 'golden chain.' A precise object is answered by each and every one of them; and they all go to fill up that perfect plan, which, existing in the eternal mind, was determined in the eternal counsels. Let the reader, then reflect on the solemn and vast relations of his conduct in this world. Every one of your deeds reaches into eternity. Each contributes its part towards forming your condition there. Yea each one is connected with the general interests of the universe: and though the whole plan, in which your actions are included, be good and glorious, it will bring happiness to you, only as you are holy in conduct. Let all therefore that you do, be done in such a connexion—such a consummation.

2. Mankind are bound to commit themselves to God. If it is not in them, in the sense which has been explained to direct their paths, and if God is their disposer, then to him should they commit themselves for guidance. Do not, impatient men, be prevented from performing this, by the difficulty which is supposed to arise from the consideration that God's pleasure will be done, however you may conduct yourselves, whether you comply or not. It is true that his pleasure will be done under either issue: yet you cannot know the purposes of God respecting you; and so far as *you* are concerned, you have but one rule to follow, and that is the rule of your duty—the

command of God. You are to shape your way by what you know, and not by what you are ignorant of. Obey the command of God, and the event will show what was intended to be his disposal of you. It may be that a course of obedience and salvation is determined for you. Prove the possible fact, by obeying God—enjoy it, by accepting his salvation. Neglecting to do this, he will certainly dispose of you to your extreme and eternal regret. As it is only on the plan of voluntary action on the part of mankind, that God *does* dispose of them in any way; so voluntarily, freely commit your ways to him.

3. It may be no worse for us, that God orders our circumstances, especially our *spiritual* circumstances, than it would be, if this concern were committed into our own hands. Nay, in the proper idea of the divine sovereignty, it must be much better in every respect. As we are to exist in the future state, which is a state of rewards or punishments, our eternal condition will be decided, in *some* way. Now we need to be less alarmed in view of the fact, that our allotments in this respect, are with God, than if they were altogether with ourselves. It is certainly to be preferred, that they should be left to the wisest and best Being in the universe, rather than to ourselves, who, whatever might be our *speculative* choice, would all be in danger, from our depraved dispositions, of *practically* choosing the wrong way, and of eternally ruining ourselves. Nor let it be said, in view of the fact that God thus decides our spiritual state, and in excuse for inactivity, that if we are to be saved, we *shall* be saved, and if we are to be lost, we *shall* be lost, whatever by us may be done, or left undone. This language, as has often been shown by ministers of the Gospel, may with as much propriety, (though there is no propriety at all in it,) be said on any other plan. Even if you could suppose, that God had no disposal of you, as to your

eternal state, it is true either that you will be saved, or not be saved. By no power in the universe can this condition of things be altered. One or the other event is before you. And you might as consistently say the above on this supposition, and run the risk of neglecting your duty, as to say it on the plan that God is the disposer of your eternal interests, and to say it in excuse for the same neglect, and in view of the same tremendous hazard. This fearful interest is in the best hands in the universe. So good men think and feel, and so wicked men would, if they were willing that God should reign.

Lastly, we are under great obligations to God, on account of the way in which he has led us hitherto. If any of our readers should be constrained to say, that they have not yet been made partakers of the grace of the gospel, they must own also, that they have not been consigned to misery. The almighty arm has kept them from sinking into the fiery billows. And is this O sinner no mercy, no kind ordering of your ways? Is it no ground of obligation to a sovereign God, who might justly have given you over to punishment, had he so pleased? They, on the other hand, who can truly speak of the gracious dealings of God with their souls, will feel that they have an unspeakable cause of gratitude,—that their obligations to him, can be measured only by the miseries they have escaped, and the happiness to which they are called.

By all, a sense of indebtedness should be felt, especially at this time. He has kept you alive through the past year. He has disposed of you better than you could have disposed of yourselves. What kindness, and patience has he not extended towards you! How has he fed, and clothed, and sheltered, and comforted, and relieved you! From what dangers, seen and unseen has he not protected you! How free and constant have been his interpositions!

The result as to the continuance of your lives, could not have been told a year ago ; and had all your power and sagacity been put in requisition, it could not have been commanded in yourselves. Had God so ordered, you would have been numbered among those who, during the past year, have gone down to the dead. In viewing the past, therefore, you are bound to acknowledge with gratitude, the hand which has directed your course.

In anticipating the future, the truth which has been considered, cannot but force itself on your minds, and lead you to feel the necessity of confiding in God. Who among you can absolutely command the blessings of Providence !—What one is capable of directing his way in safety the present year ! What one is sure of reaching the close of it ! Whether you shall or not, is a concern that lies only in the bosom of God. Probably a number of our readers may be called away by death during the present year. In view of this event, let every one make the needful preparation, by yielding himself cheerfully to the divine disposal.

For the Christian Spectator.

Lay Presbyters, No. IV.

That “destructive superstition” which Tacitus had pronounced almost repressed by the Neronian persecution, surviving also the edicts of his successors, obtained some respite in the last part of the thirty years of the second century, the period assigned to this number. The philosophic Pliny had expressed a sentiment, too prevalent in all the second century,—that Christianity was a crime fit to be expiated by death. Entitled to no legal toleration, though sometimes screened by the ignorance or caprice of a Gallo, the profession could be avowed only at the hazard of life. The only possible motive to accept or exercise an office in the church, under such circumstances, must have been duty, not dignity ; conscience,

not interest. Paul had saved his life, by claiming to teach the Athenians the knowledge of their own God. Many, with more success than Socrates, taught, bearing no office among Christians, a philosophy deemed to have originated among barbarians. An appetite for saving knowledge values offices, as means subordinate to a higher end, the acquisition of truth. Every Christian applauds Justin, receiving, in the habit of a philosopher, the crown of martyrdom.

Tatian was his disciple, *ακροῦντος hearer*, says Irenæus, who charges him with apostacy (a) after the death of his patron. “An oration to the Greeks,” is the only surviving production of Tatian. Written with elegance and point, and not far distant from orthodoxy, it pleases, but contains nothing that bears upon the present inquiry. He calls himself, in a philosophic sense, a *preacher of the truth*, *κηρυκτα της αληθειας* (p. 64) certainly neither as Noah nor Paul, of whom the same expression is used. After representing himself born among the Assyrians, and educated among the Greeks, he again says, that *he preached*, *κηρύττω*, professing to *know* God and his works. The good sense of the “Oration” is justly commended by Clement of Alexandria, and by Origen. Justin was a philosopher, not a presbyter ; yet he taught ; and Tatian, a *hearer* of Justin, preached, but as a layman. If laymen did at this period preach without censure, (b) it is not probable that there were presbyters restricted from a privilege so common.

Large fragments of a letter, purporting to have been written by the churches of Vienne, and Lyons, in Gaul, have been preserved by Eusebius and Nicephorus. It describes some most affecting scenes of sufferings, in the persecution which took place, it is said, in the 17th year of Mark Antonine, A. D. 177. There has been nothing found in the letter

(a) Iren. lib. i. Ch. 30. 31.—*ἀποστάς της εκκλησίας*.

(b) Tertullian's complaint was afterwards.

concerning our subject, except the mention of the offices of two of the martyrs. The first is of Sanctus, who is styled a deacon from Vienne, *διακονος απο Βιεννης*: the other of the venerable Pothinus, who died in his ninetieth year, in prison, from the abuse he received at his trial. He is said in the letter, according to Eusebius, to have been "*intrusted with the ministry of the episcopate in Lyons*," *ὁ τὴν διακονίαν τῆς ἐπίσκοπης ἐν λυγδυνῶν πεπιστευμένος*. Nicephorus has given the same portion of the letter, with more simplicity in these words; "*Pothinus, a minister of the church at Lyons*,"—*Ποθηνος δὲ ὁ διακονος τῆς λυγδυνῶν ἐκκλησίας*." If Nicephorus wrote from the letter itself, the last is the truth; or if he compiled from Eusebius, his was probably still the original reading both of Eusebius, and the letter; and the term *διακονος* may have been subsequently changed into *διακονίαν*, and *ἐπίσκοπος* inserted. We have shown in a former number, that Eusebius was unfaithful in his quotations of ancient writings. That Pothinus was the *προσβύτης*, or *presiding* presbyter, and consequently a bishop of the church at Lyons, is very possible. (c.) The church appears to have been small, and the cause of truth an object of hatred, and contempt, in that region; it is therefore, improbable that a diversity in orders, which as yet existed no where else, should have originated there. Also Irenæus, who was a presbyter in the same place, will presently be found to have known no difference between presbyter and bishop. As there appears in this letter no order, above that of presbyter, which hitherto always had the oversight, so we find no lay presbyters.

(c) Mons. Blondel (Apol. p. 23-32.) has proved, that it was nine years after Irenæus had been placed in the chair, *προβύτης*, of Pothinus, a bishop and martyr, at Lyons, where he was represented in a letter written by that church to Eleutherius, as their *brother* and a *presbyter of the church*, *ὡς πρεσβύτερον ἐκκλησίας*.—Euseb. Lib. v. C. 4.

Melito of Sardis wrote about A. D. 182, several works, the titles of which Eusebius has preserved; with a fragment of his Apology for what he calls the *new philosophy*, and an important catalogue of the books of the Old Testament. But there remains nothing from him on our subject.

Athenagoras is a writer, who also falls within our present period. The proofs in support of his apology for Christians, and of his discourse on the resurrection are few, and modern; yet no one can read the book, and doubt its genuineness. The apology, being directed to Marcus Aurelius and Commodus sufficiently determines its own date. Written to idolaters, its arguments are as they should be, chiefly drawn from reason. This writer styles himself an Athenian (d) and a philosopher, and the apology speaks itself the work of a Christian, and well suited to its period. His arguments, in the discourse concerning the resurrection, are worthy of attention even in the present day. Of church officers, we have been able to find no mention in either of his productions.

The tract of Hermias, called the "*Irrisio Geatium*," or "*Διασυγμος*," which is more properly the *discordance* of philosophers, is of uncertain time, but very ancient; and is probably the genuine, though unsupported, production of a christian. The various opinions of the nature of the soul, the chief good and our future condition, are well contrasted and with great effect. It terminates abruptly, but not before it has well established the position, with which it commenced, that "*The wisdom of this world is foolishness with God*." It touches not our subject.

There are three small books, written by Theophilus of Antioch to his friend Autolycus, an idolator. The writer had been himself a heathen,

(d) Phillip Sidetes (apud Dodwell p. 489,) says that he studied the Scriptures on purpose to confute them, but became convinced of their truth.

and appears to have had much Greek learning. The first is a general defence of the nature and perfections of the true God, of his work of creation, and of the resurrection. The second is against idolatry, and the different opinions of philosophers; and compares the cosmogony of the poets with that of Moses. He speaks of the "Trinity (Τριάδος) of God, "and of the Logos, and of wisdom." He says it was the Logos, who appeared in Paradise; and though he describes him as an effect, yet represents him as being at the first *in God*. In the third, after vindicating christians from aspersions, he compares the profane with the Scriptural chronology. There is no claim of an ecclesiastical office by the writer, nor even the mention of any in either of the books. They bear all the marks of genuineness. His death has been placed at periods somewhat different, but the weight of probability seems to determine it to about the year of Christ 182, which is but two years later, than the death of Marcus Aurelius, expressed in the end of his third book, as the last period of his chronological calculation.

Irenæus was a Greek of Asia Minor, for he remembered there to have seen, when a youth, the venerable Polycarp. He spent his advanced life in Gaul, at Lyons: That he was a Presbyter, we learn from his own church. That he received any other ordination, or held any other office, there is no competent proof, nor have we found any evidence of such occurrence in his day. That he was a "disciple of Polycarp" and was "raised to the *episcopal* chair" upon the death of Pothinus, ought neither to be assumed, nor granted without evidence brought from the second century. That he died a martyr, has been often said, but gratuitously, because inserted too lately. His death may be placed with sufficient correctness, after many vain efforts at precision on the point, about the commencement of the third century. He wrote five

books against the wild opinions of Valentinus, and other Gnostics. Of these a Latin version censured by different writers as feverish, faulty, and barbarous; and some Greek fragments, in Eusebius, Epiphanius, John Damascenus and Nicephorus, together with some portions of letters, yet remain. The moral endowments of this father were much greater than his intellectual. Under all disadvantages, the facts, so far as given from his own observation, are worthy of belief.

In a fragment of an epistle written to Florinus on the subject of the errors of Valentinus, and preserved by Eusebius, he says; "These doctrines, they who were presbyters before us, *οἱ πρὸ ἡμῶν πρεσβύτεροι*, and who were the followers of the apostles, never delivered unto thee. If that blessed, and apostolic Presbyter Polycarp, had heard any such thing, &c. he would have said", &c. In the fragment of a letter to Victor at Rome, who had attempted to cause the Asiatic churches, on account of a diversity in the observance of Easter, to be excommunicated, Irenæus possessing equal authority and more prudence says, "those presbyters who, before Soter presided over that church which you now govern, *οἱ τῆς Σωτήρος πρεσβύτεροι*, *οἱ προδιδαντες της εκκλησίας ἡς νυν ἀφῆγη* &c. I speak of Anicetus, and Pius and Hyginus with Telerphorus and Sixtus, they neither observed it themselves, nor did they require those who were under them. Those who were presbyters before you, who did not observe the custom of the Asiatic churches, *οἱ μὴ τηροῦντες οἱ πρὸ σου πρεσβύτεροι* sent the eucharist to those from other churches, who did observe it. Neither did Polycarp persuade Anicetus to observe it, who alleged that he ought to maintain the custom of the Presbyters, who had gone before him, *την συνήθειαν τῶν πρὸ αὐτοῦ πρεσβυτέρων*".

By these letters it is clear that Polycarp, and the predecessors of Victor, who are in modern times in the

catalogue of popes, were presbyters; and consequently other christian churches could have had no higher officers than the *πρεσβύτεροι πρεσβύτεροι*, *presiding presbyters*. To these were attributed the continuance of the succession from the apostles. To them resort was had for the tradition of the custom in relation to Easter. That these presbyters were bishops, no one will deny; they were consequently not laymen. The Papal predecessor, neither possessed infallibility, nor even superiority over Irenæus, who in this letter written in presence of his brethren, *ἀδελφών*, in Gaul, thus arraigned his conduct. The term *presbyter*, so often repeated in these letters, may be taken sometimes appellatively, but then the persons so denominated have received no official designation. Its connexion also with the epithet, *πρεσβύτεροι*, *presiding*, the expression *ἀποστολικὸς πρεσβύτερος*, and the uncertainty of such descriptions, as, "*those who were old men before you*" show the official sense to have been at least sometimes designed. If the correptions intended in these letters, should be assigned as a reason for the omission of titles yet justice and truth required, that their offices in the church should have been fairly recognized, had different orders of preachers then existed.

Speaking of the unwillingness of the heretics to be bound, either by the scriptures or by the traditions of the churches, he says: (lib. iii. c. 2, s. 2.) "When we appeal to that tradition which is from the Apostles, and is preserved in the churches, through the successions of the presbyters, *per successiones presbyterorum*, they oppose traditions, saying; that they are wiser, not only than the presbyters, but even than the Apostles." That by presbyters here, are meant officers, seems conclusively established by their successions. These were necessarily described by the successive *primi*, or *πρεσβύτεροι*. In the next chapter he observes; "It is ea-

sy for all who wish to see the truth, to behold in every church the traditional doctrines of the Apostles announced in all the world, and we can enumerate those, who by the Apostles were ordained, *instituti sunt*, bishops, *episcopi*, in the churches, and the successors, (of successions,) of them, even to ourselves; who taught no such thing; nor did they know, what is doted about by these. For if the Apostles had known hidden mysteries, which they were teaching to higher proficient in secret, and without the knowledge of the rest, they would especially have delivered them to those, to whom they committed the churches. For they earnestly desired, that they should be perfect in all things, and irreprehensible, whom they were leaving as successors, delivering up their own place of government, *sum ipsorum locum magisterii tradentes*." The very same traditions and successions, here referred to bishops, were in the next preceding chapter predicated expressly of presbyters. If therefore the passage, in this chapter, be taken alone, as it has sometimes been, and accounted "the testimony of Irenæus," it will, though true in the sense of the writer, speak what he never intended; at least, it will do so in the eyes of those, who understand the term bishop in their own modern acceptation. Those therefore whom later times have elevated into diocesan bishops, were, in the days of Irenæus, bishops only as they were presbyters. When enumerated in successions, because presiding presbyters in particular churches, they must have been ordained in the same manner, as other presbyters; since there is no evidence that there was as yet any but one ordination of elders. To represent the *magisterium*, which was given to officers, indifferently called presbyters and bishops, as an authority given to bishops over presbyters, is to adopt a conclusion without premises. To say that the *succession and mastership* affirmed

by Irenæus of bishops, who were presbyters, are a proof, that bishops in the modern sense, were intended by him, is the *petitio principii*, or weakness of *begging the question*.

The frequent mention, made by this writer, of the uninterrupted successions in several of the principal churches, does not appear to have proceeded from his respect to the dignity, or even to the importance of such presidential authority in the respective particular churches, but from the certainty which he supposed to have been hereby attached to the traditional doctrines, which he opposed to the heretics, against whom he wrote. The gift to Linus of the *public work of the episcopate*, or oversight, “*ἐπισκοπῆς λειτουργία*,”(e) being understood of the individual church at Rome, “*ἐκκλησία*,” expresses care and labor, not worldly honor. So Clement, who succeeded Linus, and Polycarp, mentioned under the same circumstances in this chapter thought. That Irenæus intended no superiority above presbyters is also clear; because he afterwards assigns the episcopate, in so many words, to presbyters. “It is proper,” says he, “to obey those presbyters, *eis presbyteris*, who are in the church, “*his*,” *these*, who have succession from the Apostles, as we have shown; who with the succession of the episcopate, *qui cum episcopatus successione*, have received the sure gift of the truth, according to the will of the father.”(f) “*Presbyters*,” it has been objected, may mean here, old men. But he contrasts *those presbyters*, with the heretical preachers, and speaks of them as *being in the church*, and having *succession from the Apostles*, and with the succession of the episcopate, as having received the *gift of the truth*; that is, those sound doctrines, which are taught in the original churches. On all which accounts, they were to be obeyed,

rather than the heretics, who had none of these things. “Such presbyters, *πρεσβυτέρους*,” he says in another place, “the church nourishes, concerning whom also the prophet says, ‘I will give your princes, *ἀρχοντας*, in peace, and bishops, *ἐπισκοπούς*, in righteousness.’”(g) The prophecy which he here introduces, in support of presbyters, expresses bishops. The succession from the apostles, which he sometimes affirms of bishops,(h) he also applied to presbyters: repeatedly thus discovering, that he accounted presbyters to be bishops, and bishops presbyters. When Irenæus therefore makes presbyters the successors of the apostles, and ascribes the episcopacy to presbyters, he may be considered a very positive, as well as competent witness to establish, that there were no preachers, after the apostles and evangelists, of an order higher than that of presbyters, nor any presbyters of an inferior grade.

In another place he speaks of *bishops*, as of *those to whom the apostles delivered the churches*, “*episcopi quibus Apostoli tradiderunt ecclesias*,” and says that “the church every where preaches the truth.”(i) In the next paragraph he observes, that “They who leave (*relinquent*) the preaching of the church, *præconium ecclesiæ*, accuse, arguunt the holy presbyters of ignorance.” The presbyters named in this passage are spoken of as the only preachers then in the church, as having had succession from the apostles, as being the bishops to whom the church was committed, and evidently the highest officers, at that period existing in the church. The writer is speaking of his own day, and in the present tense, and therefore excludes the fond conceit of those, who imagine that Irenæus used the terms bishop and presbyter promiscuously, only of those, who lived before his day. It

(e) Lib. iii. C. 3. S. 2, 3.

(f) Lib. iv. C. 26. S. 2.

(g) Lib. iv. C. 26. S. 5.

(h) Lib. iv. C. 33.

(i) Lib. v. 20.

is plain that one preaching office only existed in this age. He mentions no preaching officer of his day either superior or inferior to a presbyter, and no class among presbyters who were not preachers. Neither do the works which remain of Irenæus, nor any other genuine writing in or before his time, appear to contain a solitary proof of any distinction in the office of presbyter.

One passage only have we found in Irenæus to present a semblance of variance with the promiscuous use of presbyter and bishop. "The bishops and presbyters who were from Ephesus, and other neighbouring cities, being convened at Miletus, because he," Paul, "was hastening to spend Pentecost at Jerusalem," &c. (k) In the history of "the Acts of the Apostles," the bishops only of a single "flock," or church are addressed, unless we suppose them placed over the whole christian church. Consequently, they who are on that occasion called presbyters, are the same persons whom Paul denominates bishops. If the original of this inconsistent passage should ever emerge from darkness, and no article should follow the *καὶ* before *πρεσβυτέρων*, the identical persons were at the same time bishops and presbyters. This hearsay evidence, for a version is no more, of a distinction in the only preaching office, appears in a faulty, barbarous and miserable translation, the original of which, at the place, has been lost. It not only stands alone, and is at va-

riance with every book and testimony before it, but it is diametrically opposed to all the numerous representations of Irenæus himself upon the same subject. And after all, if the distinction had been expressed by him, and had been true, it could have furnished not even the idea of a lay presbyter.

That this passage in the translation falsely represents the mind of Irenæus, plainly appears, when he afterwards expressly affirms the office of presbyter to be the highest in the church. (l) "They who have also been accredited as presbyters by many, but serve their own pleasures and have no fear of God, in their hearts, who treat others reproachfully and are puffed up with the loftiness of the principal seat, *et principalis concessionis* (m) *tumore elati sunt*, and do evil in secret, and say no one sees us, shall be condemned by the Word." This language plainly represents, that the presbyterial office was the highest in the church. If the *πρεσβυτέρους* *presidents* of churches are here intended, which is probable, because he speaks of such in the persons of Soter, Victor and others, in the present catalogue of popes, yet they are in this place expressly called presbyters. The testimony of Irenæus is therefore upon the whole decisive, that in his day, the office of presbyters was one and undivided, and the brightest in the christian church; and consequently that no presbyters were laymen.

J. P. W.

Miscellaneous.

For the Christian Spectator.

The Reign of David—No. IV.

Having in a previous essay made some observations respecting the character of David as a poet, this subject leads me to speak of

(k) Lib. III. C. 14.

The Literati who flourished during his reign.

I. The Poëts.

David stood at the head of the poets of this age, both as to the num-

(l) Lib. IV 26.

(m) "principalis loco, primogradu, sibi ab ecclesia concesso." *Annotator.*

ber, and popularity of his poems. This example and patronage drew around him a number of authors, and Jerusalem became the Athens of Asia. Several of these poets were men of fine genius, and in some respects surpassed the monarch. None of them however appear to have had that confidence in their own powers, which would ensure them popularity if they departed from the example of their King. His fame was so extensive, that all chose to imitate him both as to subject and manner, and taking him for their example, they made all their poems subservient to religion. None of them attempted to revive the taste of the Hebrews for heroic songs, notwithstanding the numerous victories of the King, furnished subjects admirably adapted to this species of poetry. So powerful was the influence of David, that they all preferred successful imitations to originality. Among the poets who shed a lustre on the literature of this age, the most celebrated was

Asaph.—This author was a distinguished musician as well as poet. He was the descendant of Gershon, the son of Levi, I Chron. vi, 39—43. He stood at the head of the musicians whom David separated for public worship. Into his hands David delivered the song which he composed on the removal of the ark, and when the two hundred and eighty-eight singers were divided into twenty-four classes, Asaph stood at the head. He is always placed before his brethren Heman and Jeduthun, and was probably equalled by no musician of that age unless by David. He was as distinguished for his poetic as for his musical talents, and among all the poets of this age, the monarch alone surpassed him. His fame continued long after his decease, and at a subsequent period he is the only poet of this reign who was placed by the side of David. In II Chron. xxix, 30, Hezekiah and the Princes commanded the Levites to sing praises unto the Lord, *in the*

words of David and Asaph the Seer. In the days of Josiah, the singers were arranged according to the command of *Asaph*, and after the second return from Babylon under Nehemiah, they were arranged in the same manner as *in the days of David and Asaph of old.* From I Chron. ix, 15, it appears that he belonged to the tribe of Levi, and in the 15th chap. 17 verse he is called the son of Berachiah. He was the ancestor of Jehaziel the son of Zechariah, who prophesied in the days of Jehosaphat King of Judah, II Chron. xx, 14, and also of Joah who was recorded in the age of Hezekiah. He survived David, and retained his place as a musician in the time of Solomon, but probably died some time during his reign, 2 Chron. 5, 12. There are twelve psalms attributed to him, the 50th, the 73d to 83d inclusive.

Some of these were written by an Asaph who lived long after this period, or there is some mistake in the title, as appears from the contents. The 74th which is attributed to him was evidently composed about the time Jerusalem was taken. In the 6th & 7th verses it is said, *the enemy have cast fire into thy Sanctuary, they have defiled the dwelling places of thy name.* The 76th was probably written after the age of Solomon, as Judah and Israel are both referred to as a writer would speak of them subsequently to the revolt of the ten tribes under Jeroboam. It is possible that as Judah was the prominent tribe, this may be nothing but a parallelistic mode of expression. The 79th was composed after the destruction of Jerusalem by Nebuchadnezzar, as the desolations accompanying that event, are minutely described in the three verses of that psalm.

The 50th was undoubtedly composed by him. This psalm represents God as descending from Heaven to examine his people, and observe whether they had kept his law. At his approach, the poet drawing his imagery from the tempests

which so often raged in Palestine, arrays him in all the sublimity of the storm, surrounding him with a *raging whirlwind*, while the *lightning devoureth before him*. He speaks, and the Heavens, and all the nations of the earth, assemble to hear the decision which he shall pass upon them. This poem consists of three parts, first the introduction, secondly the address of God to his people, and lastly to those who refused to be instructed. The poet, as Samuel had previously done in his address to Saul, exhibits the insufficiency of sacrifices as an atonement for sin, and shows that those of praise and thanksgiving are alone acceptable to him. This hymn, in its introduction and machinery, is almost unequalled for sublimity. Were his other poems equal to this, he would not be surpassed even by Isaiah.

The 76th is a song of victory, composed after some signal defeat of the enemy, but at what time it is impossible to conjecture. If we suppose it to have been written by Asaph the cotemporary of David, it may refer to the conquest of Jerusalem in the beginning of David's reign. (vid. 4th verse.) In unison with the poets who preceded him, he ascribes the victory to God. This approaches as near to the Heroic songs as any composed during this age, but is much inferior to them in beauty and sublimity.

The 77th psalm in the 16th verse, speaks of the sons of Jacob and Joseph, but from this expression I see no reason to conclude that it was written after the revolt of the ten tribes. It was evidently composed under the influence of deep distress. The poet has thrown more feeling into this psalm than into any of his other poems. A slight perusal of his poems will convince every reader, that for deep tenderness of feeling, he is greatly inferior to the royal poet. His life was undoubtedly more serene, less agitated by fear and joy. He never had been exiled from all that he held dear, hunted as an out-

law, and compelled to wander among the deserts of Palestine, without any resting place for the sole of his foot. There is some beauty in this poem, and the last five verses are replete with sublimity, but not of so elevated a character as the exordium of the 50th.

The 78th is an Idillium, in which the poet celebrates the wonderful works of God as exhibited to their ancestors while in Egypt, the wilderness, and after they conquered the promised land. It is very similar in subject, and manner of handling it, to the 105th and 106th psalms, which I suppose to have been written by David. There is, however, no imitation, unless in the manner in which he relates the miraculous works of God. I cannot conclude from the expression, *he chose not Ephraim*, that it was written after the time of Solomon as some suppose, for this may refer merely to the fact, that David was chosen by God as their king from the tribe of Judah, and not from the tribe of Ephraim.

The 80th is a dramatic poem, divided into four parts, each ending with a chorus. In the 9th verse he introduces an allegory, in which he represents the children of Israel under the image of a vine. God is represented as eradicating the nations who formerly inhabited Palestine, that it might have room to grow. The prosperity and increase of the nation is beautifully exhibited under the luxuriance of this vine, which is represented as sending out its boughs from the Mediterranean to the Euphrates. In the 17th verse, the distress which the Israelites suffered from their enemies, is presented under the image of a wild beast devouring it, and treading it under his feet. In the next verse he apostrophises from his subject, to introduce the chorus, in which he beseeches God to save this vine from destruction, and again introduces it in the 4th part, as entirely consumed. As this utter destruction is represented as taking

place after the conquests of David in which he extended his empire to the Euphrates, I am inclined to believe that it was composed by a second Asaph, or that it is from the pen of some other poet. It may possibly refer to the tribes on the east of Jordan, which in the reign of Saul extended their conquests to the Euphrates, I. Chron. v, 9, 10, and the subsequent destruction, to the defeat of Saul at mount Gilboa, though the desolations to which the poet alludes in the expression, *it is burnt with fire, it is cut down*, appear too great for that event.

The 81st Psalm is an hymn to the Deity, composed for religious worship, as the instruments with which it was to be accompanied, are mentioned. It was either written for some one of the great festivals, or else at the feast of Trumpets, as Lowth and other critics conjecture. (Levit. 23, 24.) The latter part of the hymn assumes the form of an Idillium, in which the law respecting this feast, and several events which happened in the desert are introduced. It concludes with a reference to the promises of God, which, but for their rebellion against him, he would have performed.

The 83d Psalm, the last which I shall examine of this author, was probably composed at the time when the Syrians, Moabites and others, entered into a league against David. (2 Sam. 8.) There is one difficulty connected with this opinion, viz. Tyre being allied with them. The king of Tyre, as far as we can form an opinion from the history of this period, was in alliance with the Hebrews, and continued so during the reign of Solomon. From this we should infer that it was not written by Asaph the musician. As however, there appears to have been no subsequent period when so many of the surrounding nations were leagued against Israel, I feel inclined to believe that it was written by Asaph, explaining the difficulty by the supposition that this may have been

overlooked by the historian while relating the more prominent events of his reign. In conclusion, I will dwell for a moment on

The character of Asaph as a Poet.—He is more didactic than David, and usually more concise in his language: his feelings were naturally much less ardent, and his life less replete with the extremes of suffering and joy. Of course his poems would exhibit less passion. His imagination was fine, when enkindled by the greatness of the subject. Usually he throws a subject into a didactic form, when the idea, in the mind of David, would have been highly embellished by an ever active imagination. In no one of his poems, but the 50th Psalm, does he ever rise to an elevation equal to that of the royal poet, while in tenderness and strength of feeling, he is generally his inferior.

II. *The Sons of Korah.**

Who these poets were, Sacred History does not inform us. Shallum,

* In our version, the titles to these Psalms are translated, *for the sons of Korah*. The translators evidently supposed that the sons of Korah were the musicians. These poems were composed for them to sing, or to adapt to music. To this opinion, I cannot assent, for the following reasons:—

1. We have no account of their being enrolled among the musicians of this, or any subsequent period. Had they been distinguished in this art, as we must believe from the number and beauty of the poems assigned to them, (if we admit this supposition,) their names would have been registered by the author of the book of Chronicles, in the particular enumeration he made of the singers of David's bands.

2. The γ prefixed to them, is the same preposition that is prefixed to the titles of the Psalms of David and Asaph. If we translate it, a Psalm *for* the sons of Korah, we must, for the same reason, render it, a Psalm *for* David, *for* Asaph, *for* Ethan, &c.; if a Psalm *of* David, we must read, a Psalm *of* the sons of Korah, &c.

3. We are informed in II. Chron. xxix, 30, that Asaph wrote Psalms of Praise, which in the reign of Hezekiah were collected and placed with those of David. These the king and the princes commanded the Levites to commit, and sing in honor of the Deity. From this passage it

a Levite, descendant of Korah, is mentioned in I. Chron. 9. 19, as being with his brethren of the house of his father, keepers of the gates of the tabernacle. (vid. 22d verse.) In Numbers 26th, 11th, we are informed that the children of Korah died not. As the Korah who perished with Dathan and Abiram, was a Levite, and as Shallum and his brethren were Levites, it is not improbable that they were descendants of that Korah who rebelled against Moses. The following psalms are attributed to the sons of Korah; the 42nd to the 49th inclusive, the 34th and 85th, 87th and 88th, making eleven, if we suppose the 42nd and 43d one psalm. This psalm I have already examined, and have notwithstanding the title, attributed it to David as it appears to me to bear internal evidence of having come from his pen.

The 44th psalm is divided into two parts. The first contains a recapitulation of the wonders God wrought for their ancestors, and the second, a picture of the desolations and disgrace to which they were subjected by their enemies, who triumphed over them. I cannot conjecture in what period of David's reign, this poem was penned, or to what event it refers, as he never marched but to victory. It may have been com-

is certain, that some of the psalms which are attributed to Asaph, were written by him. Now the title of these poems is the same with those attributed to the Korahites; viz. a Psalm *to, for, of* Asaph, and a Psalm *to, for, of* the Sons of Korah. If, then, we admit, as we are compelled to do, from the passage just quoted, that Asaph was one of the authors of the national poems of the Hebrews, we must grant, that the sons of Korah were poets, and the authors of several hymns in the book of Psalms.

The style of these poems differs very materially from those of David, Asaph, or the anonymous authors of the Psalms. The force of this argument will be admitted by every one who reads them in the Hebrew. In our translation they exhibit a complexion peculiar to themselves, and although approaching nearer to David, than to any of the other poets, yet they even here, have a character of their own, though much less strongly marked than in the original.

posed in a subsequent reign, and the event being unknown, at the time the songs of the Hebrews, were collected, the person who arranged them may have attributed it to them. If the psalms were collected into a National Book of poems, in the reign of Hezekiah or Ezra, (vid. 2 Chron. 29, 30,) time enough had elapsed for the occasion of this hymn being forgotten. As it resembles the poem of the Korahites in respect to its style and animation, they may have from this resemblance, given it its present title.

The 45th psalm which is attributed to them, is rendered, a Song of loves, or perhaps more correctly by Gesenius, a lovely song. This I presume was added to the title after it was composed by the author, as it would come with much more propriety from the compiler of the book of songs, or the person who copied the manuscript, than from him. This splendid ode has by many critics been attributed to Solomon, and is supposed to have been an Epithalamium written on his marriage with the Egyptian princess. To this opinion I cannot assent, as the subject appears to me to exhibit very clearly, that the poet had in his eye a greater personage than Solomon. It contains in my view a most magnificent description of the progress of Messiah's kingdom, as seen by the poet through the eye of prophecy. It is true that there are a few allusions which will apply to Solomon, but not more to him, than to many who have lived at a period subsequent to two reigns. My reasons for applying it to Christ are the following. Not to dwell on the expression thou art fairer than the children of men, an expression which any poet in complimenting a king would use without hesitation, and which might be equally applicable to any monarch who succeeded him, I would observe,

First. This king is represented as a distinguished warrior, to whom the appellation, Gibbor is assigned.

Nothing can be farther from Solomon than this. The title, *Gibbor* or *Mighty*, is the same which was conferred by David, on those of his warriors, who were greatly distinguished for their prowess. It was a title of great honour, and one which to a Hebrew living in the warlike reign of David, was considered of so much importance, that the historians of that period, have assigned a considerable space in their histories, to the exploits of the *Gibborim*. To such a title Solomon had not a single claim, as his reign was not only a reign of uninterrupted peace, but not a single action is related in his life, either before or subsequently to his assuming the sceptre, which may be considered *heroic*. The poet addresses him as preparing for battle, in the sublime language, *Gird on thy sword O Mighty!* and as *הורך והרך* immediately follow, they doubtless refer to his armour, which excepting the sword, was not girded but carried in the hand. It would then read *thine armour splendid and glorious*. Having arrayed him for battle, he calls upon him to ride on to the victory which his right hand shall obtain over his enemies. To no one of the Kings of Judah or Israel does this apply with less propriety, than to Solomon, and how any person who ever read the psalm in the original, should have referred it to him, is to me inexplicable. Being thus arrayed for battle, the poet describes this warlike king as triumphing over his enemies, all of whom fell beneath his mighty arm.

Secondly.—A greater difficulty arises in the two next verses, and one which it is impossible to explain, if we refer it to Solomon. The contest terminates in the 6th verse. In the 7th the poet addresses the king as seated on his throne, which is established for ever and ever. He does not address him *O! king*, but, *O! God, Elohim*. The author of the book of Hebrews, quoting this psalm, refers this expressly to

Christ. But unto the Son, *he*, that is, *God saith Thy throne O! God is for ever and ever &c.* As this is evidently a continuation of the former part of the psalm, and not an episode; the *Elohim* in this verse must be the king who is introduced in the beginning of the poem. In the next verse this king is said to love righteousness, and to hate wickedness. However much Solomon may be said to have loved צדק justice as a judge, it can hardly be said that he hated wickedness, as is evident from the splendid harem which he kept, notwithstanding the command of God, Deut. 17. 17, where the king is forbidden to multiply wives to himself. His bowing down to worship, and his burning incense before Ashtoreth, or the Moon, notwithstanding the impurity connected with the worship of this deity, and Milcom the deity of the Ammorites, before whose image a fire was continually burning to consume the victims offered to it, as well as his other idolatries, prove pretty conclusively that his claim to the character of one who hated wickedness, cannot be very easily substantiated.

The poet then proceeds to describe the splendour of the king's dress, as he is about to be united to the bride, and around him he throws all those objects which were so much admired by the oriental monarchs. In the 11th verse he introduces the bride, who is told to forget all her own people, or those objects in which she formerly delighted. This may refer to the Jewish church, which is represented by Ezekiel, Chap. 16th, under the image of a marriage with God. Having forsaken his worship, and broken the marriage covenant, in mingling with the idolatrous nations around them, God cast it off, but afterwards promised to establish his covenant, and receive it into favour. Or it may refer to the church at large when, redeemed by the blood of Christ, it becomes the bride, the Lamb's wife, as represented by John in the apoca-

lyse. The description of the bride is very beautiful, when taken in connexion with the eastern imagery which adorns this splendid poem. The form of this poem is prophetic, and although less definite than some of the prophetic hymns of David, it greatly surpasses them in sublimity and the beauty of its imagery.

The 46th and 48th are songs of thanksgiving, which if composed during the age of David, probably refer to the degree which the kings north of Palestine entered into in the Nesibean war. They bear some resemblance to the heroic songs of an earlier age, but are much inferior to them in the overflowing joy of the poet, though much more animated than the poems of this class written by David.

The 47th is a very animated hymn to the Deity, composed either after success had crowned the arms of the Israelites, or at the celebration of the removal of the ark to Mount Zion.

The 49th is an exhibition of the folly of setting our affections on wealth, as they cannot rescue the possessor from the snares of death. It bears a striking resemblance as to language, to some parts of the argument of the unbeliever in the book of Ecclesiastes. Compare the 11th, 13th, 18th, and 21st verses, with Ecclesiastes ii. 15th, 16th,—iii. 19th.

The 84th psalm is elegiac as to its form, and was penned when the author was exiled from the courts of Jehovah. It is replete with the same deep tone of feeling, which characterizes the 42d psalm, which was evidently written under the same circumstances. If it belongs to the Korahites, it was probably composed during the rebellion of Absalom, the author accompanying the king in his flight from Jerusalem. It is so similar to the psalm just mentioned, that I cannot but believe it to be written by the same author. In no psalm is the pleasure resulting from worshipping God in his Sanctuary, exhibited with so much

tenderness of feeling; and nothing can be more beautiful, than the allusion to the sparrow and swallow, which were permitted to build their nests in the altars. In this place of security, they might rear their young, unmolested by the rude hand of violence, while he is exiled from the house of God, and not permitted to return and worship him in his courts. The proximity of these birds to the places where God was supposed to dwell, brings to the mind of the poet, his long separation from the worship of God, when overwhelmed with the pleasure of spending even one day in the courts of God, he says he had rather take the humblest station in his service than to enjoy the prosperity of the wicked.

The 88th was written after the return from Babylon, as appears from the two first verses, perhaps by one of the descendants of Korah, who may have returned with Ezra or Nehemiah. The 87th appears to be a song in praise of Jerusalem, and the honour which was conferred on an individual who could claim it as his birth place,—a distinction much greater than to have been born in any of the cities of the heathen, because God had chosen it for his dwelling place, and it was the city which he loved.

The songs of the sons of Korah, if the 42d and 84th were composed by them, are more replete with tenderness and beauty, than even those of David. The authors appear to have possessed more native delicacy, than the royal poet, and from several of these hymns, I should infer that they were exposed to all the extremes of suffering and joy, that mark the life of David. Their imaginations are usually more active, and their style more free from restraint. They are equally susceptible of intense joy, and exhibited a confidence in God, which elevates them above fear in the greatest distress. Their hymns to the Deity are written under the influence of stronger emotions; yielding them-

selves up to the sublimity of the subject, their thoughts succeed each other with an animation more sparkling, and with a rapidity which is unequalled by any of the poets of this age. None of these hymns in sublimity equal several of David's, excepting the 45th, which is not surpassed by the loftiest conceptions of the Muse of David. If David was not the author of the 42d, his hymns are inferior to those of the Korahites in poetic beauty.

The 88th psalm is attributed to *Heman*,* the Ezrahite who was a son of Joel, a descendant of Kohath, the son of Levi. He was a distinguished musician in the age of David, and one of the three choristers. He was placed with Asaph and Jeduthun at the head of the band which David organized, 1 Chron. vi. 33, 38. He performed on musical instruments at the removal of the ark, and afterwards was appointed to prophecy with harps, with psalteries, and with cymbals. He was greatly renowned for his wisdom, the fame of which continued long after his decease. So great was his wisdom, that he is placed near to Solomon, of whom it is said that he was wiser than all men; than Ethan and Heman &c. (1 Kings iv, 31.) There is but one of his poems remaining. Whether he was one of the Korahites as we might infer from the title, or whether the words, *the sons of Korah*, were afterwards added to it, is left for us to conjecture. This poem was evidently written under the influence of deep distress, and exhibits a tenderness of feeling, approaching to the psalms of David. Like David he appears to have been forsaken by all his friends, and left to meet adversity alone, while death was drawing nigh to seize his prey. The form of the poem is elegiac, and it exhibits a heart overburdened with sorrow. At what time it was written cannot be deter-

mined. From the *Ezrahite* being attached to his name, it is possible that it was written by a second Heman, who flourished at a subsequent period. It is supposed by Eichhorn to have been composed as late as the reign of Hezekiah, to whose prayer it bears a striking resemblance. (vid. Isaiah iii, 8, 9.) The 102d psalm is of the same deep tone of feeling, and in the first part resembles the song of that monarch, when delivered from the prison of the grave.

The 89th is attributed to *Ethan* the Ezrahite. Who this poet was, cannot be determined with certainty. In 1. Chron. xv, 17, Ethan the son of Kushaiah is mentioned, and in the 17th verse he is placed with Asaph and Heman, the chief choristers of David's musicians. At the removal of the Ark, he performed on cymbals of brass. As Jeduthun was not at this time one of the principal choristers, but was appointed at a subsequent period, it is possible that Ethan was one of the three distinguished musicians at this time, and afterwards being deceased, Jeduthun was appointed in his place. This conjecture is rendered probable, as Ethan is not mentioned among the Singers, at the time when David divided the Levites into 24 bands. If this poem was written by Ethan the contemporary of David, it is impossible to determine the time when it was penned. I am inclined to believe that it was composed at a period subsequent to his reign, as the poet in the first division of the psalms, dwells on the promises God had made to David, that if his seed should obey him, he would establish his throne forever, but if they should forsake him, he would punish their transgressions. In the second part he describes the disgrace and misery which result from defeat, which cannot refer to David. In the 45th verse he speaks of his throne being cast down to the ground. This cannot refer to the capture of his wives and children, and those of his faithful soldiers by the Amalekites just

* Most of the arguments adduced to prove that the psalms attributed to the sons of Korah were written by them, are equally applicable to Heman and Ethan.

before the death of Saul, as God at that time, had not promised to establish his throne forever, (2 Sam. vii, 12,) nor to the wars with the king of Nesibis and his allies, for although he may have been alarmed at this formidable league, still in that war, victory was his constant companion. This psalm is divided into two parts, the first ending with the 38th verse, and the second, sub-divided into three parts. Some critics have supposed it to have been written by Hezekiah, when he was near the grave, and without any son to inherit his throne. There is nothing in this psalm which will warrant this supposition, unless the 45th verse, where the allusion is so remote, that I cannot receive this opinion with confidence. This psalm exhibits deep feeling, but much less intense than Hezekiah's song, or the poems of David, composed while in exile from Jerusalem.

Whether the anonymous psalms were written during this reign, and who were the authors, it is very difficult to determine. Some of them were certainly composed after the captivity. The LXX attribute several of them to David. Whether they bore his name in their titles in the manuscripts they consulted, or whether there is some mistake in copying them, cannot be ascertained. As an examination of these poems would occupy much time, I will dispense with it and proceed.

II. To the Historians of this reign.

Of this class of writers, more existed during this age, than at any subsequent period of their history. The names of but three are preserved in the annals of the Israelites, although five historians described the victories of David. In 1 Chron. xxix, 29, we are informed that the acts of David the king, first and last, are written in the book of *Samuel the Seer*. The first part of the life of the King, and probably most of the events of Saul's reign, were penned by Samuel the Prophet. As he died before the battle on Mount Gil-

boa, it is impossible that he should have written more than the first twenty-four chapters of the first book. Who continued this history after his decease, we are not informed, but it is not improbable, that he may have committed it to some one of his pupils in the Prophetic school, who wrote the latter part of the first, and the whole of the second book. This historian probably died, before David, as he terminates his book with an account of the pestilence, which happened a considerable time before the death of the king. This he would not have done, had he survived him, but would have carried his narrative through the whole of David's life, and not have left it for the historian of the 1st book of kings to relate. From the manner in which the 2nd book of Samuel terminates, it is evident that David was living when this history was brought to a conclusion. From this it appears, that the life of David as presented to us in the history of the Hebrews, was penned by three historians, who succeeded each other, viz. Samuel the Prophet, the author of the latter part of the first, and the whole of the second book of Samuel, and the historian of Solomon's reign. Besides these there were two other historians who flourished during this period. Their names are preserved, though their works have perished.

1. *God the Seer*.—In 1 Chron. xxix, 29, we are informed that the events of this reign were narrated by this prophet. Of his life we know but little, as he is introduced but once during the time of David, when he reproved the king for taking the census. He is called David's Seer, and may have been appointed a successor to Samuel, and have taken charge of the school of the prophets after the death of Samuel. He assisted David in organizing the musicians, and gave directions concerning their mode of performance. These regulations were preserved and highly valued in the reign of Hezekiah; 2 Chron. xxix, 25. This history was

preserved long after his death, and if we suppose Ezra to have compiled the books of Chronicles, after the return from Babylon, (1 Chron. xxix, 29) it was probably lost during the wars which desolated Palestine between this period and the capture of Jerusalem by Titus.

2. *Nathan the Prophet.*—This writer also wrote a minute history of the reign of David. He was probably educated in the school of Samuel, after whose death he appears to have been the most distinguished prophet in Israel, having many divine revelations. God revealed himself to him, first when David contemplated the erection of a house for the worship of Jehovah; again when David had injured and murdered Uriah, and again at the birth of Solomon. He survived David, and was instrumental in crushing the rebellion of Adonijah, and of establishing Solomon on his throne. He was probably very young when he reprov'd David for his adultery with Bathsheba, as he not only survived him, but also Solomon, who lived forty years after the death of David. At this period he still enjoyed vigor of mind enough to compose a history of the brilliant reign of Solomon, whose acts, first and last, were related, II. Chron. ix, 29. As it is mentioned by the compiler of the book of Chronicles, it must have been in existence when that book was written. It probably perished subsequently to the return from Babylon. Could the histories of Gad and Nathan be recovered, they would undoubtedly shed much light on the literature of this period.

The Levites, from the leisure afforded them, and from the fact that they received their support from their brethren, enjoyed advantages for making attainments in knowledge, much superior to the other tribes. They were the professional men of the nation. They were employed first as *physicians*,* secondly

* When the Israelites were attacked with a disease on the skin, they were re-

as *geologists*, thirdly as *scribes*, who copied the law, fourthly as *judges*, Deut. xxi, 5. David appointed 6090 Levites to officiate as judges when he raised the judiciary. The Levites under Moses, and probably under David, decided upon many questions of difficulty. Fifthly as *musicians*. From this tribe David selected all his bands of singers, as well as his choristers. From the employments which I have specified, it will be seen, that the influence which they exerted must have been greater than that of any other tribe. This was greatly increased by the fact, that from this tribe, viz. from the family of Aaron all the priests were chosen, not excepting the High Priest. When we remember that they were the Literati of the nation, and that they filled all those stations which are occupied by professional men in other countries, we must conclude that although they were not more than a twentieth part of the nation, a tithe of the produce of the land, and the perquisites which they enjoyed was not more than an adequate remuneration for their services. This is a much smaller proportion, than the professional men in this country and in Europe receive at the present time.

As the Levites lived, in a great measure, secluded from their brethren in the cities belonging to them, the remaining tribes were probably very ignorant. As there were no schools at that time, and as manuscripts were very expensive, we have reason to conclude that few of them could write, or perhaps even read. This we should infer from the fact, that Joab, the nephew of David and the commander in chief of the army besieging Rabbah, sent

required to go and shew themselves to the priest, who was to decide whether it was leprosy or not. In Leviticus xiii, we have a very particular account of the manner in which the priest formed an opinion respecting this disease. Whether in diseases that were less malignant they were consulted, Sacred History does not inform us.

a verbal message of the death of Uriah to the king, instead of writing to him.

III. Religion.

During the reign of David, and for a long time after his decease, there were no houses of public worship, where the Israelites could meet and receive instruction from week to week, and in this manner be enabled to form their system of faith. There was but one place of public worship, and that was Jerusalem, where the nation were required to assemble three times a year, at the great festivals. Most of the time they remained in the metropolis, they were employed in commerce and in festivities. The opportunity here presented for religious worship was so limited, that they made but little progress in theological science. There were no regular teachers of religion who expounded from week to week, the Mosaic Law. The Levites it is true, formed a large body of learned men, and the descendants of Aaron composed the priesthood, but with the exception of those who officiated at Jerusalem, they appear to have resided in the forty-eight cities which Joshua allotted to them. Thus insulated, they must have exerted but little influence on the morals of the Hebrews.

As only a small number of copies of the Law existed, and as the expense of copying it must have been great, few of the Israelites if they had been disposed, would have been able to procure it, and fewer still to read and understand it. It is true that Moses commanded the Priests once in seven years, to read the law to the people at the solemnity of the year of release, the feast of tabernacles. (Deut. xxxi, 10, 11.) The knowledge which they would acquire in thus hearing it read once in seven years, or three or four times after they were old enough to understand it, must have been very imperfect. Parents were required to teach children the decalogue, and to bind it for a sign upon their hands, and

for frontlets between their eyes, and to write it on the posts of their houses, and on their gates, that future generations might not depart from the worship of the true God. They were also required to teach their children the song which Moses composed just before his death, that it might be a witness against them if they forsook Jehovah. The influence of these precepts must have been very auspicious on the religious character of the Hebrews, as long as they complied with this command of their Lawgiver. From these they were enabled to learn merely the elements of religion, and notwithstanding repeated revelations were made through the medium of the prophets, they often sunk into the grossest wickedness. The heroic songs, which were probably sung in every cottage of Israel, may have kept alive for a long period, a knowledge of the miracles which God wrought for their forefathers, but the great popularity of these poems, united with the blessings, which they enjoyed when they obeyed God, and the chastisement inflicted upon them when they departed from his commands, did not prevent them from relapsing into idolatry.

Such was the state of religion among the Hebrews when David ascended the throne. He doubtless exerted great influence on the religious character of his countrymen. He was the idol of the nation, and whatever he did, met with the approbation of his subjects. He always acknowledged the hand of God in his victories, and delighted to dwell on his loving kindness and tender mercy. At the removal of the ark, he assembled all Israel to listen to a public acknowledgment of his great goodness, in a song of praise which he composed for the occasion. He availed himself of the subsequent events of his life, in which God had been merciful to him, to acknowledge his obligations to his great Benefactor. In seasons of distress he called upon God as his only refuge, and

when guilty of sin, he poured forth his soul in confessions of his guilt, and in strong cries for mercy. To make these songs popular, and in this manner to extend the influence of true religion, he organized a magnificent band of musicians, who performed morning and evening in the courts of the Lord. By establishing his court at Jerusalem, he soon drew around him all the officers of government, which gave that city such an importance, that in a short time it became the great metropolis of Palestine. The splendour of the city, the removal of the ark to Zion, the brilliancy of his court, and the fact that the most important causes were tried there, attracted Israelites from every part of the Holy Land to this metropolis. Here in the courts of the Lord, they listened to those songs of praise which had been composed expressly for religious worship. At the three great festivals, David undoubtedly endeavoured by his example, to direct the minds of his subjects to religion. The poems which he composed exhibited a devotion much more spiritual, than those which were written before this period. At these festivals, these hymns of praise were sung, and here the Hebrews beheld their king bending the knee before their great Deliverer. In consequence of the popularity of David, ~~of the book of Psalms~~ ^{of the Psalms} these poems were extensively committed to memory and being sung in all social meetings exerted a great influence in refining the rough minds of the Hebrews. The long wars which existed during the days of Joshua and the Judges were carried on in Palestine. The cruelties which were perpetrated in these contests, familiarized the Israelites to suffering, and they soon became fierce and destitute of compassion. The wars of this reign were principally at a distance from the Holy Land and the tumult of battle and the ferocity mutually exhibited by the Israelites and their enemies, were known to the na-

tion only by rumour. By not being familiarized with scenes of cruelty, they lost that spirit of revenge which had previously existed. All these causes uniting, gradually rendered them more mild in their dispositions, and before the end of this reign, a comparative refinement of manners was visible in the Holy Land. By this refinement, the Israelites were prepared to relish the songs of their sovereign, and it is not improbable, that at the conclusion of this age, the minds of the Hebrews were in some measure elevated above the ceremonial worship of their ancestors, to more pure and exalted views of the Deity.

CRITO.

To the Editor of the Christian Spectator.

Proclamations of the Continental Congress.

HAVING occasion to look over some volumes of the journals of that illustrious and virtuous body of men, the Continental Congress, I was highly gratified with their Proclamations, appointing days of public Fasts and of Thanksgiving. The deep and fervent spirit of piety exhibited in them is pleasing, but I was particularly gratified to notice their full and unequivocal recognition of the scripture doctrine of the mediation of our Saviour Jesus Christ. In point of composition, they are worthy of the authors of the celebrated state papers of 1775—6.

The first proclamation of which I send you an extract, was issued in March 1776. It appointed a day of humiliation, fasting, and prayer. The second was issued in November 1777, and appointed a day of thanksgiving for the victory over Gen. Burgoyne. The third was dated March 1782, and recommended a day of fasting.

C.

March 1776.

“In times of impending calamity

and distress; when the liberties of America are imminently endangered by the secret machinations and open assaults of an insidious and vindictive administration, it becomes the indispensable duty of these hitherto free and happy colonies, with true penitence of heart, and the most reverent devotion, publicly to acknowledge the overruling providence of God, to confess and deplore our offences against him, to supplicate his interposition for averting the threatened danger, and prospering our strenuous efforts in the cause of freedom, virtue, and posterity. The Congress therefore considering the warlike preparations of the British Ministry to subvert our invaluable rights and privileges, and to reduce us, by fire and sword, by the savages of the wilderness, and by our own domestics, to the most abject and ignominious bondage; desirous at the same time to have people of all ranks and degrees duly impressed with a solemn sense of *God's superintending providence*, and of their duty devoutly to rely, in all their lawful enterprises, on his aid and direction, do earnestly recommend that Friday, the 7th day of May next, be observed by the said Colonies as a day of humiliation, fasting and prayer, that we may with united hearts, confess and bewail our manifold sins and transgressions, and by a sincere repentance and amendment of life, appease his righteous displeasure, and *through the merits and mediation of Jesus Christ*, obtain his pardon and forgiveness: humbly imploring his assistance to frustrate the cruel designs of our unnatural enemies, and by inclining their hearts to justice and benevolence, prevent the further effusion of kindred blood; but if continuing deaf to the voice of reason and humanity, and inflexibly bent on desolation and war, they constrain us to repel their hostile invasions by open resistance, that it may please the God of Hosts, the Lord of armies, to animate our officers and soldiers with invincible fortitude, to guard and protect them in

the day of battle, and to crown the continental arms, by sea and land, with victory and success: earnestly beseeching him to bless our civil rulers and representatives of the people in their several assemblies and conventions, to preserve and strengthen their union, to inspire them with an ardent, disinterested love of their country, to give wisdom and stability to their counsels, and to direct them to the most efficacious measures for reestablishing the rights of America on the most honorable and permanent basis:—that He would be graciously pleased to bless all his people of these colonies with health and plenty, and to grant that a spirit of incorruptible patriotism, and pure, undefiled religion, may universally prevail, and this continent be speedily restored to the blessings of peace and liberty, and enabled to transmit them inviolate to the latest posterity—” &c.

November 1777.

“Forasmuch as it is the indispensable duty of all men to adore the superintending providence of Almighty God; to acknowledge with gratitude their obligation to him for benefits received; and to implore such farther blessings as they stand in need of; and it having pleased him in his abundant mercy, not only to continue to us the innumerable bounties of his common providence, but also to smile upon us in the prosecution of a just and necessary war, for the defence and establishment of our unalienable rights and liberties, particularly in that he hath been pleased in so great a measure to prosper the means used for the support of our troops and to crown our arms with most signal success; it is therefore recommended to the legislative or executive powers of these U. States to set apart Thursday the 18th day of December next for solemn thanksgiving and praise: that with one heart and voice, the good people may express the grateful feelings of their hearts, and consecrate themselves to the service of their divine Benefactor; and that together with their

sincere acknowledgments and offerings, that they may join the penitent confession of their manifold sins, whereby they had forfeited every favour, and their humble and earnest supplication that it may please God *through the merits of Jesus Christ*, mercifully to forgive and blot them out of remembrance, that it may please him graciously to afford his blessings on the government of these States respectively, and to prosper the public council of the whole ; to inspire our commanders by sea and land, and all under them with that wisdom and fortitude which may render them fit instruments under the providence of Almighty God, to secure for these States the greatest of all blessings, independence and peace; —that it may please him to prosper the trade and manufactures of the people, and the labour of the husbandman, that our land may yield its increase : *to take schools and seminaries of education necessary for cultivating the principles of true liberty, virtue, and piety, under his nurturing hand, and to prosper the means of religion for the promotion and enlargement of that kingdom which consisteth in righteousness,*

*peace, and joy in the Holy Ghost.” &c.
March 1782.*

“The goodness of the Supreme Being to all his rational creatures demands their acknowledgments of gratitude and love. The absolute government of this world dictates that it is the interest of every nation and people ardently to supplicate his favour, and implore his protection.”

The proclamation then states the aggression of our enemies, and their perseverance in attempting to subjugate the people of the United States, and after a confession of the sins of the people against the laws of God, it recommends a day of fasting, humiliation and prayer. It fervently recommends the people to pray the God of the universe to grant them the blessings which they *then* more especially needed, and ends thus.

“That he would incline the hearts of all men to peace, and fill them with universal charity and benevolence, and that the religion of our divine Redeemer with all its benign influences may cover the earth as the waters cover the seas.—*Done by the United States Congress assembled &c. &c.*”

Review of New Publications.

1. *A Letter to the Right Reverend Bishop Hobart, occasioned by his late charge to the convention of New-York; by a CHURCHMAN.* pp. 80.
2. *A reply to a letter to the Right Rev. Bishop Hobart occasioned by the strictures on Bible societies, contained in his late address to the convention of New-York, by a churchman of the diocese of New-York, in a letter to that Gentleman; by CORRECTOR.* pp. 98.
3. *A letter to the Right Rev. Bishop Hobart, in reply to the pamphlet addressed by him to the author under the signature of Corrector; by WILLIAM JAY.* pp. 33.
4. *A reply to a letter addressed to the Right Reverend Bishop Hobart, by William Jay, in a letter to that gentleman; by CORRECTOR.* pp. 26.
5. *A reply to a second letter to the author, from the Right Rev. Bishop Hobart, with remarks on his hostility to Bible societies, and his mode of defending it; and also on his vindication of the Rev. Mr. Norris's late pamphlet; by WILLIAM JAY.* pp. 32.
6. *A NOTE from CORRECTOR to WILLIAM JAY.* pp. 8.

It seems to be the lot of man that nothing shall be accomplished for his benefit without opposition. It is

so in science as well as religion.—Whether it be Columbus bringing to light a new hemisphere, Harvey discovering the circulation of the blood in the human frame : or Wickliffe the fore-runner of the reformation, spreading the scriptures among the laity, or Luther, Calvin, Cranmer, and Knox, blessing the world with the most illustrious emancipation from darkness and bondage which it has ever enjoyed since Christianity first spread—all have encountered contradiction and reproach in proportion as their object has been noble, their labours great, and their final success complete. The prejudice of some men will lead them to oppose every thing as unwise because in their eyes it is new ; the jealousy of others will lead them to oppose it because they have not the honour of originating or conducting it ; and the self interest of still more, will incline them against it because it may diminish the advantages, they may have long enjoyed from the errors, the supineness, or helplessness of those around them.

It is thus God sees fit to humble man by writing a new record of his folly in the history of every improvement of his condition : and it is thus he would lead the benefactors of our race to look no lower than to himself both for their success and for their reward.

Was this hostility in religious matters experienced only from the avowed enemies of the Gospel, it would be more easily borne. But it is not confined to them. In every great movement which takes place for the improvement of Christ's kingdom on earth, there has been opposition from mistaken or professed friends, as well as from avowed foes. When the master himself came into our world to bless it with new light, and give his kingdom an extension unknown before, though "he came to his own, yet his own received him not." There were many who afterwards "believed on his name" who for a time hesitated, and even reviled, asking "Is not this the carpenter's son?" and in the following years when according to his com-

mandment, means were used to spread his Gospel to the heathen, how many of those who were really his disciples in heart, condemned and resisted the efforts which were made to save the nations of the earth. If then the men who are leading on the grand christian enterprizes of the present day, meet with opposition not only from the men of this world, but from those of whom they had hoped better things, and whose religion should teach them better things, let them not be surprized "as though some strange thing had happened to them." It is our happy lot to live and to act in an age when God is calling into action that vast system of means by which he is to introduce the Millenial Glory, in which the kingdoms of this world are to become the kingdoms of our Lord and his Christ, and the "knowledge of the Lord to cover the earth as the waters cover the sea," and if we find these means resisted, and decried from various sources and from various motives, this is only what was to be expected: and from the very character of the opposition when compared with that of former times, we may gain a strong argument, that the work in which we are engaged "is the doing of the Lord."

Among the objects which at present mainly occupy the attention of Christians, "the circulation of the Holy Scriptures without note or comment," by means of Bible Societies, stands conspicuous and pre-eminent. It has already drawn to it the prayers and munificence of Christians, to an extent that is unexampled in the history of christian charities. Many, if not the majority of Christians in every land, look upon it as first among those measures by which the world is yet to be subdued to the government of the cross. It commends itself so plainly and strongly, that Christians of every denomination are persuaded to unite in it, and perceive the benefits of such union, not only in the improvement of their own hearts, but in the resistless ascendancy which they have thus given to their object. But while it thus

triumphantly prevails, it has been strongly, and even bitterly opposed: and believing that we should thus render a useful service to many of our readers, we propose, before reviewing the publications noticed at the head of this article, to give a brief view of the manner in which Bible Societies have been assailed and defended both in other countries and in our own. The cause is the same wherever, and by whomsoever it may have been treated.

Every man who wishes to judge of the subject impartially and intelligently would desire to know something of the controversy from its commencement; and as friends of the Bible cause, we would do every thing in our power to encourage this spirit of inquiry because we are persuaded the more that is known in relation to it, the more will the friends of the cause be increased and strengthened. In order to render our justice in the following statement the more evident, we will permit the disputants generally to appear in their own words.

Bible societies existed in the Christian Church before our day, but it was on a scale that rendered their operations of comparatively little consequence. It was not until the institution of the British and Foreign Bible Society in 1804, that the spirit of protestant Christendom became fully awake to the importance of combining the efforts of all christians to circulate the Holy Scriptures without note or comment. We cannot discover that the object has met with opposition from any of the protestant churches on the continent of Europe; while the Greek church has gone into the measure with such unanimity as to have rendered the Russian Bible Society second to none in the world except the British and Foreign.

But although this chief among Bible Societies from the first was advocated and patronized by many pious and distinguished members of the established church of England, and although from the first, a decided preponderance as to numbers and influence was insured

to Episcopalians in all transactions of the Society, yet to this day it continues to be assailed by members of the establishment, as fraught with danger to church and state. Defeat has not in all cases taught wisdom. Though some of the assailants have retired from the contest in despair, there are others sufficiently daring to persevere; notwithstanding that they have been so often driven to change their ground, as in many instances to have argued down their own arguments, and to have answered their own objections.

It was about a year after the Society had been instituted, that it sustained its first attack by a publication entitled "An address to Lord Teignmouth, President of the British and Foreign Bible Society, by a Country Clergyman," in which the author ventured to argue that if we put the Bible into the hands of a man who has not previously embraced its truths, it will be the means of confirming him in his errors. "It is to be expected" is his language, "that each member of your heterogeneous Society will draw his portion of books for the promotion of his particular opinion: for it is easily seen that a Bible given away by a papist will be productive of Popery. The Socinian will make his Bible speak and spread Socinianism; whilst the Calvinist, the Baptist, and the Quaker, will teach the opinions peculiar to their sects. Supply these men with Bibles, (I speak as to a true churchman,) and you supply them with arms against yourself."* To such a pitch of terror concerning the Society, does the au-

* The absurdity of such a sentiment could not well fail to become the subject of ridicule. Accordingly a poem afterwards appeared of which the following is a sample.

Don't tell me that a Quaker's Bible
Is'nt on all others quite a libel;
That Baptists don't blot out the verses,
And turn the blessings into curses.
Only *that* Bible's good, I say,
Which good sound Churchmen give away,
Tell what you will to foolish people,
Your plan's to batter down the steeple;
To pull down all our gothic abbies;
Perhaps to unbaptize our babies.

thor work himself up, that we find him at length exclaiming, 'Oh my Lord, how could you join in such a plot? What could induce your Lordship to lend your name to such a business as this: and why should you think so basely of the Clergy, as to tempt them by your example and fair reputation, to sign the death warrant of the established church, and the instrument of their own ruin.'

This pamphlet was answered by the Rev'd J. Owen, one of the earliest secretaries of the Society, who presented the subject in such a light, as to add many to the friends of the institution, and confirm its former supporters in their attachment to it. The ill success of the "Country Clergyman" in his first attempt however, did not discourage him from risking a second. This he did in the publication of another pamphlet, addressed to the Bishop of London, in which he charged that venerable prelate with mis-leading his Episcopal brethren; and again raised the cry of alarm that the church was in danger of a most disastrous overthrow. Such a bold charge against a man so distinguished for wisdom and piety, led to enquiries which resulted in the author's so far abandoning his cause, as to promise to withdraw his pamphlet from circulation.

In 1807, the Society had turned their attention to the East Indies, and began to adopt measures for the introduction of the scriptures into that benighted part of the world; and towards the close of the year, a pamphlet was published by Mr. Twining, a gentleman who had but lately returned from Bengal, entitled "A Letter to the chairman of the East India Company, on the danger of interfering in the Religious Opinions of the Natives of India, and on the views of the British and Foreign Bible Society, as directed to India."

In this letter the Society was assailed not only from a new quarter, but upon new grounds. After he has expressed his apprehension that the success of the Society in planting the

Christian religion among the native inhabitants of India, must be attended with the downfall of the British sovereignty in that region, Mr. Twining goes on and says,

"From a very early period of my life, my time has been spent among the natives of India: and I believe, I may say, it has in some degree been spent in promoting their happiness. I have been in various situations with them, and over them, from the presidency of Fort William to the most distant parts of Hindoostan: and this intercourse has led to an attachment, which will not permit me to remain a silent spectator of attempts to disturb their dearest rights, and wound their tenderest feelings. I should, indeed, feel myself entitled to the reproach of numerous and most respectable inhabitants of India, my personal acquaintances and friends, if I could forget or forsake them on such an occasion."

Mr. Twining's concern for the safety of the British possessions, and his sympathy for "the dearest rights and tenderest feelings of the natives," met with the same masterly exposure which had overtaken the apprehensions of the Country Clergyman for the Established Church. His letter was soon answered by the pen of that "ready writer" who had been so triumphant on the former occasion; and in his answer he proved that "neither in the object, the patronage, nor the proceedings of the Society, was there any thing to justify the charge of culpable interference with the religious systems of India, or to authorize the apprehension of those alarming consequences to British sovereignty in the East, which had been so confidently predicted." As the subject was one of much interest, and Mr. Twining was not left unsupported, Mr. Owen was followed by the Bishop of London and Lord Teignmouth. Alluding to Mr. Twining's letter, the Bishop, then in his 77th year, observes, "Mr. Twining speaks with so much feeling and so much tenderness of the dearest rights and privileges of the Hindoos, and is so extremely anxious that they should not be disturbed in the enjoyment of them, but should be permitted quietly to follow their own religious prejudices, the read-

er may possibly be a little curious to know what these said rights and privileges, and religious opinions and prejudices are, for which Mr. Twining entertains so strong a predilection, and so earnest a desire to preserve them inviolate, for the comfort and happiness of the poor natives of India.

"It is then, (as Dr. Buchanan, who has resided many years at Calcutta, and travelled over a large part of India, informs us,) one of the religious opinions and religious prejudices of the Hindoos, that it is their duty to show their reverence for their gods by immolating human victims on the banks of the Ganges; by drowning them in that river, or exposing them to be devoured by sharks; by hanging up female infants in baskets in the open air, and leaving them to starve; by devoting themselves to death by falling designedly under the wheels of the machines which carry their gods; and by encouraging widows to burn themselves on the funeral pile of their deceased husbands. This last most horrible custom is still so prevalent even in the most populous and civilized part of India, that, in the year 1803, the number of women thus sacrificed, within 30 miles round Calcutta, amounted to 275. The average number is about 20 per month: and the late learned Mr. William Chambers, calculated that the number of women who perish by a self-devotement, in the northern provinces of Hindoostan, is not less than 10,000 annually.

"These are a few of the religious opinions, prejudices and absurdities, (as Mr. Twining calls them,) which he cherishes with so much tenderness, and for the sake of which he wishes to interdict the introduction of christianity or the scriptures into India."

Lord Teignmouth's publication was not less happy than the Bishop's. Indeed of all men, he seemed best qualified for the discussion. His long residence in India and his inti-

mate acquaintance with the Society as its president, put him in possession of every advantage for exhibiting the subject in a fair light: and he accordingly shewed most unanswerably that the wisdom of the statesman, and the duty of the christian were alike called upon to second the efforts of the British and Foreign Bible Society, in disseminating christianity among the Heathen natives of India. The efforts of the controversy thus happily terminated, were soon perceived. Men who at its commencement were openly and actively opposed to the efforts of the Society, became in the end, not only friends, but liberal contributors to its funds, for the express purpose of enabling it to carry on its operations in the East more extensively.

The Society now had comparative rest from opposition until the spring of 1810. When Dr. Wordsworth gave to the public "Reasons for declining to become a subscriber to the British and Foreign Bible Society, stated in a letter to a clergyman of the Diocese of London." The avowal of his objections is summed up by himself in the following sentences. "While the Bible Society continues such as it now is, embracing for its object the dissemination of the scriptures, not only abroad, but also at home, I am compelled, at the very least, to keep aloof from it. In reply to the solicitations of its friends, my answer must be "I am already a member of the Society for promoting christian knowledge, and wish all others to be so likewise: and, therefore the direct and baneful operation which the Bible Society has to interfere with, impede and curtail the inestimable interests of piety and peace, and true religion, the preservation and continual promotion of which, are the aim and object of that most important society, commands me to withhold my hand, that I may not be accessory, by my example, to the injury or the retardation of the still further and further growth and propagation of one of the greatest

blessings which the Almighty in his merciful providence, has vouchsafed to this church and nation."

The Society for promoting Christian Knowledge, to which such frequent reference is made in the course of this controversy, consists of members of the established church and was instituted as far back as 1699. It employs its funds in circulating not only the Bible, but prayer books and Tracts also.

We observe this in order to show how nearly it is allied to the Bible and Common Prayer Book societies in this country, to which some Episcopalians would wish to confine those contributions which members of that church bestow on the Bible Society : and thus we see that the principles of the controversy in the one case, are substantially the same as in the other. Dr. Wordsworth was answered by Lord Teignmouth who observing that Dr. Wordsworth's real ground of objection, amounted to nothing more than this, that the Bible Society withdrew from the Society for promoting Christian Knowledge, funds which would otherwise be appropriated to its support, goes on to shew that such an idea was founded on the most mistaken apprehensions ; and that judging from the nature of the case and also from facts, the resources and the usefulness of the Society for promoting Christian Knowledge, were increased through the instrumentality of the Bible Society.

Lord Teignmouth was followed by the Rev. W. Dealtry who has on several occasions since, shewn himself one of the Bible Society's most able defenders ; and also by the Rev. W. Ward, Rector of Myland. Mr. Ward's pamphlet was written in a most conciliatory spirit : and as we shall not have occasion to notice him again, we subjoin the following paragraph, not only as a sample of his reasoning, but because it contains a fact of which our readers cannot be too earnestly reminded.

"The great source of all controver-

sy and contention among good men, with regard to the Bible Society, is a want of a clear knowledge of the subject in dispute. Many oppose, who have never examined one of its reports, nor know any thing of its constitution. The fact is, that men catch their prejudices from each other without giving themselves the trouble to examine the truth and nature of the case. They hear a few alarming phrases, such as amalgamation, heterogeneous mixture, combination of parties, and they immediately infer ruin to the Church, or injury to the Society for promoting Christian Knowledge. But they would do well to consider, that we are mixed and amalgamated as subjects, soldiers and sailors, and yet by means of laws, and discipline, and good government, we are kept in tolerable order, and made to work together for the general good. In like manner, the first law of the Bible Society will preserve unanimity, and make all its members work together for the good of the human race."

It is pretty evident that Dr. Wordsworth himself felt that his "Reasons" had been triumphantly answered by these writers: for in a second pamphlet which he published the ensuing summer, he expressly declares that his first did not state his chief objections. He felt it was high time he should produce them ; and accordingly his second appearance in which it is to be supposed he mustered all his forces, was in a letter to Lord Teignmouth which avowedly contained his objections at large. They were indeed very numerous ; but as we often find it in such cases, their numbers only indicated their weakness. So it was fully shown by the Rev. Mr. Dealtry, who replied to him again with such vigour and firmness of argument, that Dr. Wordsworth abandoned a controversy, which the longer it was protracted, proved of still increasing advantage to the Society, from the able ex-

hibition of its principles and operations, which its defenders brought before the public.

The subject however was again to be agitated. In Dec. 1812, an Auxiliary Bible Society was established at Cambridge, and with a patronage from members of the University, from several distinguished noblemen and also from dignitaries of the Church that was highly auspicious to the cause.

On this occasion, Dr. Marsh, Margaret Professor of Divinity in the University declared himself a decided opponent, and came out with an address to the Senate in which comparing the British and Foreign Bible Society, with the Society for promoting Christian Knowledge; he contended that the latter was entitled exclusively to the support of Episcopalians; and urged as an objection against the former, that other objects hostile to the church, might be associated with the main and professed object.

Unhappily for him and for his side of the question, he sent a copy of the address to the Rt. Hon. N. Van Sittart, afterwards Chancellor of the Exchequer, which drew from that gentleman a brief but triumphant reply, one thousand copies of which, were published on the recommendation of his Royal Highness the Duke of Gloucester, who had been appointed Patron of the Cambridge Auxiliary. Professor Marsh however, was not easily to be discouraged, and he very soon gave to the public "An Enquiry into the consequences of neglecting to give the Prayer Book with the Bible," &c. in which no doubt to the surprise and mortification of some of his predecessors in the controversy, he openly abandoned a part of the ground which they had occupied: and declared that he saw no evil to arise from a union of Episcopalians and dissenters in the same society, if they would circulate the scriptures only in Foreign Countries.

His declarations on this subject are so explicit and full, and so

completely at war with the sentiments of many in our own country, who profess to have his authority with them, that we shall let him speak for himself. "The Liturgy of our church has no concern with the distribution of bibles, where christianity is professed under a different form. Neither duty nor interest require us, in this case, to do more than distribute the Bible. For this purpose I would gladly offer the right hand of fellowship, not only to protestants of every description, but to the members of all other churches, dispersed throughout the world. For this purpose we should all, as christians, engage on equal terms. Being concerned alike with the distribution of the scriptures, being alike desirous of promoting the general cause of christianity, we should act on a principle which was common to all. The welfare of the universal church would be promoted, and the welfare of the Church of England would be unimpaired."

"In a society, therefore, composed of churchmen and dissenters for the sole purpose of circulating the scriptures in foreign countries, I would readily and heartily partake."

Still however the professor thought he saw great danger arising from the distribution of the bible alone within the bounds of the Church of England, and having argued the thing at large, tells us, "I have been the more diffuse on this subject, because among all the writers who have engaged in the controversy about the modern Bible Society, I do not perceive that any one, except myself, has pointed out the danger arising to the established church, from the practice of neglecting to give the prayer-book with the bible." On such a question as the professor's pamphlet professed to discuss, it was plain that his readers would expect to find some facts adduced. But it seems he had none to adduce; and we have indeed been more than a little amused to see how he practi-

ces his skill as a controversialist in such a dilemma; and comes out boldly, making a virtue of necessity. "I have estimated," he says, "the tendency of the Bible Society to produce an indifference to the Liturgy among churchmen in general: and I have shown that the bare connection with it is sufficient to produce the effect—even when unassisted by the operation of other causes. I have here appealed to no fact whatever: I have deduced an inference by the sole aid of abstract reasoning."

This "abstract reasoning" was soon shewn to be far from conclusive. He was answered by the Rev. Dr. Clarke and the Rev. C. Simeon, the one a Professor and the other a Fellow in the University of Cambridge; also by the Rev. Mr. Dealtry, who showed that his ability in the controversy increased with his practice; and also by the Right Honorable N. Van Sittart, who again shewed his willingness to lay aside for a time the concerns of an empire for the purpose of vindicating the Bible Society. Mr. Van Sittart especially, showed how inconsistent Dr. Marsh was with himself, while all agreed in shewing that they feel no apprehension from "facts" which the professor had so cautiously avoided: but on the contrary they overwhelmed him with facts and names which proved that his great position was utterly untenable; that the clergy of the establishment who were connected with the Bible Society were among the most active friends of the Liturgy and Homilies; and that the demand for prayer books, and psalters had increased exceedingly among the members of the Established Church since the institution of the Bible Society.

But the professor "though vanquished could argue still." Towards the close of April appeared an appendix to the "Inquiry," under the title of "A History of Translations which have been made of the Scriptures, from the earliest times &c. composed chiefly with a view of as-

certaining in how many languages the British and Foreign Bible Society has been the means of preaching the Gospel." This publication contained much useful information: but as it relates to the Bible Society, it went far to show that whatever dexterity the professor might evince, there was little fairness to be expected from him in this controversy. Availing himself of speeches which had been made by men who were more zealous than discreet, and which so far from being authorized by the British and Foreign Bible Society, had not even been delivered at its meetings, he endeavoured to fix on the Society the charge of arrogance, and even falsehood in claiming credit to itself for works which it had not accomplished. The injustice and disingenuousness of such an effort, was so palpable that it was considered best to leave it to work its own defeat: and it is probable that the professor himself felt that something else was necessary to prop up his cause; for "the history of translations" was soon followed by "A Letter to the Right Hon. N. Van Sittart, in which the Professor declares that he gives an answer, not only to Mr. Van Sittart, but to all others who had written on the same side. This called forth a reply from the Rev. Mr. Otter, in which he fairly proves that many of the arguments which professor Marsh had declared himself to have answered, he had not even touched, that others had drawn from him, not refutation but reproaches, and that the farther he had advanced in the controversy, the less did he appear in the light in which his friends would wish to view him either as a christian or a divine.

In the mean time new trouble was preparing for the professor in a quarter whence he had reason to expect it. Mr. Van Sittart in his answer to the "Inquiry into the consequences of neglecting to give the prayer book with the bible," had particularly warned Dr. Marsh

against the consequences, which must inevitably flow from the position which he had then taken. "The danger says Mr. Van Sittart, of the perversion of scripture on which you so much insist, is the very argument used by the papists, in defence of the denial of the bible to the Laity: and indeed, to such a length do you carry your argument, that I do not know what answer you could give to a Catholic Doctor, who would justify the practice of his church by your authority."

Before the close of the year, Prof. Marsh's ingenuity was put to the test on this point. In the month of Dec. was published "A congratulatory letter to the Rev. H. Marsh, D. D. &c. on his judicious inquiry into the consequence of neglecting to give the prayer book with the bible: together with a sermon on the inadequacy of the bible to be an exclusive rule of faith, inscribed to the same, by the Rev. Peter Gandolphy, Priest of the Catholic Church."

Mr. Gandolphy's honest exultation shews itself very plainly as he hastens to address professor Marsh. "It is impossible for me to express to you the pleasant sensations I have experienced, while lately reading a little tract from your pen entitled "an enquiry into the consequences of neglecting to give the prayer book with the bible. The perusal of this little work induced me to purchase your correspondence with Mr. Van Sittart, on the same subject, together with your sermon at St. Paul's Church, London, on June 3, 1813. You may easily conceive, then with what real delight and satisfaction I observed, that, in these writings, you contend for this principle: True religion cannot be found by the bible alone. The soundness of this doctrine was originally contested by Luther: and, as you well know has been a subject of dispute between Catholics and Protestants, from that period to the present time. Allow me, then, to congratulate you and religion on the bold and manly man-

ner in which you have given up this vital principle of Protestantism. To err is the common accident of our nature: but to acknowledge error, is the act of the hero and the saint!" and quoting a sentence from the inquiry, in which professor Marsh had boldly asked "How, therefore, can we know, if we give the bible only, what sort of protestantism will be deduced from it?" Mr. Gandolphy goes on, "Indeed Sir, I cannot sufficiently admire the ingenuity and masterly manner in which you urge another rule of faith, besides the bible only. It is a coup de grace to the old principle of the Reformers; from which I think they can never recover. And it is given in the true Catholic style of boldness, which convinces me that you feel your own strength."

Professor Marsh was unwilling to acknowledge the alliance which had been thus strongly claimed, and replied to the unwelcome congratulation with considerable ingenuity. But the Catholic priest felt the advantage he had gained, and was not to be easily silenced. He again took up the subject; and while he admits that Professor Marsh had not said verbatim that "true religion cannot be found in the bible alone," yet he argues, and argues irresistibly, that the principle maintained by Professor Marsh, leads inevitably and legitimately to this conclusion. But as if disappointed, in a tone of sarcasm which was not undeserved he adds, "Although I complimented you in my first letter, on the manly manner in which you had surrendered this vital principle of protestantism, I observe that you are still wavering between the right and the wrong, still hesitating before you finally renounce the untenable principle of your church. You seem to have clothed yourself in Catholic armour, unconscious of the banners under which you were fighting. But let us take courage in consistency, and our cause will never fail to triumph; having thrown away your own arms,

as it is a catholic weapon that you have seized, it is from a Catholic you should learn how to manage it."

With this extraordinary and embarrassing incident, Professor Marsh might have been permitted to retire from the controversy, had it not been for the indiscreet zeal of his friends. Many of these continued to circulate his publications and to recommend them, as if they had been conclusive not only against the merits of the Bible Society, but also against the principles of its Episcopal members and patrons; until at length the venerable Dean — of Carlisle determined on a publication which would still farther vindicate himself and his brethren. This appeared in the Spring of 1813, under the title of "Strictures on some of the publications of the Rev. Herbert Marsh, D.D. intended as a reply to his objections against the British and Foreign Bible Society." The Dean in this volume, has with much seriousness and some merited severity, remonstrated against the groundless imputations which professor Marsh had cast on some of the brightest ornaments of the church; and in a variety of instances, exposed his misrepresentations of facts and his illogical arguments, so as to show how little reliance can be placed on his writings when the Bible Society is the subject.

Professor Marsh, as was to be expected, made a Reply, but it only proved that his locks were shorn, and that his strength had departed from him. It was but the show of defence; and evidently discouraged himself as to his cause, he relinquishes it with the confession "I have long since abandoned the thought of opposing the Bible Society. When an Institution is supported with all the fervour of religious enthusiasm, and is aided by the weight of such powerful additional causes, an attempt to oppose it, is like attempting to oppose a torrent of burning lava, that issues from Etna or Vesuvius."

During the protracted warfare, which professor Marsh carried on against the Society, another opponent arose, who showed how little its enemies were agreed among themselves. Professor Marsh's great objection to it was, that it gave too little, by giving the Bible alone. The Rev. Dr. E. Maltby condemned it, because by giving the Bible, it gave too much. — "Out of sixty-six books," this intrepid, and unrestrained disputant contends, "which form the contents of the Old and New Testaments, not above seven in the Old, nor above eleven in the New, appear to be calculated for the study or comprehension of the unlearned." And therefore Dr. Maltby concludes, the Bible Society wastes its means, because it gives them the whole of a book, only a small part of which can be of service to them, and was designed for their use. But at whatever point the Society was assailed, it always found some prompt and able defenders. In the present instance, this office fell to the lot of the Rev. J. W. Cunningham, vicar of Harrow, who not only refuted, but chastised in a very masterly style, the arrogant pretensions which had thus poured reproach on the book of God.

We have passed over in silence, the names of several who took part in this debate respecting the word of Life, in the different stages of its progress. But the length to which this article has already extended, requires us to be still more select than we have been. We shall barely notice the opposition from the Rev. A. O. Callaghan, who in the wildness of his hostility, describes the friends of the Society whose sole object is to circulate the word of God, as "Spiritual Jacobins;" and as worse than "the illuminati of Germany;" than "the conspirators of the Masonic Lodges in France," and "the Irish Executive Directory," and who at length determines that "if even the interests of christianity were evidently promoted by the Bible Society, it would still be the duty of the

State to dissolve the dangerous confederation." As brief shall be our notice of the Rev. Mr. Phelan, who, not so overpowered by his fears as Mr. O. Callaghan, yet evinces a more insidious hostility, by denominating the supporters of the Society "Universalists;" and under cover of that term, endeavours to confound them with sceptics and fanatics, and thus make them sharers in the crimes and extravagancies of both. We pass on to mention the name of the Rev. H. H. Norris.

The notice which we take of this writer, does not proceed from the importance of his productions, or from any extraordinary injury which they have effected on the Bible Cause. Mr. Norris may find some to read his statements; but if he finds any to believe them, it can be only for this reason, that *fere libenter homines id quod volunt credunt*. We refer to him particularly, because of the pains which have been taken to bring his writings on the subject before the religious public in this country. His last attack is the only publication of the kind which to our knowledge has been re-published on this side of the Atlantic; and we must confess our surprize at the selection. Mr. Norris may be a man of wealth and of liberality with his means; and let him have all the praise which such claims can afford him. We have to do with him only as a writer in controversy with Bible Societies; and we do indeed feel a sincere regret that there should be found in our country any christian or christians, which would patronize, or even countenance publications like those of Mr. Norris. It is now about ten years since he first appeared in the lists, when he published a volume entitled "A practical exposition of the tendency and proceedings of the British and Foreign Bible Society," and of late, he has given to the world the work which has been re-published here, entitled "A Letter to the Earl of Liverpool, &c. occasioned by the speech imputed to his

Lordship at the Thanet Bible Society meeting."

Of the first, the Bishop of St. David's has declared, that "it is so destitute of the demonstration which it professes to give, so defective in its premises,—so inconclusive in its inferences, and so reprehensible in its calumnies respecting the Church members of the Society, that it might be left to its own refutation." Lest its misrepresentations and sophisms might however, do injury among the unwary, they were exposed in an answer by the Rev. Mr. Dealtry, who again showed that he was destined to reap fresh honours in every new effort which he made in behalf of his noble cause. But notwithstanding all that has been proved upon the first publication of Mr. Norris, it certainly is less exceptionable than the last. The castigation which his "Practical Exposition" brought down upon him, must have been severely felt; and whether it arose from mortification at finding himself not only defeated, but exposed; or from hostility, that became more bitter as he saw the Bible Society "going on from strength to strength" we will not say. But comparing his labours in 1816 with those in 1822, the last state of the man is worse than the first. There is in his "Letter" such an utter relinquishment, even of the decorum which should be maintained towards age and sex, as we have never seen equalled in any publication which pretended to take part in a controversy on religious subjects. To those who would see him pursued through all his labyrinths of misrepresentations and abuse, we recommend the perusal of "A Second Letter to the Rt. Hon. the Earl of Liverpool, in reply to that from the Rev. H. H. Norris, by the Rev. James Scholefield, Cambridge.*" But as many of our read-

* Since writing the above, we have met with a letter to the Rev. H. H. Norris &c. by the Rev. John Paterson, D. D. in which the charge of *falsehood* especially is most undeniably fixed on Mr. Norris.

ers may not have the opportunity of perusing Mr. Scholefield's able publication, we feel it due to the opinion we have pronounced on Mr. Norris, to give the following samples of his spirit and matter. Perhaps having caught the idea from Mr. O. Callaghan, a favorite point of Mr. Norris is to compare the Bible Society, whose sole object is to circulate the word of God, with the illuminati, who some years ago spread infidelity and desolation through many parts of Christendom. This certainly evinced no ordinary doing; and he makes no ordinary efforts to establish a position which a less enterprising man would have thought utterly untenable. Accordingly, Mr. Norris declares,—

"Your Lordship's acquaintance with the institution (the British and Foreign Bible Society) must from your great engagements, be necessarily limited to what passes under your own eye when presiding at the public meetings, and its travelling agitators are such complete adepts in getting up these encœnia, that there would be as effectual security taken, to keep down every expression, look or gesture, which could excite a moment's jealousy in your Lordship's mind, as the German illuminées were wont to take, in their extorctic exhibitions, to repress whatever might give umbrage to their noble or royal patrons."

"The delicate office of extortioners, is assigned over to the ladies, who are for this purpose, embodied in a sub-society, a male counsellor or two being charged with the duty of regular attendance upon their meetings, to act as a sort of safety valve to a machine containing highly effervescent ingredients."

And with this is coupled the following note :

"In that horrid letter from Baron Distfurt, under the illuminized designation of Minos to Sebastian, another conspirator, suggesting the plan of a female illuminée association, which is recorded by Professor Robinson, in his proofs of a conspiracy : the same male oversight to give the proper tone to the proceedings, is laid down as indispensable."

He also says—

"The Bible Society began its career by trepanning ladies into its assemblies, to be the auditors of its seductive and inflammatory harangues, and thus it has corrupted a generation for its own purposes."

"The progress of female demoralization among that portion of the sex which has fallen a prey to Bible Society beguilements, may be traced by any one who has had the daily registers of the period within his reach, and sufficient command of time for the investigation; that it has been progressive, is well known to those who have been observers of the developement of the Bible Societies' plans."

The following are some of its terrific apprehensions.

"In my conscience I believe, that quietness, peace and love, have rarely been assailed by a confederacy from which all christian people have more to dread than is threatened by this institution."

"In the face of all the bible anecdotes, tricked out in such diversified particularity, in association reports, I have no hesitation in denying it to have been any where practically demonstrated, that the Bible Society's labours have generally promoted christianity; or in disputing the theory of this proposition, that there is any tendency in those labours to promote it through the world."

"I appeal to your lordship, whether, notwithstanding the greatly increased exertion of the church during the period, infidelity and blasphemy have not been gathering confidence, and spreading their contagion almost in an equal degree with the Bible Society's progression."

"When the contempt brought upon the scriptures by the Society's method of distributing them is considered—when, moreover, its terms of communion are added to the account, that faith shall be held in diversity, instead of the unity of the spirit, and propagated in discordance instead of the bond of peace; what other issue is to be expected, than that righteousness of life shall also be cast away, and the utmost licentiousness, both of opinion and practice, be established."

And this, courteous reader, all this, concerning a society which he knew was patronized by members of the Royal Family, and by noblemen whose devotedness to their country's welfare, and whose wisdom and ability in promoting it, had acquired for them the gratitude of the nation; All this concerning a society, which for eighteen years had enjoyed the fullest confidence and support from dignitaries in the church, who were alike eminent for wisdom and piety : which was ruled and managed in its transactions, by men whose praise was in all the churches, as entitled to the

confidence of every christian of every name; and which, at the very time Mr. Norris wrote, had circulated 3,500,000 copies of those "scriptures which are able to make wise unto salvation."

We confess that while we have been copying these expressions of Mr. Norris's we have involuntarily been led to ask—are these the ravings of insanity? Or are they rather the offspring of an unsound heart than of an insane head? But putting the most charitable construction on them, and believing that they are frightful dreams which the man has really dreamed; it seems a most singular infatuation to think that the christian public were to be influenced by such wild extravagancies as those of Mr. Norris.

For ourselves we declare that if such a champion should appear in our ranks, we should account it the worst omen that could overtake us; and we would be inclined to cry out in the language of a wise and a good man "save me from my friends, and I will save myself from my enemies."

Such has been the controversy respecting Bible societies; as it has been conducted with immediate reference to that first of Bible Institutions, the British and Foreign Bible Society. Other writers indeed frequently touched the question incidentally. Among others was the notorious W. Cobbett, who almost in the language of some men who would be very unwilling to acknowledge such an auxilliary—declares,

"Reading the scriptures, if universal, can lead to nothing but schism, which at present is prevented only by the want of what is called study in reading them. Is it possible for those who can hardly read words, to derive real benefit from the perusal of such a book? No, it is from the exposition and applications of the contents of the bible by learned men or by others who used their expositions and applications, that the people are to profit."

A Mr. Wix, in a publication designed to shew the desirableness of union between the church of England and the church of Rome, found

an insurmountable obstacle in the Bible Society, and of course wished to demolish it. While on the other hand, a later publication entitled "Letters on Prejudice" written with admirable talent and feeling, has produced a most able recommendation of the Society to the confidence of christians. A few, though a very few of the bishops in their charges to their clergy, gave their opinions against the Society: while others not only in their charges to their clergy, but in speeches uttered and letters written on the most public occasions recommended the Society to both Clergy and laity for their united support. As might be expected the periodical publications of the day, did not fail to take part in the question. Some of them, as the *British Critic*,* decided against the Society. On the other hand the *Christian Observer*, in itself a host, watched the controversy from its commencement, and employed its great weight of talent and piety,—sometimes in exposing the opponents of the Society to merited ridicule, at other times in putting them down by irresistible demonstration.

But whether in the works professedly of controversy on the subject, or in other publications; in whatever way, or by whatever hands the topic has been taken up: the result of all discussions in England and Ireland, in relation to the British and

* Our readers may judge to how much credit the *British Critic* is entitled on subjects connected with the Bible from the following circumstance. In a review of a Sermon by the Rev. Mr. Gurney which appeared in that work, the Reviewer, and with quite a disdainful manner, criticises the express language of scripture, no doubt supposing it to be the language of Mr. Gurney. The passage which was so offensive to the Critic's taste is the beautiful and expressive words of Paul in Heb. vi. 19, "which hope &c."

The *British Critic* was once in favour of the Bible Society: and its change of sentiment was accomplished in a way not much to its credit. We are far from feeling the cause to have suffered much by the apostasy.

Foreign Bible Society, has been new proof that

Magna est veritas et prevalebit.

The Bible cause has gained, and is still gaining, in the good will and confidence of the religious public.

Perhaps, however, it would not be proper to dismiss this part of our subject without stating that while the opponents of the Bible Society were thus unsuccessfully carrying on their warfare in England and Ireland, there was opposition made on the continent of Europe which was more efficient. It came from the court of Rome. In 1816, the British and Foreign Bible Society, acting up to its name, had taken measures to form societies in Poland and in Austria. Intelligence of this reached the Pope, and in June of that year he issued a Bull, in which the designs of Bible Societies are described in language so much resembling that of the Rev. Mr. Norris, some years afterwards, that we think the popish rescript must have made a strong impression on the imagination of that gentleman when he read it. It declares the Pope to have been "truly shocked at this most crafty invention, by which the very foundations of religion are undermined, and exhorts the archbishop, to whom it is directed, to use his efforts to detect and oppose the impious machinations of these innovations, and to warn the people entrusted to his care against falling into the snares prepared for their everlasting ruin." Rescripts of a like nature were sent to several places where implicit submission to papal authority promised them a favorable reception; and though they failed to answer their purpose in Poland, yet in Austria they fully succeeded. The Austrian Court was induced not only to reject the proposal for a Bible Society presented by Mr. Pinkerton, but also to take measures for the suppression of the existing Bible Societies, both in the imperial and hereditary dominions of the house of Austria. The

declaration of the archbishops and bishops of Hungary on the subject, shows that they were not indebted to Rome alone for their views and apprehensions.

It begins by stating, "That the Bible Societies, not long ago formed among the English, and attempted to be propagated through all the world, have departed from that good object which they pretend, the more clear sighted English (*occulatiores Angli*) themselves now perceive and openly proclaim. And, therefore, it becomes us to be grateful for the very provident care of our government, which has refused these societies an entrance into the dominions of the house of Austria."

Thus were the opponents of the Bible Society in England made to see that if they had failed to make an impression among their protestant brethren at home, they had done something among papists abroad; and their authority and views were quoted in an instrument that went to support the old and iniquitous principle of denying the scriptures to the laity. Surely it becomes every protestant most solemnly to pause, and strongly to suspect the rectitude and wisdom of a course which leads to such results.

The general observations which we intend to make from the controversy thus managed, we will reserve till we shall have given a short account of how it has been conducted in this country; and shall have examined the publications which are now before us as the subject of review. The American Bible Society was not instituted until May, 1816. But in 1808 and in 1809, the Philadelphia, the Connecticut, and the Massachusetts and New-York Bible Societies were established, and went on during several following years peacefully and successfully, operating in their respective spheres, and experiencing no opposition.

It was expected by many that the clamour and alarm which had been raised in England would not be re-

peated in this country; and several circumstances occurred which went to confirm this expectation. Among these was a Pastoral Letter from the House of Bishops, assembled at the General Convention of the Episcopal Church of North America in 1814; in which, after they had seen the operation of Bible Societies for years in our own country, and had been made acquainted with the history and progress of the British and Foreign Bible Society, at that time acting in all the four quarters of the globe, they use the following language:—

“We avail ourselves of the opportunity of congratulating all the members of our church, on what we conceive to be eminently a cause of joy to the christian world in general. The wonderful efforts which have been made within these few years, being begun, principally, by members of the parent church, by a body known under the name of the British and Foreign Bible Society; imitated in various countries in the old world; and concurred in with alacrity and zeal throughout the extent of the American Union—to disperse the Bible in regions wherein it has hitherto been unknown, and in those wherein the religion of it is professed; to provide, that none shall have reason to complain of their being necessarily destitute of this instruction, this guide, and this source of the highest consolation; we should conceive ourselves as wanting on this occasion, to the high duties of our stations, were we to neglect to bear our testimony in favor of this energetic effort for the disappointment of the wicked designs of Infidelity, for the extending of the influence of pure and undefiled religion, and finally, for the carrying into effect those gracious promises of Heaven, which will not have been accomplished, until the knowledge of the Lord shall cover the earth, as the waters cover the sea.”

This unequivocal and hearty approbation and commendation of Bible Societies expressed by the House of Bishops, then consisting of Bishops White, Hobart, Griswold, Dehon and Moore, all present at the time; and expressed, no doubt, with the full knowledge of what had been said against Bible Societies on the other side of the Atlantic, led to the belief that Episcopalians throughout our country, would be quite as unani-

mous on this great subject as any other denomination; and indeed such a persuasion seemed to be placed almost beyond uncertainty when it was recollected how much importance Episcopalians usually attach to ecclesiastical authority.

But however well warranted such a persuasion may have been, to the surprize of many, in April of the following year Bishop Hobart addressed “a pastoral Letter to the laity of the Protestant Episcopal Church in the State of New-York, on the subject of Bible and Common Prayer Book Societies,” in which he openly and avowedly endeavours to dissuade Episcopalians from associating with other denominations of Christians in Bible Societies. He had evidently caught the spirit of the alarmists beyond the Atlantic; and accordingly asks, “are we then prepared to put in jeopardy our apostolical ministry and primitive and evangelical worship—if not to put them in jeopardy, to run the risk of having our sense of their importance, and our attachment to them weakened?” and goes on to say,—“on the contrary, fidelity to our principles, and an earnest desire to preserve christian harmony, seem to justify us in the separate management of our religious concerns.” “An Episcopalian” soon furnished “an answer” to this letter. The answer was followed by “a reply” from “another Episcopalian,” which referring to one of the points discussed in the answer, declares in so many words that “it is not the interest and duty of Episcopalians to unite with their fellow christians in spreading the knowledge of the word of God because, as I have proved, it is their interest and duty to associate with each other, in distributing the Liturgy jointly with the Scriptures.” Bishop Hobart did not fail to follow up the attack which he had thus commenced; and in March 1816, he delivered an address before the New York Bible and Common Prayer Book Society, in which, pursuing a course different from that taken by most of

his presbyters on similar occasions, he condemns as unsound the principle on which Bible Societies are founded, and urges the distribution of the Bible and Common Prayer Book unitedly as "the method for evangelizing the world, which the Scriptures point out and to which common sense and the natural course of things lead us." Being in the vein, the Bishop soon found another opportunity of pursuing his object, and he did not fail to improve it.—In the following May the American Bible Society was instituted: and immediately upon its organization; and before the constitution of the Society, and the address of the Convention explaining its nature and objects, had come from the press, he published an address in one of the New-York daily papers, to dissuade Episcopalians from joining the national Society.—We presume it is to be attributed to the Bishop's haste, that this address contains such palpable errors not only as to matters of opinion, but as to matters of fact. He unhesitatingly declares that "before any Bible society was established in the United States, the New-York Bible and Common Prayer Book Society was organized in this city." Whereas in fact, the New-York Bible and Common Prayer Book Society had been preceded by three of the most distinguished Bible Societies then in the United States.—The Philadelphia, the Connecticut, and the Massachusetts.—Equally unguarded were the declarations that there was no necessity for such an institution; that the idea of a National Bible Society was perfectly visionary, &c.

The entire misapprehension of the whole subject, which was betrayed by such statements, was soon displayed in an able pamphlet entitled "An appeal to the Christians of America, in behalf of the American Bible Society, &c."

From this time, little, deserving the

name of controversy, seems to have been said or written on the subject, until 1822, when Bishop Hobart renewed his hostilities in his address to the Convention of the Diocese of New-York.

In this official communication he warns Episcopalians against Bible Societies as both "erroneous in principle", and "injurious in their tendency;" but wishing to express his sentiments in a style of moderation and urbanity, he has involved himself in a most palpable inconsistency.

He expressly declares "it is a source of painful regret to find myself differing, on this subject, from many of the clergy and members of our own communion whom I greatly esteem and respect. I would wish to guard against the supposition of any design on my part to censure those Episcopalians who deem these societies worthy of their support, and the proper channels of their pious munificence." Now to have declared Bible Societies erroneous in principle, and injurious in tendency, and still to declare that he does not design to censure those Episcopalians who deem these societies worthy of their support and the proper channels of their pious munificence, is doing one thing—and designing to do another; for that such a declaration, made "ex cathedra" too, as to Bible Societies, does censure those Episcopalians who join and support them, is plain as words can make it. So the case was viewed by those most interested in it. Episcopalians who belonged to Bible Societies felt that they were censured by this address of the Bishop; and that they would be considered as censured wherever this address might be circulated. As might have been expected it produced a reply, and thus have arisen the pamphlets which are now before us.

(*To be continued.*)

Literary and Philosophical Intelligence.

Theological Seminaries.—The Synod of South Carolina and Georgia, in a late address to their churches, urge upon them "the necessity of prompt and strenuous exertions" for the endowment of a *Southern Professorship* at Princeton which four years since, they, in connexion with the Synod of North Carolina pledged themselves to accomplish within five years. The Synod of Philadelphia are making similar efforts to redeem a similar pledge.

Agents are employed in Maine, in obtaining subscriptions for the endowment of a Professorship in the Theological Seminary at Bangor.

It is stated by Mr. Ingersoll in his Philosophical Discourse, that "there are half a million of scholars at the public schools throughout the U. States : and more than three thousand students at the colleges which confer degrees.

There are twelve hundred students at the medical schools, five hundred at the theological seminaries, and more than a thousand students at law.

There are about ten thousand physicians and upwards of ten thousand lawyers.

There are about nine thousand places of worship, and about five thousand clergymen.

About four thousand and four hundred patents have been taken out for new and useful inventions, discoveries and improvements in the arts.

Between two and three millions of dollars' worth of Books are annually published in the U. States.

Six hundred newspapers are published.

Ladies' Magazine.—The first Number of a new work called the Ladies' Magazine, and edited by a Lady, has appeared in Providence R. I. It contains 32 neatly printed octavo pages ; partly original and partly selected : \$2 per annum, in advance.

Oliver Everett has just published an edition of *M. Tullii Ciceronis de Republica*.

A motion in Congress, to repeal the duties now imposed on Books, Charts, Maps, Mathematical and Philosophical Instruments imported for individual use, has been rejected by a large majority.

Culmer's Dictionary of the Bible.—A fourth and greatly enlarged edition has lately been published in London. The subjects are illustrated by several hundred plates.—5 vols. 4 to.—\$46.

A Society has recently been formed in Edinburgh for the purpose of collecting and preserving the Reports of Philanthropic Institutions, foreign and domestic, and

of providing accommodations for the reading of religious magazines and journals. Future historians will thank them.

Captain Parry's Expedition.—This enterprise, however honorable to the zeal of those by whom it was undertaken, has very little extended the bounds of human knowledge. The ships succeeded in the summer of 1822, in exploring the coast as far as long. 82° 50', and lat. 69° 40', where they penetrated the mouth of a frozen strait which extended westward to an extent which they were unable to ascertain. After waiting a month in the vain hope of seeing the ice break up, they were forced to return Southward. But notwithstanding the expedition has added little to the future labors of the geographer or the naturalist, their long residence in the polar regions has made us more intimately acquainted than we were with the human inhabitants of those ends of the earth, and will we hope bring them within the sphere of christian philanthropy.

The following account of a tribe of Esquimaux is given by an officer attached to the expedition.

"On the 1st of February, when all our tales had been at least twice told, and the time began to hang rather heavy upon our hands, a most seasonable relief appeared in a tribe of Esquimaux, who were approaching the ships. This appeared the more astonishing to us, as we had seen none of them since leaving Hudson's Straits, except one family that were fallen in with by our boats, at the top of the inlet, and some others that were heard on the shores to the westward, during the summer, although in every place we landed, we met with remains of their huts, and some of them wore the appearance of being lately occupied. They came towards the ships without hesitation, entirely unarmed, one of them carrying an old man on his back ; on coming on board, they looked round either with the most stupid indifference, or were struck dumb with astonishment, as they had never seen a ship before, nor indeed a man, besides their own race. They exchanged any thing they had for whatever was offered them, and received presents with extreme delight, jumping and shouting in the most hideous manner when any thing was given them. They pointed to their huts, which were about three miles distant from the ships, on the S. W. face of a hill ; and on some of us making signs, wishing to go, there were one or two of them who readily accompanied us. When we got near, all that were at home came out to welcome us with shouting and jumping. Their huts were built entirely of snow,

arched over like a baker's oven, but high enough to stand upright in, with a piece of transparent ice on one side of the roof for a window; on each side was a bench of snow, covered with skins, which served as the seat and bed of a family; at each corner was a lamp, with a stone pot suspended over it. Each hut was about twelve feet in diameter, and contained from a dozen to eighteen inhabitants, most of the men being accommodated with two wives. The door was about eighteen inches high, and three or four of the huts communicated with a covered passage, having one common door. The total number of the horde amounted to about sixty. They had been driven down to the Point by necessity, to look for open water, that they

might kill seals, and they had encamped there the evening before. During the remainder of the winter months we lived in the greatest friendship with them, occasionally supplying them with a mess of bread-dust and oil, when the fishing failed them: they in return, lent us their sledges to ride on."

We understand, says a London paper, that it is in the contemplation of the Admiralty to commission Discovery Ships for another voyage to the Polar seas, with this difference, that their route is now to be by Behring's Straits, whence they will sail eastward; Capt. Parry is again to take the command.

List of New Publications.

RELIGIOUS.

Evangelical Review of Modern Genius, or Truth and Error contrasted. By Mrs. Simon. The profits are to be given to the American Society for meliorating the condition of the Jews.—New-York, 1823.

The objection to the Inspiration of the Evangelists and Apostles from their manner of quoting texts from the Old Testament. Considered in a Lecture delivered Sept. 2, 1823, in the Theological Seminary, Andover. By Leonard Woods, D. D. Abbot Professor of Christian Theology. Published by the Students.—Andover, 1823.

"A Poetical Miscellany; being a collection of short poems, peculiarly adapted to impress on the youthful mind the most exalted sentiments of morality, religion and virtue." By a friend to Youth.—New-York, 1823.

An Ecclesiastical Memoir of Essex-street, Religious Society, Boston, in a series of Letters, addressed to some gentlemen of the city, and published by a Committee of the Society.—50 cents.

MISCELLANEOUS.

Poems; by James G. Percival. pp. 396, 3 vo.—New-York, Nov. 1823.

The Pilot, a Tale of the Sea; by the

author of the 'Spy' and 'Pioneers.' 2 vols. 12 mo.—Philadelphia, Dec. 1823.

The Musical Cabinet, or New-Haven Collection of Sacred Music; containing a great variety of Psalm and Hymn tunes and Set Pieces, selected from the works of the most eminent European Authors, ancient and modern—together with a concise Introduction to Psalmody. Compiled and arranged by Alling Brown.—A. H. Maltby & Co. New-Haven, 1823.

Travels through part of the United States and Canada, in 1818 and 1819. By John M. Duncan, A. B. 2 vols. 12 mo. pp. 384.—W. B. Gilley, New-York; Howe and Spaulding, New-Haven, Dec. 1823.

An Essay on Salt, containing notices of its Origin, Formation, Geological Position, and Principal Localities, embracing a particular description of the American Salines; with a view of its uses in the Arts, Manufactures, and Agriculture. Delivered as a Lecture before the New-York Lyceum of Natural History.—By Jeremiah Van Rensselaer, M. D. 8 vo. pp. 80. 50 cts.

Conversations on Arithmetic; by Leonard Pierce.—Worcester, 1823.

Religious Intelligence.

PITCAIRN'S ISLAND.

A professional gentleman, who visited the island in December last, communicated to the Directors of the London Missionary Society the following particulars.

"At the above-mentioned period, there were residing on the island 54 persons, of

whom 49 were the offspring of the mutineers of the Bounty. Seven of the young men were married, and had in all 27 children, of whom 23 were under 10 years of age. John Adams presides as a patriarch over this interesting population. To the utmost of his power, he has endeavoured

to train them up in the principles of piety and virtue, and they appear to approach nearer to the state of primeval innocence and simplicity, than, perhaps, any other community. Their condition presents a delightful picture of social happiness. The Bible is their directory. Most of them, who are above ten years of age, can read it. A considerable part of their time is employed in offering up praises to the Almighty. Nearly the whole of the Sabbath is spent in prayer, singing, and reading the Holy Scriptures. Every morning, at four o'clock, they assemble in their respective habitations for family worship, when an appropriate psalm is sung. At eleven, all the families meet together on a green, in the front of their dwellings, when John Adams reads prayers and portions of the Scriptures, and one or two psalms are sung. Before sunset, they thus assemble again. Afterwards, they have family prayer, sing the Evening Hymn, and retire to rest.

"This little island is extremely healthy, and produces, with very little labour, all the necessaries of life, and some of its luxuries. The scenery, where this interesting portion of the human race have fixed their habitations, is described as peculiarly picturesque and beautiful.

"From this remote, and, in various respects desirable spot, anxiety, however, is not excluded. The number of ships which touch at this island, both English and American, is now much greater than formerly. John Adams is apprehensive that this may lead to an intercourse between strangers and his people, injurious to their morals and happiness. Although possessing considerable physical strength with the use of his faculties entire, he is yet sensible of his advancing age, and feels desirous, as do the adult portion of his large family, that an individual, of weight and excellence of character, to acquire over the people a personal influence at once just and beneficial, should settle in the island during his life-time. The plans such an individual might form for promoting the education, religious improvement, and social welfare of the people, John Adams would second with all the influence which he himself derives from their confirmed attachment and affectionate veneration.

"It is the desire of Mr. Adams and his people, that the person who may settle on the island with those views should be an Englishman, a minister, and that he should be sent out under the sanction of the London Missionary Society."

Pitcairn's Island is about six miles in length by three in breadth, and would therefore, with a population as dense as that of the Netherlands or Ireland, sustain from 3000 to 4000 people. It is very fertile, and enjoys a fine climate, being situated twenty-five degrees south of the equator, and surrounded by a wide ex-

pause of ocean. Its interesting inhabitants are represented by all who have visited them, as very neat in their dwellings, active and industrious in their habits, and affectionate, cheerful, and modest in their intercourse with each other. Their venerable patriarch is now nearly or quite seventy years of age. We earnestly pray that his successor may be chosen and prepared of God for his paternal office; we know of no trust so interesting and so sacred as that which will be confided to his hands.

REVIVALS OF RELIGION.

Extract of a letter from the Rev. Mr. NETTLETON, to the Editor of the Christian Mirror, dated, Bolton, Conn. Nov. 25th, 1823.

"The revival of religion in the eastern part of the State of Connecticut, has perhaps never been more interesting than within a few weeks past. I propose to give you the outlines of it from its commencement. It has heretofore been a common remark among christians, that revivals have ever been much less frequent and less powerful, in the eastern, than in the western part of this State. Many of these churches have in years past been favoured with seasons more or less reviving; but never with such a general and powerful refreshing from the presence of the Lord.

This revival commenced in Somers June 1822; and has continued, increasing and spreading like a fire from house to house, and from heart to heart, over sixteen or eighteen churches and congregations, with more or less power and rapidity until the present moment.

The following towns and societies are contiguous, and have all shared in one extensive revival:

In Somers, 150 have hopefully been made the subjects of divine grace.—In South Wilbraham 100.—In Ellington it commenced with power in one congregation, and within a few days, a number were rejoicing in hope, when all at once it stopped!—In Tolland, during one week 30 were rejoicing in hope: the number of hopeful conversions there is 130.—In North Coventry 120.—In South Coventry, North Mansfield, and South Mansfield, about 100 each.—In Columbia 40.—In Lebanon 90.—In Goshen 30.—In Bozrah between 60 and 70.—In Montville 90.—In Chaplin 50.—The work has recently commenced, and is advancing with power in Hampton,—and within a few weeks, 50 or more are rejoicing in hope."

In the above cluster of towns, including Millington and Colchester, where very interesting revivals have commenced within a few weeks past, the number of those in the congregational societies, who have

hopefully experienced a saving change is more than 1300 : and of these, more than 800 have already made a public profession of religion.

"In Chatham also, the work has been interesting; about 70 are rejoicing in hope, and 50 or more have made a public profession. In Millington, 55 are expecting to unite with the church on the next sabbath."

"The prospect of the continuance, and spread of this work is as favorable now, if not more so, than at any former period. 'The Lord hath done great things for Zion, whereof we are glad.' And let all her friends humbly rejoice, and bow, and give thanks, and exalt his name together."

A revival of religion has lately commenced at Rochester, N. H. This was recently one of the waste places of that State. A short time since, says the Report of the New Hampshire Missionary Society, Rochester was reckoned among those towns which were beyond the reach of hope.

In Leicester, N. H. there is a very general attention to religion. It commenced more than a year since, and extends to almost every family.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$4,185 31, during the month ending Nov. 12,—also a donation of \$1000 to the permanent fund from the Rev. William Robinson and family of Southington, Conn.

The Treasurer of the American Bible Society acknowledges the receipt of \$2,604 16, during the month of November. The issues from the depository during the same month were,—Bibles 2147, Testaments 1427;—value \$2,032 31.

The Treasurer of the United Foreign Missionary Society, acknowledges the receipt of \$261 85, during the month of November.

The Treasurer of the American Tract Society acknowledges the receipt of \$209 64, during the same month.

The Treasurer of the American Education Society acknowledges the receipt of \$361 23, in the month of November.

The receipts of the American Society for meliorating the condition of the Jews, in the month of November, were \$512 82.

Ordinations and Installations.

Oct. 21.—The Rev. CHARLES C. BEATY was installed pastor over the congregation of Steubenville, Ohio. Sermon by the Rev. John Rhea.

Oct. 28.—The Rev. MARCUS SMITH, was ordained Pastor of the Presbyterian Church at Westerlo, N. Y. Sermon by the Rev. Isaac W. Platt.

Nov. 6.—The Rev. CALVIN CUTLER, was ordained over the Congregational Church in Lebanon, N. H. Sermon by the Rev. Dr. Tyler, Pres. of Dartmouth College.

Nov. 12.—The Rev. HENRY SLATER, was ordained over the Congregational Church and Society in Jay, N. Y. Sermon by the Rev. Mr. Morgan, of Essex, Vermont.

Nov. 13.—At Blooming Grove, the Rev. DANIEL YOUNG was ordained to the work of an Evangelist, by the Presbytery

of Hudson. Sermon by the Rev. Mr. Thomas.

Nov. 15.—The Rev. JAMES STAFFORD, was installed pastor over the Congregations of Thyatira and Bethpage, N. C. Sermon by the Rev. Daniel Gould.

Nov. 19.—At Shrewsbury, Mass. the Rev. GEORGE ALLEN was ordained Colleague Pastor with Dr. Sumner. Sermon by the Rev. Mr. Nelson of Leicester.

Nov. 19.—The Rev. CHARLES HYDE, was ordained pastor over the churches of Doyleston and Deep Run, Pa. Sermon by the Rev. Mr. Engles of Philadelphia.

Dec. 3.—The Rev. CALEB HOBART, was ordained over the Second Parish of North Yarmouth, Me. Sermon by the Rev. Mr. Storrs of Braintree.

Dec. 3.—The Rev. WM. A. M'DOWALL, was installed Pastor over the Third Presbyterian Church in Charleston, S. C.

Diets of Public Affairs.

FOREIGN.

SPAIN.—From the latest accounts, it appeared that most of the Constitutional Chiefs had ceased to make resistance, and the nation was gradually settling down under the reinstated despotism of the "absolute king" and the Inquisition. The French, having accomplished the object of their Mission, were leaving the Peninsula but to prevent having their work to do again, they were to leave 30,000 men in

the fortresses of Spain. The weak and capricious Ferdinand by banishing his worthiest subjects and by various oppressive acts, was every day giving fresh proofs of his utter unfitness to reign. Riego, whose name, if the cause in which he was engaged had been as successful as it was worthy, would have been associated with those of Tell and Washington and Bolivar, was after the semblance of a trial, executed on the 5th of Nov. like a common

criminal by the "ordinary punishment of hanging."

The Holy Alliance may now enjoy a respite from their paternal labors for the good of Europe, but that their work is ended is more than appearances permit us to believe. There is still existing, not only in prostrate Spain, but in the whole family of Europe a spirit which, however it may be awed and checked for a time, can by no physical force be ultimately destroyed.

ENGLAND.—A considerable naval force has recently been fitting in the ports of England for foreign service. There has been some speculation among editors, French as well as English, respecting the object of this force; its immediate destination, it is said, is to the West Indies, though there are strong reasons for believing that it has an ultimate reference to the disposition which the Allied Powers may manifest towards the republics of South America. For ourselves we see nothing in the late ferment respecting slavery in the West Indies, which should require the presence of so important an armament.

GREECE.—Recent accounts from this quarter are conflicting and unsatisfactory. A careful review however of the closing campaign authorizes us to say that it has been disastrous to the Turks, because in all its important points, they have failed of success. The latest accounts mentioned the return of their fleet to Constantinople, having the plague on board. It was also stated that there was some appearance of a mutiny among the Janissaries.

Although the Greeks have achieved nothing decisive of the struggle in which they are engaged, their heroic efforts have called forth a favourable expression of public sentiment both in England and on the continent, and have enlisted many active friends in their cause. A letter from Zurich, dated Oct. 16, mentioned the departure for Greece, of three divisions of Swiss volunteers, besides a band of Germans. "The Swiss had sent off two convoys of arms, munitions, medicines, common and lithographic presses, with surgeons and engineers."

The Greek Society at London has sent a second agent to Greece.

DOMESTIC.

In the United States the cause of the Greeks has recently excited an unusual degree of attention. At an early period

of the present session of Congress, Mr. Webster of Massachusetts submitted to the House of Representatives a resolution, providing for the expences incident to the appointment of an Agent or Commissioner to Greece, whenever the President shall deem it expedient to make such appointment.

In offering the resolution, Mr. Webster stated, it was far from being his wish, in any manner, to commit the House, in this or any of the political contests of Europe; but the President of the United States having, in his message to Congress, not only expressed a belief that the Greek nation in its present struggle with its opposers, had the good wishes of the whole civilized world, but also advanced the opinion that the Turkish dominion over that country, was lost forever; he thought that if such were the fact, it was important that congress should act upon the subject. The main object he had in view he confessed, was to obtain from this House, an expression, responsive to the sentiment of the Message, in reference to the sacrifices and sufferings of that heroic people—sacrifices and sufferings, which ought to excite the sympathy of every liberal minded man in Europe as well as in this country. But whatever might be the case with other nations, *we* certainly ought not to be restrained from expressing, with freedom what are our views in relation to the Greek cause, so far as may be done without committing ourselves in the contest. And he really did hope that we should show to the world, that there is at least, one government which does entertain a proper view of that barbarous despotism, which under the eyes of Europe, has been permitted, by a system of the foulest atrocity, to attempt to crush an interesting christian nation.

In most of our large towns and Literary Institutions, meetings have been held in reference to this subject, and resolutions adopted, expressive of sentiments alike honorable to our citizens as members of a free community, and as friends of humanity. They speak a language worthy of the cause which called them forth, and such as the circumstances of the age require. They are a proof too, of the existence, and the energy of that principle in the American people, which removes them farther from the supporters of legitimacy, than the breadth of the Atlantic, and is a safer bulwark than its billows.

Answers to Correspondents.

C; three communications from A. R. R. and one or two papers without signatures have been received.

* * We would thank such of our correspondents as continue their communications in a series of Numbers, to forward the successive Numbers as early in each month as may be convenient.

THE
CHRISTIAN SPECTATOR.

No. 2.]

FEBRUARY 1, 1824.

[VOL. VI.]

Religious Communications.

For the Christian Spectator.

The Influence of Missions upon Science and Literature.

THE general subject of missions has at length become familiar. At the present day it is comparatively unnecessary to speak of their importance or their efficacy. Their importance has been felt; and the christian world is rousing itself to noble efforts; efforts which will not die away; efforts which opposition can only increase. Their efficacy has been seen; if any man desires it, we only point to Otaheite, or to South-Africa—we only ask him to read the history of Pomarre, or Africaner. It is, in short, admitted that missions are attended with many salutary consequences at home and abroad, that they are intimately connected, in a variety of respects, with the social improvement of man,—with the best temporal interests of the world.

On some of these points of connection, much has been said; but I do not know that any thing has been brought forward, very distinctly and expressly respecting the *connexion between missions and the general progress of literature.*

On this subject I propose to offer a few remarks. My object will be a statement of facts, rather than an attempt at philology or rhetoric.

It is obvious that the subject may be viewed in two general aspects, as it relates to the countries where missions are established, and as it relates to other countries; the subject may be considered in relation to pagan

countries, and to Christian countries. A full exhibition of either part would occupy more room than my limits will allow. On the latter I shall principally dwell, offering only a few hints upon the former.

Let us then, first, consider the subject in *relation to christian countries.* What is the connexion between missions, and the interests of literature at home?

Before proceeding to the particular topics to be presented on this part of the subject, I wish to suggest three considerations of a more general nature.

First, we should bear in mind the literary exertions and enquiries which missions indirectly occasion. The communications of the Catholic missionaries of China excited such an attention to the literature and history of that empire in France, that many memoirs upon them were read in the academies, and many volumes published to the world. (a) Another fact deserves to be noticed. In the first nineteen volumes of the *Quarterly Review*, there are no less than fourteen reviews, occasioned by missionary publications.

Secondly, we should bear in mind the numerous volumes which flow directly from missions. The single publications of the French missionaries, called, "Letters Edifying and Curious," grew to half a hundred large volumes. "These," says a

(a) This is the foundation for Sir William Jones' remark, that none but the French had made any efforts to elucidate the literature of China.

Catholic clergyman,(b) for whose partialities we must, however, make some abatement,—“These were not only read with avidity by the friends of religion, but consulted and studied by all the scholars of Europe.” The publications of the various protestant societies of Europe and America comprise a far greater number of volumes; and these volumes are in reality valuable.(c) Some of them contain, it is freely admitted, much that is uninteresting, and much that is offensive to taste. The journals of some of the missionaries are particularly liable to this charge; amendment in this respect may, however, be expected, especially as the subject is exciting attention in our literary publications.(d) But the same charge lies against three fourths of our books of travels.(e)

Finally, we must bear in mind that these publications tend to diffuse a species of knowledge, which otherwise must be much more limited. Acquaintance with foreign manners and customs is generally confined to scholars, or to the higher ranks of life; to those who have access to public libraries, or can purchase extensive works. But the missionary publications carry information on these subjects to the poorest and most secluded citizen. Not many years since, it was a matter of dispute in England, whether suicide was actually the custom of the Hindoo widow. Now, almost every child in the kingdom well knows the fact. If then it could not be shown that missions have added any thing to the common stock of knowledge, the considerations now stated, might show that they stand in an important connection with its general diffusion,

(b) Who abridged the original in 8 volumes, 8vo. in 1817.—*Prel. Lett. Ed.*

(c) The Quarterly Review pronounces them superior to the Lett. Ed. (vol. 6, p. 274.)

(d) See Evangelical and Literary Magazine.

(e) Eg. Lewis & Clark in North-America; full of vulgarity and indecencies.—Mawe in South-America; so much sleep at night, and so many miles by day.

and of course with its general progress. But they actually have enlarged the amount of human knowledge. They have made important contributions to several departments, and particularly to geography, the natural sciences, moral and civil history, philology, and oriental literature.

It is easy to see how missions contribute, both to the definiteness and the extent of *geographical knowledge*. They are generally established in countries which have never been fully explored, and the missionaries, by their own journies, and by the statements of natives from different and distant places, may learn many particulars which must wholly escape the transient traveller. No nations have been more distinguished for their additions to geographical science, than the Spanish and Portuguese, and their missionaries to America, Africa and China, claim a share in this honor. The fathers in Peking published a large map of the Chinese empire. The first accounts of Congo and Abyssinia, were from the missionaries in those countries. Many of the men were indeed exceedingly stupid;—they expected to infuse christianity into the sable kings and queens by the mere process of flagellation. In every trifling occurrence, they read a miracle performed in their behalf by the holy virgin, or by some departed saint. Still they added to the knowledge of their countrymen. One(a) of them describes the very same sources of the Nile which Bruce afterwards visited, and describes them, it is said, as minutely as that celebrated traveller. The Jesuits in South America explored regions which had been entered by no European. In these excursions, many lost their lives.(b)

(a) Father Payz Quart. Rev. vol. 17, p. 332.

(b) They were sometimes cut off by the savages. Sometimes, in passing on the river, the missionaries, with their converts, would sing hymns, &c. These would attract the savages (very fond of music,) to the banks, and draw them after the boats, thus realizing the fables of Orpheus.—*Lett. Ed.*

others escaped with immense hazard. Permit me to mention an adventure of Ortega. On one of these expeditions, with several *neophytes*, as the converts were termed, he was caught by a sudden flood between two rivers; soon the whole plain became one immense lake—the storm continued—the waters rose—they were obliged to climb the trees. A huge serpent came to the tree where the missionary and one companion were hanging. They had no means of defence; but the limb around which the monster coiled broke, and he swam off. Two days they passed in this condition. (a) In the middle of the second night, one of the other Indians swam to the tree, guided only by the flashes of lightning, and cried to Ortega, that some of his unbaptized companions were at the point of death, and begged for baptism. Ortega had scarcely found them, and completed the ordinance, when five of them dropped and sunk. The missionary, and the others, fortunately survived the dreadful adventure. But to return. Geography is indebted to missions of later periods. To the devotee, Egede, (b) and to his grandson, (c) we owe the best accounts of Greenland, a country which presents little that can tempt the adventurer to risk the horrors of a shipwreck amidst mountains of ice,—a country of lonely, cold, and sunless winters. The tours of Marsden, in New-Holland and New-Zealand, and the voyages of Wilson, in the Pacific, have enlarged our knowledge (d) of the Asiatic isles. The reports of the London Society, and the travels of Campbell, have cast new light upon the dark and desert land of the Bushman and the Hottentot.

(a) Quart. Rev. vol. 18, p. 115, and Southey's Brazil.

(b) Morse's Geog. vol. I, p. 142.

(c) Saabye, missionary to Greenland, afterwards pastor in Denmark. See a Review, very interesting, in Quart. vol. 18, p. 480.

(d) See the Rep. of London Soc. and Wilson's Life. Quart. Rev. vol. 17

The *natural sciences* are not very intimately connected with the appropriate business of a missionary. Still they are indebted to missions. Even Astronomy is under some obligation. Some (a) of the Jesuits made and sent to France regular observations of eclipses and other celestial phenomena. This was no despicable service. It was for the sake of such observations that Dr. Halley (b) in the last century passed a year away from the pleasures of society and home, upon that dreary and insulated rock, where the late devastator of nations, stripped of his crown and his glory, was sent to read the world an impressive lesson upon the littleness of human grandeur, and the weakness of human power. The Jewish missionaries, specially those in America contributed still more to the several branches of natural history. In the documents of later societies, there are notices of animal, vegetable, and mineral productions, which deserve to be embodied in the works of future naturalists. Iceland, which our imagination paints to us as a mountain of fire in that cold and distant sea where it is placed, has lately been explored by the missionary Henderson (c); and he has made various discoveries as to the strata, and the minerals, fossils and petrifications of that interesting island, besides giving the fullest description the English public has ever received of its simple but intelligent inhabitants, and of their ancient poetry and superstitions. The little work (d) a few years since translated from the German, entitled Letters on the Nicobar Islands, contains many interesting statements respecting their

(a) Particularly Father Bautin at St. Domingo, published in the memoirs of Trevoux, Lett. Ed. vol. 8.

(b) Playfair's Dissertation.

(c) See his Narrative; Rep. of the Bib. Soc. and Quart. Rev. vol. 18, p. 299, which states that he has excelled all former travellers.

(d) Hansel translated by Lathrobe at the request of Wilberforce. See Quart. Rev. vol. 11. p. 71.

natural history. They give us no account, it is true, of an anomalous and monstrous species of men, such as the ignorant mariner assured Linnaeus that he saw upon those islands, and such as the silly Monboddoo supposed all men to have been originally; but in their notices of animals and reptiles, of beautiful shells and fruits, and of those peculiar birds, whose nests are the well known daintiness of the Chinese, they present much to gratify a more intelligent curiosity. These letters are the fruits of an unfortunate and unsuccessful mission of the Moravians. Their author was the only missionary who survived the effects of the climate, and he was called to the painful duty of closing the establishment. "Words" says he, "cannot express the sensations, which crowded upon my mind while I was executing this task. When I beheld our burying ground where eleven of my brethren have their resting place, as seed sown in a barren land, I burst into tears. Often have I visited that place and sat down and wept over their graves."

Missions it was said, have made contributions to *moral and civil history*. It is obvious that the missionary has peculiar facilities for investigating those topics. He dwells in the bosom of the people, he is with them from day to day, he sees them in every variety of situation. He must learn their traditions, observe their customs, detect their vices. He may gain access also to the public documents, and written histories, if any exist in the country. Such facilities, the Catholic missionaries enjoyed in China, when from other foreigners every thing was sedulously concealed. To their accounts and to the works which spring out of them, to which I have before alluded, the world was long (a) indebted for most that it knew of the country and the countrymen of Confucius. It was from the missionaries also that Spain learned the civil history of her prov-

inces in America. One of them wrote a history of the new world, (b) respecting which, Dr. Robertson remarks: "it contains more accurate observations perhaps, and more sound science than are to be found in any description of remote countries, published in that age." Another left (a) a manuscript history of St. Domingo, which was the basis for the work of Charlesvoix. From the writings of these men, the great Scottish historian just named, derived much assistance, and he was indebted even, as he acknowledges (c), to communications received from David Brainerd. Within a few years, still greater additions have been made from missionary sources to this department of knowledge. The works of Heckewelder on the Indians of North America possess at once the purity of a book of devotion, and the charms of a book of romance. The productions of Ward and Dubois, on the manners and customs of the Hindoos, will be consulted by all who wish to understand the character of a people exhibiting as that people does, a most strange amalgamation of savage and civilized society.

Philology has been advanced by the instrumentality of missions. The improvements made in this interesting science during the present age have resulted in a great measure from an increased acquaintance with the languages of uncivilized nations. These present facts which go far to overthrow the favourite theories of the older philologists. Many of them, especially those of some tribes of the American Indians, exhibit a harmony and copiousness and regularity of structure, that are truly surprising. "I am lost in astonishment" says Mr. Duponceau, speaking of this circumstance, "and can only account for it by looking up to the first great cause." The efforts of this gentleman, and of another in

(a) *Acasta, Civ. and Nat. Hist.* Robertson's preface to his *America*.

(b) *Lett. Ed.* vol. 8.

(c) Preface to his *history of America*.

(a) I believe until the European embassies were sent to the Chinese Court.

a neighboring State, one of the most distinguished scholars of the country, are forming a new era in American philology. But those men, (*) I doubt not, will be the first to speak of their obligations, and the obligations of their favourite science to the humble missionary—to Heckewelder, to Zeisberger, and to the venerable Elliot, whose grammar and translations have preserved to us the language of a nation, that has long since mouldered into dust, and left its lands and streams to be our inheritance. The scholars of Europe have advanced beyond our own in these researches. We only stare with surprise when they speak of twelve hundred(a), different dialects in America, or incredulously ask for the sources of their information. Most of the materials which they have enjoyed were collected by Humboldt, and were to a very great extent(b) drawn from the dictionaries and grammars of the French, German and Spanish missionaries. Philology has derived important benefit from missions to the East. The American missionaries have prepared dictionaries and grammars of several oriental(c) languages. Dr. Carey(d) has published grammars of eight and a dictionary of one. Dr. Marshman has thrown a flood of light upon the Chinese. The Catholic missionaries had represented the acquisition of this language as a work of stupendous difficulty. He(e) shows that it may be acquired as easily as the Latin and Greek. He has discovered also, what no one before him had done, that it possesses an alphabet of sounds, an alphabet whose characters are not

merely directed to the eye, like an Egyptian hieroglyphic(f) or the signs of the deaf and dumb, but directed to the ear likewise, and capable of conveying sounds to distant regions as easily and accurately as a western alphabet. Dr. Morrison(g), has rendered equal service in completing a work, which is to the Chinese language what the immortal work of Johnson is to the English. He has given to the world the imperial dictionary of China, improved by additions from his own knowledge, from the Jesuit manuscript, from native scholars, and from various Chinese works, and enriched besides by frequent allusions to the sentiments, customs, and institutions of the people.

But it is not oriental philology only that these missionaries have promoted; they have accomplished much for *oriental literature* in the larger sense. This is the last topic from which I shall attempt to illustrate the subject before us. It has been common to hear the most extravagant praises of oriental literature. Worlds of genius, and taste, and wisdom, have been supposed to lie concealed in the eastern languages. This resulted in a considerable degree from the exaggerated statements of the Jesuits, which were echoed and re-echoed by the credulous savans of France. Some of the small pieces, which have been translated into European languages certainly give a very favorable impression. A specimen of the China drama by the Jesuits was the foundation of Voltaire's Orphan of China. An Indian piece(h) by Sir Walter Jones is beautiful. But with few exceptions of this sort, nothing has been found in any measure to justify the high panegyrics so often uttered, and at length

(*) See Elliot's grammar by Pickering and memoirs American Acad. vol. 4. p. 358 and transactions of the Hist. and Lit. Com. of the Am. Phil. Soc. vol. 1.

(a) See the Review of Adelung's Mithridates.

(b) North American.

(c) The Mahratta and Burman.

(d) Quart. Rev.

(e) They spoke of 80,000 arbitrary characters. He reduces them to half the number and these are formed from less than 2000 primitives.

(f) There may be some connection between Marshman's and Champollion's discoveries.

(g) See Ch. Obs. This is pronounced one of the most acceptable vol's. which the study of Asiatic literature has produced, Quart. Rev.

(h) *Saccontain*.

the expectations from oriental literature have become more rational. The translation of the Zendavesta began to dissipate the prevailing delusion. The translation of Confucius by Dr. Marshman, contributed to the same effect. The Chinese law-giver seems, as exhibited by the Jesuit, a prodigy of greatness and wisdom, but when raised from a long burial in the darkness of an unknown language, he appears, to say the least, a more indifferent personage. The translation of the Ramâyûna has done still more to reveal the character of Hindoo literature. This poem is one of the Hindoo sacred books. It promises peace and salvation, yea, all manner of perfections and enjoyments to every one who will read it through. It is indeed esteemed by the inhabitants of India as the book of books; but is an ocean of the dark and the absurd. It exhibits all the extravagance of the Arabian Nights, with vastly more that is childish, and less that is splendid, while the few portions it has of beauty or pathos are necessarily forgotten in the perpetual recurrence of bombast and obscenity. Now by these and minor translations, and by their other publications, the Baptist Missionaries particularly, have merited the thanks of scholars. They have indeed shown that the literary treasures of the East will prove trifles, generally, rather than gems. But to do this was to increase our knowledge; for their labors they have actually received the acknowledgements of Europeans, although not so generally as they deserve. "Whatever may be the result of their labors in diffusing Christianity," says an English Reviewer, "there can be no question that by their translations they bring important accessions to our stock of Asiatic literature.

[To be concluded.]

A SERMON.

II. Tim. iv. 6, 7, 8.—*For I am now ready to be offered, and the time*

of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also, that love his appearing.

Timothy, the person addressed in this Epistle, was Paul's 'own son in the faith'—he was converted when a youth by the Apostle's preaching at Derbe and Lystra. This was on the apostle's first tour of preaching the gospel to the Gentiles. On his second journey, when he came again to Derbe and Lystra, he took Timothy, who seems to have been a peculiarly interesting youth, as his companion and fellow labourer. He loved him, as a father does a child, not only because he had been the instrument of his conversion; but because he found him disinterestedly faithful to the cause of Christ, and affectionately fond of him, as his spiritual father. In his letter to the Corinthians, the apostle styles Timothy "his beloved son and faithful in the Lord."—To the Philippians he declares, "I have no man like minded, who will naturally care for your state; for all seek their own, not the things that are Jesus Christ's. But ye know the proof of him, that as a son with a father, he hath served with me in the gospel."

Timothy, by being for a long time, a companion and fellow labourer with the apostle, was well acquainted with his labours, sufferings and self-denial in the cause of Christ. "But thou fully knowest my doctrine," (says the apostle to him, in this same Epistle), "manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions, which came upon me at Antioch, at Iconium, at Lystra;—what persecutions I endured." The strength and vigour of his manhood, the apostle had devoted truly to the service of his Lord, but now, he was "such an one as

Paul the aged," and also a prisoner of Jesus Christ. The frost of age had settled upon his brows though it had not chilled his heart. His strength and vigor had been worn out in the service of his master. God had preserved him indeed for many years, while walking in the midst of dangers and death, but *now his work was done*, and he was ready, as his last act, to offer up his soul to the same cause, to which he had devoted his life; and to seal with his blood the testimony which he had uniformly borne to the truth of the gospel.

"I am ready to be offered, and when I am gone, take, my son, your spiritual father as an example. You have witnessed my labours and dangers, sufferings and sacrifices, doctrine and manner of life:—follow me, so far as I have followed Christ; and if you have witnessed my trials and sufferings, you have also for your encouragement, witnessed my hopes, my joys and consolations in Christ. I am ready to be offered, and *the time of my departure is at hand*;—quicken your diligence, therefore, that you may supply the place of them that are going before you. I am ready to be offered. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

The situation of this great and good man in prison, and ready to be offered, his reflections and prospects, his consolations and joys, in the full view of approaching death, form together an interesting object of contemplation. We are particularly struck by his triumphant feelings, such as nothing but the Christian religion ever inspired in such a situation, and are led to enquire what were the reflections, and what the prospects, which could thus dissipate the gloom of a prison, and deprive the king of terrors of his power. The

apostle is standing on the verge of the eternal world: He casts his eye back over that part of his life which had been devoted to the cause of Christ, and forward to the glories of eternity opening on his view. His hopes of the future are founded on his retrospect of the past. "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge will give me at that day."

Let us for own improvement turn our attention to the particulars, here noticed in this brief review of his christian life.

First, "*I have fought a good fight.*" He had been a good soldier in the cause of Christ. Faithful and zealously devoted to his master, his natural impetuosity, when enlisted in his service, led him to throw himself in the fore front of the hottest battle, and with eager intrepidity to challenge forth the boldest champions in the hosts of infidelity. He hesitated not to declare the honours of his king before the bitterest of his own bigoted countrymen, before the contemptuous philosophers of Greece—before profligate Roman Governors, and before Nero himself; considering it not the least consolation in his imprisonment, that it enabled him, at his trial, to declare the unsearchable riches of Christ to those to whom otherwise he could not have access. He not only faced danger, but also endured hardness as a good soldier of Christ. Fatigues, hardships, famine and sufferings, were his constant companions. Stoned in one city for preaching the gospel, and dragged out for dead, as soon as he was able to rise, it was to preach the gospel again. Thrown into prison, and confined in fetters, the moment he was released, he commenced his warfare anew. Shipwrecked thrice, five times scourged by the Jews, thrice beaten with rods, in perils by sea and land, from his own countrymen, from the heathen, and from false brethren, in weariness and painfulness, in watchings

oft, in hunger and thirst, in cold and nakedness, in journeyings oft, in prisons frequent, in deaths oft—none of these things moved him to desist a moment from the arduous and perilous contest, neither did he count his life dear unto himself, that he might advance the conquests of the cross. But out of all these hardships and dangers the Lord had delivered him. Now his warfare was accomplished, and he was waiting for the moment when he should be released from his arduous service, and enter upon triumphant joys, in the realms of eternal peace.

"I have fought," says he, "a good fight." *I have finished my course.*" This latter expression is an allusion to the race practised at the Grecian games. In this race, the competitors put forth every exertion to outstrip each other in their course, while at the goal stood the judges, with crowns or garlands of leaves, with which to crown the victor. This bore so strong a resemblance to the christian race of holiness, that the apostle frequently alludes to it, especially in his letters to Grecian churches. "Know ye not that they who run in a race, run all, but one obtaineth the prize? "So run," says he, "that ye may obtain." He would teach us by this comparison, that to fulfil the christian course, calls for continual and unwearied exertion. We are never to relapse into indolence, but to make every effort, as much as if the event continued uncertain, till, by reaching the goal, we become sure of the prize. For such great and continual exertion, we need to be temperate in all things—to keep under our body, and to lay aside every weight that might clog and retard us in our course. We need also the grace of our ascended Lord—we need to look for encouragement, to his own bright example, and for hope, to the crown of rejoicing which he will give to all who come off conquerors in the race, and to be animated by the example of all those who have gone

before us. "Wherefore," says he, "seeing we are compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy set before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God." And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown—a fading, withering crown of leaves—but we, an incorruptible, even a crown of glory, that fadeth not away. "I therefore so run, not as uncertainly." The apostle did not run in such a languid desultory manner as to leave it uncertain whether he should obtain the prize. "I keep under my body, and bring it into subjection, lest by any means, when I have preached to others, I myself should be a cast-away." Every part of his own life, as recorded, agrees with this account of his race of holiness. It was a life of unceasing and vigorous activity. The close of one action was the beginning of another. The passage from preaching the gospel in one place, was immediately to preaching it in the next—the completion of one missionary tour, was but a preparation for a second, in which he should take a wider range. When he could not travel, he was preaching—when he could not preach, being confined in prison, he was writing. Had he been impelled, by some secret influence, to incessant activity, he could not, apparently, have done more in the service of his master. But his race was now run. He was closing the last epistle, as it is supposed, that he ever wrote—he had reached the goal at his grave. "I have finished my course," says he, "henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

"I have fought a good fight, I have finished my course, I have *kept the faith*." He did not reckon it among the least of his consolations, when ready to be offered, that he had *kept the faith*. His penetrating eye distinctly saw the connexion between the doctrines of faith, and all that is experimental and practical in religion. Men are justified and saved by *belief of the truth*, not by belief of error; and the Holy Spirit regenerates and sanctifies through the instrumentality of truth, and not falsehood. Men feel their need of a Savior, because they believe and know that they are themselves sinful and condemned. They trust in his righteousness, when they see that they have none of their own, because they believe that he has made atonement, and is able to save to the uttermost, them that come unto God by him; and Christ thus received into the heart by faith, is the source of holy life and actions. The apostle well knew, that the future character and success of christianity would depend entirely upon the doctrines men received by faith. He therefore, in all his preaching and writings, contended *earnestly* for the *faith* once delivered to the saints. He defended and kept the faith, by every weapon of his holy warfare. He established many points, by reason and facts in human nature, when addressing philosophers and heathen. He established them by quotations from the Old Testament, when addressing the Jews, who received it as the word of God. He declared them with authority, as an apostle of the Lord Jesus, who had commissioned him to preach the gospel, and had inspired him with the Holy Spirit to declare the truth, and to work miracles in its confirmation. He removed objections, he soothed by softness, he reproved with severity; he yielded in things indifferent, where *truth* was not properly concerned at all, that he might gain ground, on which to contend for the important doctrines of grace. He

became all things to all men, that by all means he might save some. At the same time, he watched with holy solicitude for the least deviation from the simplicity and purity of the gospel system. He opposed equally, self-righteousness on the one hand, and a faith unproductive of works on the other. Not permitting even the *appearance* of deviation, he gave place—no not for an hour, to the very chiefest of the apostles, who had been the companions of Christ, but with his constitutional intrepidity and ardor, withstood even Peter, to his face, because he was to be blamed for *seeming* to favor the superstitious attachment of the Jews to the ceremonies of the law. He kept the faith, and it will not be thought too much to say, that the faith has been kept in the Christian church to this day, principally through the instrumentality of his writings, when it is remembered that nearly half the New Testament, and almost the whole of the doctrinal part of it, was written by this great apostle.

The warfare he had accomplished, the race he had run, the faith he had preserved, was the ground of his glorious hope of immortality—a hope that shed a lustre over his closing hours, and lifted him, with triumph, above the fear of death. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day; and not to me only, but unto all them that love his appearing."

This expression of the feelings of the apostle, in view of his approaching departure, is full of instruction, and should be deeply considered by every follower of Jesus, and especially by every christian minister. It shows us, truly, "with what composure a christian can die." It exhibits the consolations, the triumphant joys which support him, when about to part with every earthly object

of his love, and to give up his account to the Judge of all. It may be well contrasted with the dying words of any man that ever left this world without the hopes of the gospel; and should stimulate all to imitate the glorious life of this eminent servant of God, that they also may die the death of the righteous, and that their last end may be like his. It should arouse us all to fight the good fight of faith—to finish our course with joy—to keep the faith,—that there may be laid up for *us* also, a crown of righteousness, which the Lord the righteous Judge will give to *all*, that love his appearing. Indeed, this is the very effect which the apostle intended this expression of his feelings should have upon his dearly beloved son in the faith. Fearing that Timothy might be discouraged by the sufferings to which his spiritual Father was called, and which might one day come upon himself, he wished to brace up his soul to endure hardness as a good soldier of Christ, and to fight manfully the good fight of faith. He therefore gave him this, his *dying testimony* to the truth and power of that religion which he had professed and taught. He told him that, having coolly reviewed all which he himself had done and suffered for the cause of Christ, as well as considered the death which was now before him, he could assure him that he had *nothing* to regret, but every thing to animate and support him. He knew in whom he had believed. He was confident that his Savior was able to keep that which he had committed to him, against that day. He had not a *doubt* of receiving the crown of rejoicing, which the Lord would give to all them that love his appearing. He spoke from experience and knowledge. He had not followed cunningly devised fables. He had not imposed on others fictitious stories, which he did not believe himself. On the contrary, he *knew* them to be true. He was willing to venture his eternal *all* upon heir truth. Nay, he wished, as the last

proof of his affection to one whom he most tenderly loved, that he should, in a like manner, suffer the loss of all things in this world, that he might win Christ, and venture the welfare of his immortal soul on the ability of his Savior, to keep that which he should thus commit to him, against that day.

My friends! what more can we ask to confirm our faith, and animate our obedience? The apostle certainly knew whether the things he had taught were true or false—whether those things to which he had testified were cunningly devised fables, or real facts, which he had himself witnessed. He certainly would not thus cheerfully and joyfully have suffered the loss of all, and patiently endured, unto his dying hour, if he had had a doubt of the goodness of his cause, or of the recompense of reward; nor would he have recommended a similar course to his own son in the faith. Let us, therefore, animated by his dying testimony, go and do likewise. Let us undertake similar labours, make the same sacrifices, endure, if called to it, like sufferings, that we may have the same triumphant hopes in death, and enter the same realms of eternal blessedness.

Before leaving the subject, I wish to call the attention of my readers to some particular circumstances, which give a shading to the picture we have just contemplated. Although the closing of this great apostle's course was so triumphant; although he had nothing to regret, of all that he had done or suffered in the cause of Christ, and was joyful in the prospect that his trials and sufferings would soon be over, and glory, honour and immortality, awaited him in the immediate presence of his Redeemer, yet there is something melancholy in the circumstances, in which this faithful servant of Christ dictated his last farewell, which has also infused a pensive feeling into the language of this whole epistle. Take the following passages as an exam-

ple. "This thou knowest, that all they which are in Asia be turned away from me—of whom are Phygellus and Hermogenes." "Do thy diligence to come shortly unto me, for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me." "And Tychicus have I sent to Ephesus. The cloak that I left at Troas, with Carpus, when thou comest, bring with thee." "Do thy diligence to come before winter." If, as is generally supposed,—the apostle needed the cloak, to defend him against the cold of the approaching winter, his sending so far for it, is a proof of his extreme necessity, in prison.—The fervency of his gratitude, for the supply of his temporal wants, expressed in the following passage, strongly suggests the same necessity—"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me—and was not ashamed of my bond, but when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him, that he may find mercy of the Lord, in that day."

When we reflect on the character of this great apostle, and what numbers, even whole churches owed their *own selves*, their everlasting salvation to his disinterested labours—now aged, destitute, in prison, forsaken of all, about to be offered, with a prophetic foresight of the perilous times that should come upon the church after his death, can we wonder, if even his joys should be tinged a little with the sadness of surrounding objects, and the expression of his hopes, softened by an infusion of melancholy. Such seems to me the following, "But be not thou ashamed of the testimony of our Lord, nor of me his prisoner—but be thou partaker of the afflictions of the gospel." Then having alluded to his own sufferings for the gospel, he adds—"Nevertheless, I am not ashamed, for I know in whom I have

believed, and am persuaded that he is able to keep that which I have committed to him against that day." The very earnestness, with which he here expresses his confidence in Jesus, suggests to my mind the necessity there was, that he should flee to this confidence as a refuge from the evils which oppressed him. Again, "at my first answer, no man stood with me, but all forsook me—I pray God, it may not be laid to their charge. Notwithstanding the Lord stood with me and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and preserve me unto his heavenly kingdom; to whom be glory forever and ever. Amen.

Here indeed is consolation—there is more than consolation—there is triumphant *faith* and *hope* and *joy*. It is consolation, which strongly reminds us of the sufferings to which it came as a relief. It is the triumph of a hero, whose heart swells with exultation at the thought that he has delivered his country, and himself,—but is softened by the thoughts of the sufferings she has received in the conflict, the brave men who had fallen, the treachery of those who have deserted her cause, and the future evils, to which she will be exposed. The mingled emotions expressed by the apostle, remind us of the setting sun, whose parting beams, though bright, are softened by the gloom of the landscape over which they are thrown—and the clouds gathered around him only seem more fully to show the glory of his departing beams. This picture should teach us the nature of christian faith and hope, and what we are to expect on this side the grave. Christ came to heal the sick, to cure the broken-hearted, to bind up the wounds of the bruised, to seek and to save that which was lost. He is a refuge to which the afflicted flee; a covert and a hiding place, from the storms of sorrow. Every

part of his religion and the comforts it brings, at least in this world, bear a relation to sin and suffering. Even the joy which it brings, is of the nature of *support*, of *comfort*, of *consolation* and *hope*. Through Christ we are happy, in a refuge from the evils with which this world abounds.—We are happy in comfort and consolation under affliction and sorrow. We are happy, in the exercise of faith in a Saviour, who has delivered us from sin and its dreadful punishment, to which we were exposed, and happy in the hope of a termination of our present troubles and of our future introduction to perfect and unclouded joy.

Benevolence is happy, though it *weeps* over the sin and misery with which it is here in so close a contact. Love to God and delight in his government, is a source of constant joy, yet often tinged with sorrow, for the dishonour which we are obliged to see cast upon his name, the violation of his laws, rebellion against his government, while the good, which he will cause from them to abound to his glory, is not seen, but only believed by faith.

We may, indeed, conceive of faith so strong, as to yield unmingled joy in surveying the actual state of things, and the government of God, knowing that he will cause all to promote his own glory. But such heavenly views of the government of God, are rarely given to us, in this world of misery and sin; and no degree of religion can be conceived, which shall prevent the body from feeling pain, disease and want, or the soul from being wounded, when the tenderest relations in this life, are torn asunder. The fact is, God knew that his children would not be perfectly freed from sin in this world, and therefore saw good to continue them in circumstances not entirely free from suffering. This world, to the christian, is a place of discipline. His life to the very close, is a warfare with the world, the flesh, and the devil. Our whole course in this world is a race,

which we are to run with all diligence, that we may make our calling and election sure; and we must not expect to reach the goal, but in the grave. If we so run as to obtain, our path shall be like the rising light which shineth more and more unto the perfect day. The shades of sin and sorrow, shall gradually pass away, and the light of Eternity break in upon our souls. Although on our departing step, we may cast a sad and pitying glance on the world we are about to leave, and heave a sigh on the sin and misery we could not cure, yet, blessed be God, it will be the last throb of sorrow, that shall ever agitate our bosoms.

When I have safely reached my home,
My God, my heaven, my all,—
There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.

For the Christian Spectator.

Lay Presbyters, No. V.

No alteration appears in the offices of the church during the second century, unless with the change of *president*, πρεσβυτης, for επισκοπος *bishop*, presbyters began to act by his appointment, or in his presence. Though not in writers hitherto examined, some traces of it are in the two assigned to this number; who lived in both centuries.

Titus Flavius Clemens is called Atheniensis because educated at Athens; Alexandrinus, because instructed in the catechetical school of Pantænus, and a presbyter of the church at Alexandria. The preceptor of Origin, Alexander of Jerusalem, and others, he lived till the reign of Alexander Severus. He wrote an *Admonition to the Greeks*, *The Pedagogue*, *Stromata*, and “*What rich man can be saved?*” He had a leaning to Gentile ethics, and the merit of works. On future punishments he is erroneous.

Church officers are mentioned in—

cidentally ; “ For as much as we are shepherds, ποιμνες εσμεν, who govern, ποινοῦμενοι, the churches, after the example of the good shepherd, and guard the sheep.” (a) This pastoral office was that of the presbyter, for he was such. In strict accordance he speaks of the presbyter, as blessing with the imposition of hands. “ Upon whom will the presbyter, πρεσβυτερος, impose his hand, and whom will he bless ?” (b) This ascription of blessing to presbyters supposes them of one kind and clerical.

After citing from the epistle of Paul ten passages of practical duties, suited to various classes, he observes ; “ numerous other precepts also, directed to select characters, have been written in the sacred books, some to presbyters πρεσβυτεροις, and some to bishops, and some to deacons, and others to widows.” (c) If *presbyters* be not here taken appellatively, the language makes a threefold discrimination, presbyters, bishops and deacons. It is possible that the author, in these precepts given from the New Testament, follows the language of the epistle to Titus, in which the same order is named, presbyters and bishops (Ch. i. 5. 6. 7.) That there were but two orders, (διακοναι) presbyters and deacons, he expressly and repeatedly shows ; and that there was a πρωτοκαθεδρια or first seat, in each presbytery, he also asserts ; the meaning therefore of the passage is obvious.

If from the circumstance, that this writer never enumerated deacons before presbyters, because an inferior order, it may be fairly inferred, that the collocation of bishops after presbyters, in this sentence, evinces no inferiority in presbyters, we may be permitted to argue from the same circumstance, that he had no idea that presbyters were mere laymen. Whether, in this passage,

πρεσβυτεροις was intended only of those who presided over the rest of the bishops, or *vice versa*, lay presbyters are equally, and wholly omitted.

In the numerous precepts addressed by the scriptures to various characters, neither this author, nor any other, has ever found a change directed to lay presbyters.

Writing of marriage, he decides, that each man should be “ the husband of one wife, whether he be a presbyter, or a deacon &c.” καὶ πρεσβυτερος η, καὶ διακονος. (d)

The word Presbyter being substituted in this direction, for bishop, used in Paul’s epistle, (m) and by himself in two other references to the same duty, (n) proves that Clement understood the same by bishop and presbyter, and would not have intended an inferior, or lay elder. And if the promiscuous use of bishop and presbyter can demonstrate a parity in the clerical, it must be equally effectual to exclude an inferior order.

In another place he observes ; “ That man is in fact a presbyter, πρεσβυτερος, of the church, and a true minister, διακονος, of the counsel of God, who practices and teaches the things of the Lord ; deemed righteous, not because ordained of men nor because a presbyter, but because a righteous man, he is numbered in the presbytery. And if here on earth he be not honored with the first seat, πρωτοκαθεδρια μη τιμηθη he shall sit down on the twenty four thrones, judging the people, as John represents it in the Apocalypse.” (e) This writer does not distinguish the presiding presbyter by the name πρεσβυτης, the word επισκοπος having begun to take its place, nevertheless the *first* implied other seats of the presbyters ; and the *first seat* on a bench of presbyters is occupied by a presbyter, with no less certainty than

(d) Strom. Lib. III. 464.

(m) I Tim. III. 2.

(n) Strom. 459. 472.

(e) Strom. Lib. VI. p. 667.

(a) Pædagogus, Lib. I. p. 99.

(b) Pædagogus, Lib. III. p. 248.

(c) Pædagogus, Lib. III. p. 264.

the last. This president called *προεστως* in the New Testament, is henceforth denominated *ἐπισκοπος* without any authorized diversity in order. In the same page, he says; "Seeing that in the church, there are promotions of bishops, presbyters, deacons, *προκοπαι ἐπισκοπων, πρεσβυτερων διακωνων*, I suppose they are semblances of angelic glory, and of that economy which, the scriptures say, awaits those, who live after the example of the apostles, in the perfection of righteousness, according to the gospel. These, the apostle writes, being raised up in the clouds, *διακονησειν*, attend as deacons at the first; afterwards they are associated with the presbytery, *πρεσβυτεριω*, according to their proficiency, *προκοπην*, in glory; for glory rises above glory, until they shall increase to a perfect man.

(f) This writer thought that the Saviour preached the gospel to departed spirits in hell: and believed, that future punishments were restorative. To the same hypothesis may be attributed his opinion of the value of the righteousness of the saints, both in this world, and in the next, which is here described as measuring their *proficiency* in glory. His first comparison of the orders in the church, is unto those of the angels, of whom it has been remarked, there are but two, archangels and angels. He supposes also a discrimination in the next world between the glory of deacons, and of the presbytery. But although he names bishops, presbyters, and deacons on earth distinctly, he considered bishops and presbyters, as constituting the same presbytery, not differing in order; otherwise his comparison has failed. Deacons are here also represented as entering into the presbytery, without an intermediate order. Clemens has consequently assigned no place to lay elders, either in the church militant, or triumphant. Having spoken of an instructive, and an obedi- ential service, he says; "In like man-

ner also with respect to the church, the presbyters maintain the part which renders men better, *βελτιωτικην εικονα*, and the deacons the obediential, *υπηγετικην*. Both these offices, *ταυτας αμφω τας διακονιας*, do the angels perform to God, according to the economy of earthly things." (g) Thus again he expressly describes two, and but two orders in the church, presbyters and deacons; the former to make men better, the latter to aid in a subordinate department.

In this author we find a presbytery and deacons only, which is as forcible an exclusion of a third order, whether superior or intermediate, as can be reasonably expected from a writer who had no knowledge of a third.

In his "*What rich man can be saved?*" (m) Clemens relates that John the Apostle, observing a young man and turning to the bishop who presided over all, *ἐπι πασι τω καθωσδωτῇ προβλεψας ἐπισκοπω*, committed him to his care in the presence of the church, *ἐπι της εκκλησιας*, who received him *του δεχομενου*. John is then said to have returned, after repeating the charge, to Ephesus. And the presbyter taking home, *ὁ δε πρεσβυτερος αναλαβων οικαδε*, the young man that had been committed to his care, nourished, educated and lost him. Here we have Clemens, no doubt in the language of his day, as it had been in that of the apostles, expressly denominating the same person both a bishop, and a presbyter. Also John, returning, is represented to have addressed him as a bishop, *ὦ ἐπισκοπε; return to us your deposit.*" It thus appears, that a successor of the last apostle, and by John himself styled a bishop, was notwithstanding a presbyter.

The sum of the testimony of Clemens the most learned christian in his age, is that there was one order only of officers in the church, above

(g) Strom. Lib. VII. p. 700. Some render *βελτιωτικην dignified* others "*quæ facit meliores.*"

(m) Ch. XLII. p. 87.

(f) Strom. Lib. VI. p. 667.

that of the deacons. He has not only not named subordinate, or lay presbyters, but has in the enumerations and descriptions, excluded the possibility of the existence of such an order in his day.

Quintus Septimius Florens Tertullianus, was born at Carthage, of a Roman family; his father being a centurion under a proconsul of Africa. Educated in the learning of the Greeks and Romans, and becoming a christian before the close of the second century, he flourished chiefly in the third, and preached at Carthage many years. Offended at the unkind treatment, or at the irregularities of the orthodox, he preferred the severities of the Montanists. His language is harsh and obscene. Speaking in his apology of the worship of christian assemblies, he observes; "Approved elders preside, who have obtained that honor, not by price, but by the evidence of their fitness," (b) Aged men, as such, never presided in the church. Also these are expressed to have obtained their standing by testimony, and were consequently chosen. We have seen in Justin, that the eucharist was dispensed by the *πρεσβυτης*, *presiding* presbyter. The same practice, though not mentioned by Clement, is recognised by Tertullian, his cotemporary. "We never take from the hand of others," says he, "than presidents, *de aliorum manu quam presidentium*, the sacrament of the eucharist, commanded by the Lord, in the time of his life, to all, even the nightly assemblies." (m) In the same chapter, he has used the Latin word, *antistes*, which exactly corresponds to *πρεσβυτης*; "Being about to go to the water, but a little before it, we testify in the church, *in the presence of the president, sub antistitis manu*, that we renounce the devil, and his pomp and angels." That the names, *πρεσβυτης*,

πρεσβυτης, *præses* and *antistes*, which had been used for the first presbyter from the apostolic age, began to give place to the word *ἐπισκοπος*, *episcopus*, or bishop, is established by his exclusive assignation of the exercise of the power last mentioned, to the bishop of every congregation in the following passage. (c) "The highest presbyter, who is the bishop, *summus sacerdos, qui est episcopus*, has the right of granting baptism, afterwards the presbyters and deacons, *dehinc presbyteri et diaconi*, nevertheless, not without the authority of the bishop, for the honor of the church, which being preserved, its peace is secure; otherwise the right is also with the laymen." The highest implies inferiours of the same kind. These were the presbyters, because no others had existed at this period, in any christian church. That this diversity sprang, not from any original difference in order or office, is evident; because Tertullian expressly founds the superior authority of bishops, upon its necessity to the preservation of the honor and peace of the church, and not upon any scriptural or apostolical ordination or appointment. Here are no lay-presbyters; yet the expediency alleged for degrading presbyters by a transfer of a part of their original authority to a presiding presbyter, bears some affinity to that, which is now made the excuse for conferring on elders the place and station of deacons in the church. The terms, "*next the presbyters and deacons*" imply that baptism was not originally proper, only to the *presiding elder*; but the peace of the church appears to have been disturbed by the rivalship of presbyters, whose power of baptizing had been made an engine of raising adherents, and promoting divisions. The peace of the church required that it should be under the direction of the presbytery in every congregation, and be performed by the

(b) "Præsent probati quique seniores, honorem istum non pretio sed testimonio adepti."—*Apol. C. 39.*

(d) De Corona, chap. 3, p. 341.

(c) Opera Tertulliani à Semler, vol. iv. p. 203.

presiding presbyter, or by some other for him. If the original power of these presbyters, which expediency only suspended, authorised their administration of ordinances, they were not lay-elders. The implied concession of a power in deacons to do the same things, and the position, that the right existed in laymen, show, not merely that, had there been lay-presbyters, they might have baptized, but that the presbyters spoken of, were not laymen.

He expresses his opinion, "That the authority appointed, *constituit*, the difference between the order and the people, *inter ordinem et plebem*."^(m) But that authority he must have understood to have been exercised in the days of the apostles; for he challenges the heretics to prove their doctrine by uninterrupted tradition, through successive bishops from the apostles; by which bishops, and the other presbyters, he must have meant *the order* of which he has spoken in the singular. "Let them show the commencements of their churches—let them tell the series of their bishops, so descending by succession from the beginning, that the first bishop shall have had some author or predecessor from the apostles, or apostolic men, who continued constantly with the apostles; for in this manner the apostolic churches deduced their own genealogies; thus the church of Smyrna, having Polycarp, relate that he was located there by John; thus the church of Rome, having Clement, put forth that he was ordained by Peter; in the same manner, also, other churches present those whom, placed in the episcopacy by the apostles, they account the propagators of the apostolic cion."^(a) The originality of doctrines was to be proved by that of the churches; and this could be shown by the successions of the presiding officers.

The preservation of the names and successions of all the presbyters for a century, might have been impracticable; yet the strength of the argument for the sameness of doctrines, chiefly depended upon this circumstance, that the presbytery of each church, at any given period, secured the orthodoxy of each successive *πρεσβυτης*, *presiding*, presbyter, whom Tertullian denominates bishop.

Inveighing against the irregularities of the heretics, he observes, "One is the bishop to-day, to-morrow, another, *alius hodie episcopus, cras alius*; to-day he is a deacon, who is a reader to-morrow, *hodie diaconus, qui cras lector*; to-day a presbyter, who is a layman to-morrow, *hodie presbyter, qui cras laicus*; for they also impose sacerdotal functions on the laity." Individual assemblies are here the allusion, as in all other parts of his writings; if one to-day acted as the bishop in public worship, and to-morrow another, it must have been intended of one man's leading in the ordinances on one day, and another on the next, which is no more than the office of the *πρεσβυτης*, *president*; except that with heretics, the duty belonged to no one permanently. This passage also proves, that reading was no part of the deacon's office; that elders were not laymen; and that the latter ought not to have performed clerical duties in the church.

When arguing the truth of the common doctrines against Marcion, from their priority, after mentioning the churches of Corinth, Galatia, Philippi, Thessalonica, *Ephesus* and Rome, he observes, "we have also the churches nourished, *alumnas*, of John; for if Marcion rejects also his Apocalypse, nevertheless, the series of the bishops, *ordo tamen episcoporum*, reckoned up to their commencement, will stand upon John their founder. In the same manner also, the genuineness of the other churches is recognized." The enumerations of the presiding pres-

^(m) Opera Tertulliani à Semler, vol. iii. p. 119.

^(a) Ib. vol. ii. p. 39.

byters, which have formerly occurred, render this passage perfectly clear, and vastly different from the modern import of the phrase *order of bishops*. He sometimes also means by *ordo*, the bench of presbyters which sat in every organized church. "*Ubi ecclesiastici ordinis non est consessus*, where there is not a presbytery, *offers et tingis*, you administer the eucharist, and baptise, &c." This is the plain testimony of Tertullian, that there was but one kind of ecclesiastics in every church, who were called an *order*, because they sat in a row; of these there was one, who by custom, from the apostle's days, presided; and the series of such presidents, up to the apostles, was also denominated the *order of the bishops* of that particular congregation; but we have not found a word concerning lay-presbyters, in all his writings.

J. P. W.

To the Editor of the Christian Spectator.

As it falls, no doubt, within the scope of your publication, to contribute, so far as lies within your power, to the promotion of the diligent study and knowledge of the Holy Scriptures, I beg the liberty to state a few questions respecting a passage, which has recently attracted my attention, and about which I find some difficulties raised in my own mind, that some of your intelligent readers may perhaps contribute to solve. I do this the more readily, because I know that these difficulties are not limited to myself only; but are entertained by many other readers of the New Testament, who will be grateful for a proper and satisfactory solution of them.

The passage of Scripture to which I advert, is found in Heb. i. 6, 7, "*And when he introduces the first begotten into the world, he saith; Let all the angels of God worship him.*" Now as this is evidently a quotation from the Jewish Scriptures,

and is addressed to Hebrews as a proof that Christ is superior to the angels, in as much as they are commanded to worship him; and apparently relied upon by the writer as a satisfactory and conclusive proof of Christ's superiority to them; it is natural to ask, from what part of the Old Testament is this taken? I find no such passage in the Hebrew Scriptures; nor in the English translation of them. But I find that Commentators are divided in opinion, respecting the place from which this quotation is made. Some suppose it to be taken from Ps. xcvi. 7, where our English translation, in conformity with the original Hebrew, has "*Worship him all ye gods.*" The Septuagint renders this passage, "*Let all his angels worship him,* προσκυνήσασθαι αὐτῷ πάντες ἀγγέλοι αὐτοῦ." From this version of the Septuagint, therefore, they suppose the apostle has here quoted.

My difficulties in regard to this solution are,

1. That the Psalm appears to relate wholly to the supremacy of Jehovah, and vanity of idols and idol-worship, and the infinite exaltation of the true God above all the objects of heathen worship. In the former part of Ps. xcvi. 7, it is said, "Let all who worship graven images be ashamed; they who boast themselves of idols; worship him (Jehovah) all ye gods, כל אלהים." That is, as I understand it, "Let those who are the objects of adoration to others, acknowledge Jehovah as the supreme and only God." This indeed must be regarded as a figurative expression; in as much as it seems to attribute animation and intelligence to the objects of heathen worship. But it speaks of these objects in a manner conformed to the views of those, who paid their devotions to them; just as the sacred writers call the idols of the heathen, *gods*, because they were so named by their worshippers. And besides; what is more common than for the sacred writers, especially in the poetic parts of the Bible, to at-

tribute animation and intelligence to objects really destitute of both. For example; "Let the floods clap their hands; praise the Lord—ye dragons and all deeps; fire and hail; snow and vapour; stormy wind fulfilling his word; mountains and all hills; fruitful trees and all cedars, &c. &c." I am the more confirmed in this interpretation, because, in verse 9, of the same Psalm, it is said, "For thou, Jehovah, art most high over all the earth; thou art exalted far above *all gods*, *כל אלהים*; that is, exalted far above all who are worshipped by the heathen as gods; not above the *angels*. This latter sense seems to me quite unsuitable to the object of the context; which is not designed to reprehend the heathen for the worship of *angels*, but of *idols*.

2. But allowing that *אלהים Elohim* may be translated angels, as the Septuagint have rendered it, (which seems to be a very liberal allowance, as it would be difficult to show, by any philological process, that the word has such a meaning in the Hebrew;) still there is another difficulty. What part of Psalm XCVII relates to the *birth of Christ*, or to his *introduction into the world*? or, if you please, to his entrance on the official duties of his station as Mediator. But the writer of the epistle to the Hebrews says, that the words in question were spoken to him when he is *introduced into the world*.

I have laid before your readers, my difficulties respecting the opinion of those commentators, who maintain that the quotation in question is from Ps. xcvii. 7. I would simply add, that in the Epistle to the Hebrews it is quoted, "Let all the angels of God worship him;" while in the Septuagint, it runs thus, "Let all *his* angels worship him." This diversity, however, is not of any serious importance.

Other commentators maintain, that the quotation in Heb. i. 6, 7, is made from the Sept. version of Deut. xxxii, 48, where the very words quoted are

found. But here too, I find myself encompassed with difficulties. For (1.) The original Hebrew, (and our English version in conformity to it) has nothing of the passage in question. Can that be the basis of the apostle's argument from the Hebrew Scriptures, addressed to Hebrews, which is *not* found in those sacred writings?

But (2.) If it were in the original, the *context* has no relation to the birth of Christ, or his introduction to his official duties. It relates to the triumph of the Jews over their heathen enemies. How then can an argument be built upon it, to prove the superiority of Christ over the angels?

I am aware, Mr. Editor, that the solution of these difficulties involves some very important principles of interpretation; and perhaps some things, moreover, of no small importance in respect to the modes of argument employed by the sacred writers. Relief from these difficulties cannot be found, by rejecting from the Canon, as some have done, the Epistle to the Hebrews, because it contains them. The same principle must lead to the rejection of all the other parts of the New Testament, where similar methods of argumentation are employed.

If any of your readers will contribute to throw light on the subject above proposed, I am sure they will perform a very grateful and useful service, to all attentive readers of the New Testament. How far the *argumentum ad hominem*, and the *argumentum ex concessis* is employed by the sacred writers, is a question of deep and vital interest to every interpreter of the word of God; a question, I may add, which has been much oftener agitated with heat and passion than with argument; and about which, most men if they will turn their thoughts within, have much less definite and settled opinions, than they are capable of a rational defence, than they are apt to imagine.

AN INQUIRER.

Miscellaneous.

Extract from a Discourse, delivered July 23, 1812, on the public Fast, by the late President Dwight.

The first public appearance of Deism was about the middle of the 16th century : when several persons in Italy, and France, assumed the title of Deists, as an express distinction of themselves from Christians. They are mentioned by the celebrated Viret, an eminent Reformer, as treating the Scriptures as a collection of fables, and laughing at all religion. Several men of this class appeared in England, also, about the latter part of the same century. But neither in Great Britain, nor on the continent, did they make any considerable impression upon public opinion. In the year 1624, Lord Herbert of Cherbury, a man of considerable talents and learning, published his book concerning truth, at Paris. It was afterwards published in England, together with two others. A fourth was added to them after his death. In these he attempted to reduce Deism to a system. From this time writers of this class multiplied, both in Great Britain and on the continent of Europe. In such a world as this, it was impossible that they should not find adherents.

About the year 1728, the great æra of infidelity, Voltaire formed a set design to destroy the Christian religion. For this purpose he engaged, at several succeeding periods, a number of men, distinguished for power, talents, reputation, and influence ; all deadly enemies to the Gospel ; Atheists ; men of profligate principles, and profligate lives. This design he pursued with unabated zeal 50 years ; and was seconded by his associates, with an ardour and industry, scarcely inferior to his own. In consequence of their united labours, and of the labours of others, from time to time combined

with them, they ultimately spread the design throughout a great part of Europe ; and embarked in it individuals, at little distances, over almost the whole of that continent.— Their adherents inserted themselves into every place, office, and employment, in which their agency might become efficacious, and which furnished an opportunity of spreading their corruptions. They were found in every literary institution, from the Abecedarian school to the Academy of sciences ; and in every civil office, from that of the bailiff to that of the monarch. They swarmed in the palace ; they haunted the church. Wherever mischief could be done, they were found : and, wherever they were found, mischief was extensively done. Of books they controlled the publication, the sale, and the character. An immense number they formed ; an immense number they forged ; prefixed to them the names of reputable writers, and sent them into the world, to be sold for a song ; and, when that could not be done, to be given away. Within a period, shorter than could have been imagined, they possessed themselves, to a great extent, of a control, nearly absolute, of the literary, religious, and political state of Europe.

With these advantages in their hands, it will easily be believed, that they left no instrument unemployed, and no measure untried, to accomplish their own malignant purposes. With a diligence, courage, constancy, activity, and perseverance, which might rival the efforts of demons themselves, they penetrated into every corner of human society. Scarcely a man, woman, or child, was left unassailed, wherever there was a single hope, that the attack might be successful. Books were written and published, in innumerable multitudes, in which infidelity

was brought down to the level of peasants, and even of children ; and poured with immense assiduity into the cottage and the school. Others of a superior kind, crept into the shop, and the farm-house ; and others, of a still higher class, found their way to the drawing-room, the university, and the palace. The *business* of all men, who were of any importance, and the education of the children of all such men, was, as far as possible, engrossed, or at least influenced, by these banditti of the moral world ; and the *hearts* of those who had no importance, but in their numbers, and physical strength. A sensual, profligate nobility, and princes, if possible, still more sensual and profligate, easily yielded themselves and their children, into the hands of these minions of corruption. Too ignorant, too enervated, or too indolent, to understand, or even to inquire that they might understand the tendency of all these efforts, they marched quietly on to the gulf of ruin, which was already opened to receive them. With these was combined a priesthood, which, in all its dignified ranks, was still more putrid ; and which eagerly yielded up the surplice and the lawn, the desk and the altar, to destroy that Bible, which they had vowed to defend, as well as to preach ; and to renew the crucifixion of that Redeemer, whom they had sworn to worship. By these agents, and these efforts, the plague was spread with a rapidity, and to an extent, which astonished heaven and earth : and life went out, not in solitary cases, but by an universal extinction.

While these measures were thus going on with a success scarcely interrupted, Dr. Adam Weishaupt, professor of the Canon Law in the university of Ingolstadt, a city of Bavaria, a man of no contemptible talents, but of immense turpitude, and a Jesuit, established the society of Illuminees. Into this establishment he brought all the systematized iniquity of his brotherhood ; distin-

guished beyond every other class of men for cunning, mischief, an absolute destitution of conscience, an absolute disregard of all the interests of man, and a torpid insensibility to moral obligation. No fraternity, for so long a time, or to so great an extent, united within its pale such a mass of talents ; or employed in its service such a succession of vigorous efforts. The serpentine system of this order Weishaupt perfectly understood. The great design of the Jesuits had always been to engross the power and influence of Europe, and to regulate all its important affairs. The system of measures, which they had adopted for this end, was superior to every preceding scheme of human policy. To this design Weishaupt, who was more absolutely an Atheist than Voltaire, and as cordially wished for the ruin of Christianity, superadded a general intention of destroying the moral character of man. The system of policy, adopted by the Jesuits, was, therefore, exactly fitted to his purpose : for the design, with this superaddition, was exactly the same.

With these advantageous preparations, he boldly undertook this work of destruction ; and laid the axe at the root of all moral principle, and the sense of all moral obligation, by establishing a few fundamental doctrines, which were amply sufficient for this purpose. These were, that God is nothing ; that government is a curse, and authority an usurpation ; that civil society is the only apostacy of man ; that the possession of property is robbery ; that chastity and natural affection are mere prejudices ; and that adultery, assassination, poisoning, and other crimes of a similar nature are lawful, and even virtuous.—Under these circumstances, were founded the societies of Illuminism. They spread, of course, with a rapidity, which nothing but fact could have induced any sober mind to believe. Before the year 1786, they were established in great numbers throughout Germany, in

Sweden, Russia, Poland, Austria, Holland, France, Switzerland, Italy, England, Scotland, and even in America. In all these was taught the grand and sweeping principle of corruption, that the End sanctions the Means; a principle, which, if every where adopted, would overturn the universe.

The design of the founder and his coadjutors was nothing less than to engross the empire of the world, and to place mankind beneath the feet of himself, and his successors.

Voltaire died in the year following the establishment of Illuminism. His disciples with one heart, and one voice, united in its interests; and, finding a more absolute system of corruption than themselves had been able to form, entered eagerly into all its plans and purposes. Thenceforward, therefore, all the legions of infidelity are to be considered as embarked in a single bottom; and as cruising together against order, peace, and virtue, on a voyage of rapine and blood.

The French revolution burst upon mankind at this moment. Here was opened an ample field for the labours of these abandoned men in the work of pollution and death. There is no small reason to believe, that every individual illuminee, and almost, if not quite, every infidel, on the continent of Europe, lent his labours, when he could; and his wishes, when he could not; for the advancement of the sins and the miseries, which attended this unexampled corruption. Had not God *taken the wise in their own craftiness*, and caused *the wicked to fall into the pit which they digged*, and *into the snares which their hands had set*, it is impossible to conjecture the extent to which they would have carried their devastation of human happiness. But, like the profligate rulers of Israel, those who succeeded, regularly destroyed their predecessors.

Between 90 and 100 of those, who were leaders in this mighty work of

destruction, fell by the hand of violence. Enemies to all men, they were of course enemies to each other. Butchers of the human race, they soon whetted the knife for each other's throats: and the tremendous Being, who rules the universe, whose existence they had denied in a solemn act of legislation, whose perfections they had made the butt of public scorn and private insult, whose Son they had crucified afresh, and whose Word they had burnt by the hands of the common hangman; swept them all by the hand of violence into an untimely grave. The tale made every ear, which heard it, tingle, and every heart chill with horror. It was, in the language of Ossian, "the song of death." It was like the reign of the plague in a populous city. Knell tolled upon knell; hearse followed hearse; and coffin rumbled after coffin; without a mourner to shed a tear upon the corpse, or a solitary attendant to mark the place of the grave. *From one new moon to another, and from one sabbath to another, the world went forth and looked after the carcasses of the men, who transgressed against God; and they were an abhorring unto all flesh.*

—The miseries brought upon the French nation by the Infidels, who were the agents in its republican government, soon became intolerable. The whole system was formed of a fiend-like oppression; and the empire was filled with alarm, and blood, and wo. The period of their domination became more and more dreadful; and a considerable part of it was denominated the "reign of terror;" the first time, it is believed, in which this phraseology came into proverbial use. France became a kind of suburb to the world of perdition. Surrounding nations were lost in amazement, when they beheld the scene. It seemed a prelude to the funeral of this great world; a stall of death; a den, into which the feet of thousands daily entered; but none were seen to return. In this situa-

tion, despair compelled those who still had influence, energy, and contrivance, to fly from the ravages of the existing government to that last political refuge from human misery, a military despotism; heretofore regarded by mankind as the consummation of ruin. Still, it was a real refuge from the horrors of the former system; horrors, which no nation ever before suffered, and which no imagination had ever anticipated. The scheme of oppression was now settled; and the miseries to be suffered came on, like the course of the seasons, in a regular, expected order. Taxes reaching every fruit of human labor, and all the property which taxes can reach, wrung blood from every vein of the miserable inhabitants. A train of spies, immense in their numbers, and stationed every where, prowled in every road and street, in every city and solitude, and haunted the church, the fire-side, and the closet; carrying fear, suspense, distrust, and anguish, to every heart. The young men were yoked together like cattle, and driven to the camp, to waste away with disease, toil and suffering; or to fall, with less agony, upon the edge of the sword. The female sex sunk gradually from the high level to which the gospel had raised them, towards the miserable degradation to which they have been depressed by Mohammedans and savages; and lost all their influence, and probably all their disposition, to check the vices, refine the manners, and amend the hearts of men. The irreligion of the preceding period was varied, only in its forms and appearances; in substance, it was the same. The goddess of Reason was not *now* worshipped, as before, in the form of a polluted woman. The sacramental vessels were not *now* mounted upon an ass, and paraded through the streets, to insult him, who died that man might live. The Bible was not made the fuel of a bonfire. The Sabbath might now be observed, without treason against the govern-

ment. But the churches were empty. The ministers were butts and beggars. The Sabbath was a day of sport. Several book-sellers, employed by the Commissioners of the London Missionary Society to furnish them with a bible, searched the city of Paris three days, before they could find one. Religion was dead; and her remains lay *in the streets of the great city, which is spiritually called Sodom and Egypt*. The kingdom became a charnel-house of Atheism: where the final knell had been tolled at the departure of life, of hope, and salvation.

From the commencement of this revolution, the miseries which spread in so terrible a manner through the French kingdom, extended themselves over all the surrounding country. The property of the prince, the nobles, and the clergy, the revolutionary leaders seized without remorse, or conscience, as their lawful prey. More than £200,000,000 sterling, are supposed to have fallen into their hands by one vast act of confiscation. This immense sum was, however, insufficient to satisfy their rapacity. Under the names of contributions, war-taxes, and other claims, professedly claims of the nation, they *gathered the riches of the whole people as a nest, and as one gathereth eggs that are left; and there was none that moved the wing, or opened the mouth, or peeped*. With this singular mass of wealth in their possession, they raised armies, in different years, amounting to five, seven, nine, and twelve hundred thousand men: the strongest and most formidable body which was ever assembled upon this globe. This incomprehensible multitude they emptied out upon every neighboring State. The lava did not run in a stream, as in the eruptions of the natural world. It flowed down all sides of the immeasurable crater at once: and like an ocean, rolled its waves of fire over the whole face of the world, within its reach. Nothing withstood its power. The life,

liberty, and property of every bordering nation, was consumed; and a boundless scene of desolation every where marked its course. The power and pride of Spain were broken down. Italy was overrun. The king of Sardinia was driven from his country. Switzerland, Belgium, Bavaria, Germany, Prussia and Austria, bowed successively to the French arms, and were undone. Every republic on the eastern side of the Atlantic was blotted out from under heaven; and every kingdom also, which policy, or the convenience of the conquerors, did not compel them to leave independent. It made no difference whether the nation was a friend or a foe; was in alliance with them, or at war. Whatever was thought *convenient for France*, was done; and done in defiance of every law of God or man; of the most solemn treaties, of the most absolute promises.

At the very commencement of their career, the legislature made three great public promises; for which they pledged their faith to the world. One was, "that France would make no conquests." Another was, "that she would make war only upon tyrants." The third was, "that she would give liberty and equality to all people, whithersoever her armies came." With the first of these promises in her mouth, she began the work of conquest at her entrance into the field of conflict; and has done nothing but conquer, or attempt to conquer, to the present hour. While she was resounding the second over the face of the whole earth, she swept away, with the besom of destruction, the republics of Lucca, Pisa, and Venice; the thirteen republics of Switzerland; the republics in alliance with the Switzers; that of the Seven Isles; that of St. Marino; all the free cities of Germany; and the republics of Genoa, Geneva, and the Netherlands. One only remains on the face of the earth; and that, merely because the

giant was unable to wade through the billows of the Atlantic.

Obligations of Literature to Christianity.

AT the formation* of the Asiatic Society in Paris, the Baron De Sacy, its President, after speaking of the advantages obtained for the cultivation of oriental literature, by European commerce and intercourse with the East, and remarking that an enlightened and penetrating mind might have foreseen these advantages, alludes to the British and Foreign Bible Society as follows:—

"The same cannot be affirmed of another cause, which also has powerfully contributed towards the most recent progress which Asiatic literature has made among us. It presents a singular phenomenon, the ultimate effects of which it appears to me impossible to calculate.

A project is conceived in the capital of England, for affording, first to the subjects of the three kingdoms, then to foreigners, the means of reading, each in their own language, the Holy Scriptures. The plan is so formed, that the benefits of such an Institution may extend to all, without any obstacle being presented by that diversity of communions into which Christianity is divided. Notwithstanding considerable opposition it is realized. A zeal, truly astonishing in an age in which religion appeared threatened with destruction, extends itself at first to the greater part of Europe; in a short time it crosses the seas, and, by a combination of unheard of efforts, the Holy Scriptures are translated and published in many of the dialects of the Levant, and of the North and South of Asia, several of which, scarcely ten years since, were not even known by name. We might, doubtless, in contemplating this surprising success, be excited to reflections of an order superior to literary considerations. We might ask our-

* April, 1822.

selves, what is that Book which seems to open to itself a passage through the most barbarous regions, and to triumph over every obstacle? We may cherish a hope that a seed is there which cannot remain unproductive of fruit for the benefit of mankind. But, to confine myself to the subject more immediately before me, it is sufficient to observe that if the knowledge of languages be indispensable for attaining that of people, the study of Asia cannot but advance, in a rapid and unlimited degree, by means of the translation of one, and that the same book, into the dialects of all those nations by whom it is inhabited; and that the day is not far distant, when the language of the Afghans, or the dialect of the Calmucs, will be studied in London or Paris, with greater facility than was afforded at the close of the last century "for the acquisition of the Arminian or the Tamul."

Baptism of Bells.

The ceremony as performed in the principal French (Catholic) Church in Montreal, is thus described by Duncan:*

I have frequently stepped into this church to see what was going forward. One day lately I learned that two new bells were to be placed in the steeple, and that preparatory to this they were to be baptized! This was a sight not to be missed, and I accordingly took care to be in the church at the hour appointed. The bells were suspended near the centre of the church, from a temporary wooden erection, and near them were a table and some chairs. Soon after we had assembled, a door near the upper end of the church was thrown open, and forth issued a procession of priests, preceded by two boys in white robes carrying a pair of enormous candles, in candlesticks of corresponding dimensions, and two behind carrying a little silver vessel

of oil, and water in a silver vase. The priests were variously attired, some in black, others in white, and a few in gorgeous robes of silk and gold.

The boys placed the candlesticks on the table near the bells, and the priests bestowed themselves in the chairs around the table, or on the seats which surrounded the altar; prayers were then chanted, after which an old ecclesiastic in white ascended the pulpit, and addressed the congregation in a pretty long French oration. My knowledge of the language was too limited to admit of my fully understanding the old gentleman's address, but I was informed by those who did, that it was intended to impress the minds of his auditors with the solemnity of the approaching ceremony; and I doubt not that he thought we much needed some such admonition; for the aspect of the congregation was by no means very devout. There was a great crowd present, and with many, as with myself, curiosity seemed to be the most active principle, for they scrambled upon the tops of the pews, and pushed one another so tumultuously, that the old priest twice stopped his address to rebuke us, and on one occasion, clapped his hands very angrily, and threatened to suspend the ceremony. I must in justice add, that a great number of the auditors were not Canadians.

Descending from the rostrum, he was invested with a robe of gaudier colors, and having pronounced a solemn benediction upon the water in the vase, he dipped a brush in it and made the sign of the cross upon each bell, inside and out; accompanying it with the solemn words, "In nomine Patris, et Filii, et Spiritus Sancti!" Other two then set to work, and completed what he had begun, brushing the bells all over; and then with snow-white towels wiping them both dry. Some oil was then consecrated, with which the sign of the cross was made on a variety of places on each bell, and then carefully wiped dry with a little cotton wool. A silver

* Travels Vol. II. See List of New Publications in our last No.

censer with live coals was next produced, into which some incense was thrown; and after being waved three times in the air, it was held under each bell till they were quite filled with the odorous fumes.

Two old gentlemen and their venerable spouses now came forward, and one pair was stationed at each bell. These were the Godfathers and Godmothers of the new members of the holy church; and after having answered some questions to the satisfaction of the priests, they had the honour of bestowing names on their Godchildren. This, it seems, is an honour which is much coveted, and is only conceded to those who are both able and willing to pay handsomely for the distinction. The oldest priest now took hold of the clapper, and tolled each bell three times, which was immediately repeated by each of the sponsors. The old couples now produced presents for their bantlings; first a large roll of linen for each bell, which was swathed round it by the officiating priests; then rolls of crimson silk, one of which was richly figured, succeeded by lace or fringes, and the whole was bound on by a plentiful allowance of white silk ribbon. The ceremony was now wound up by a short prayer or two, chanted by the priests, when the large candlesticks were again elevated, and the whole fraternity retired as they had entered.

Popery has fallen so much into the back ground, in our native country, that many are probably not aware of the existence of such a ceremony; it is however regularly performed to all church bells in Popish countries, before they take their stations in the belfry, and without it they would be considered as quite unqualified to fulfil the high functions which devolve upon them; one of the most important of which is the ringing of souls out of purgatory. All Saints' day, as it is called, came round during my present visit, when the bells had their hands full of work. In the afternoon of that day, all may ring who

please, and the poor ignorant people are taught to believe that their pulling lustily will materially benefit the souls of deceased friends who are undergoing lustration. I stepped into the church in the evening, after the public services were over; there was no light except from the glimmering of the small oil lamp before the altar, but it served to show a number of Canadians on their knees, and a coffin near the entrance, elevated upon a grim scaffold, garnished like our hearses with skulls and crossed bones. This was intended as a symbol of the departed state, to aid dull imaginations and stimulate devotional feelings. Next day, and for several succeeding ones, a board was suspended on the door of another church, inscribed, 'Indulgence plénière pour les Morts,' and I was informed that whoever during these days, confessed to a priest, should have forty days remission after death of the pains of purgatory.

I have seen no Popish processions except a funeral; I missed, by a few days, the grand ceremony of the 'Fête Dieu,' which is annually celebrated with great splendour.

For the Christian Spectator.

Hail to our Lord! insphered on high
In glories meet for Heaven's eternal King:
May I, unknowing of thy majesty,
In verse too weak essay thy praise to sing,
Warned by the seraph choirs above
To bear my offering
To the altar of thy love.

Earth, praise our Lord—thou knewest
when he was born;

O'er thy long hills the heavenly rumour
ran:

Him feared the elements; and night and morn

Bowed to the sceptre of the lowly man;
Earth quaked when he was put to scorn,
As if the world to ruin wild was given,
And Satan reigned in Heaven.

Man praise him,—but ye nailed him to
the tree,

Nor gained by love, nor softened at his
cries:

Hell clapped its hands in damned ecstasy,
And gathered madness to invade the skies—
Grave; praise him, for he consecrated
thee,

He is thine only conqueror, pay
Thy worship to his sway.

But there's a song too pure for mortal ear,
That, tuned by voluntary voice of saints,
Flies round the world; and in its long career,
Even on the shores of chaos never faints ;

Heaven, earth and hell it fills, the devils
fear ;
Man only is too deaf for heavenly songs,
And breath of fiery tongues.

EUPOIUS.

Review of New Publications.

Letters of William Jay and Corrector, occasioned by Bishop Hobart's Strictures on Bible Societies.

(Continued from page 51.)

THE conduct of Bishop Hobart, and of his friends, fully justifies us in taking it for granted, that he is the author of the pamphlets bearing the signature of "Corrector;" and as our aim is to speak of things as they are, we shall, without hesitation, speak of Bishop Hobart as Corrector, and of Corrector as Bishop Hobart.* We proceed to make some observations on the manner in which the controversy has been conducted.

Mr. Jay tells us in his title, that his first Letter was occasioned by the "strictures on Bible Societies, contained in the late charge to the convention;" and he at once proceeds to the subject in hand, and keeps it steadily before him. Bishop Hobart makes the controversy personal at the outset, and represents Mr. Jay as "an individual, who, several years since, when comparatively a boy, made his appearance in a convention of the diocese of New-York; at that time composed, in addition to the clergy, of some lay gentlemen of the first talents and standing in society; and presuming, as it seems, on a name worthy of all consideration, in an assemblage, and on an occasion, that should have inspired a youth with that trembling modesty which ingenuous youth always feels, and

by which ingenuous youth, and even mature age, is always adorned—on ecclesiastical topics, which venerable men approached with diffidence and hesitancy, proclaimed his opinions with a pertness, a boldness and a dogmatism, that astonished his auditors; who then commenced the work of meddling and of mischief, and in every successive convention, which he has attended, has been true to himself; but, at the same time, so utterly unfortunate, as to possess no influence, and almost to mar every measure which he advocated; and whose hostility to Bishop Hobart, commencing with his appointment to the episcopate, in 1811, has been manifested, at every opportunity, to the present day."*

We regret to see, that this disposition towards personalities is more or less obvious, throughout the whole of Corrector's pamphlets. We think too highly of Bishop Hobart's integrity, to believe that this course was intended to lead his adversary away from the main question; but yet it had too much of that effect. Mr. Jay's second Letter is chiefly taken up with a vindication of himself, which his reputation as a man and a christian is too high to require, and which the importance of his cause forbade him thus to undertake. Bishop Hobart is indeed bishop of the diocese of New-York; and Mr. Jay is a layman of that diocese. But this has nothing to do with the merits of Bible Societies. We have therefore regretted to see that Mr. Jay, in his second Letter, has permitted himself to be drawn away to the

* See documents published in Mr. Jay's third pamphlet. We are assured also, from other sources, that Bishop Hobart feels no unwillingness to be viewed as the author of Corrector's pamphlets.

* Corrector, p. 3.

ground which he there occupies; and that he so far fails to "keep his adversary to the point." Accordingly, Bishop Hobart, in his second reply, exults over Mr. Jay, for the manner in which he has put himself on the defensive; and, with no small show of triumph, represents him "prostrate and mortified," and advises him to "withdraw from the arena."

In his third pamphlet, however, Mr. Jay redeems himself from this error; and replies to the Bishop simply as the antagonist of Bible Societies. When this reply was made, it seems the Bishop was without resources to meet it; and, taking the advice himself which he had formerly given to Mr. Jay, *he* withdraws from the arena, covering his retreat with the question, "After the specimen which I have given of the spirit and language of your letter, shall I be censured for the declaration, that any further correspondence with "William Jay" is forbidden by self-respect, by a regard to public decency, and by the higher considerations of christian duty?"(a)

Notwithstanding this pointed allusion to the spirit of Mr. Jay, we are greatly mistaken if it will furnish any excuse for the bishop, in retiring from the controversy, which will not amount to a virtual confession of defeat.

Mr. Jay has written like a man who is master of his subject. He is at times animated and earnest. His cause does not allow of apathy and tameness. When on the broad ground of Bible Societies and their merits, he meets his adversary closely and fearlessly, and presses him with the consequences which inevitably flow from the positions taken by all opponents of these noble and useful institutions. Notwithstanding this, his "spirit," with a few exceptions, is marked, not only by candor, but by respect towards his opponent, as a man and as a Bishop.

In his first letter he expressly declares, "While you have not scrupled frankly and publicly to impute

to Bible Societies an unscriptural character and dangerous tendency, you have refrained from impeaching the motives of their supporters, and have uniformly conducted the controversy with the forbearance of a christian, and the urbanity of a gentleman;"(b) and again, "I am very far from impeaching the sincerity with which you disavow the imputation of being unfriendly to the distribution of the Oracles of Truth;"(c) and concludes with the assurance, "You, sir, have zeal, talents and acquirements, meet for the Master's service," &c.

One of the *exceptions* to which we allude, is the passage in which Mr. Jay, enumerating the opponents of Bible Societies, specifies the Pope, Cobbett, and the "great enemy of our race;" thus bringing them into a very unpleasant propinquity with certain protestants. It is true, he can plead the authority of the Bishop of Cloyne for this association; it is true also that he is careful to point out the difference between the motive which influences the "great enemy of our race," and that which influences the men whom he has thus associated with him; yet all this will scarcely justify the severity of reproach implied in the alleged confederacy. Thus to place an opponent in the same ranks with Satan is wrong in itself, and can subserve no useful purpose in the controversy. But while we disapprove of this reference to the Prince of darkness, we think it perfectly fair in Mr. Jay to refer, as he has done, to the Pope, and to Cobbett; since both these personages use the same reasoning, and almost the same language, which some protestants use, in their management of this question. We should be far from applying the maxim in this case, that a man is to be known by the company he keeps, yet we insist that it concerns every protestant writer, to consider well how he comes to espouse a cause which obliges him to resort, in its defence, to weapons which are common to the

(a) Note from Corrector, p. 8.

(b) p. 70.

(c) p. 47.

determined enemies of Christianity.

We are well aware that this is a point which strongly moves the sensibilities of our opponents. It gives us no pleasure thus to identify the cause in which they are contending, with the cause of infidel scoffers, and the "Man of Sin." Nor is the charge gratuitous; it has been repeatedly shown, that the armour they bring against us, has been forged in the camp of the Philistines; and they have been entreated as brethren, not to strengthen, by their apparent co-operation, the hands of those who avowedly "obey not the gospel of our Lord Jesus Christ." To point out to them the ground on which they stand, is not to impeach their motives; yet we have to lament that, in whatever spirit this has been done, it has too generally produced irritation rather than a wise suspicion of their cause.

Having bestowed our commendation on Mr. Jay, for "the spirit" which he has generally maintained, we regret that we cannot say as much for the spirit evinced by his opponent. We subscribe to the sentiment that, before the publication of the Pamphlets now before us, Bishop Hobart had "conducted the controversy with the forbearance of a Christian, and the urbanity of a Gentleman." But he has here most strangely forgotten himself. There is indeed, throughout these productions, such an utter relinquishment of "the spirit" which he formerly maintained on this subject, that it is with difficulty we have become persuaded that he is really their author. Whether it has arisen from finding himself pressed by Mr. Jay with arguments which he could not answer, or from some other cause, he has certainly indulged himself in feelings which can neither add to his own peace of mind, nor promote his cause. It is very far from "the urbanity" and "the forbearance" we had expected from Bishop Hobart, that he should say to Mr. Jay, "I ask pardon of myself for descending

to the style of your letter." (d) "Now Sir, what am I to think? Are you "in the possession of your faculties?" or, are they, on the subject of Bible Societies, which really seems to intoxicate wiser and stronger heads than yours, approaching to a state of dementation?" (e) "After what we have seen of the tenour and style of your letter, is it not sickening, absolutely "nauseous," to hear you indulging in a fine episode on the power and the triumphs of Christian faith, in the hour of dissolving nature—and lecturing your diocesan on the virtues of "long-suffering, charity and patience." (f) "Elated by an adventitious circumstance, (no man has any merit in being born with a particular name,) and inordinately vain of some readiness, flippancy, and command of language, and (to do you justice,) of no common industry in any cause that excites your passions, you seem to think yourself privileged to say any thing of "your Bishop" that comes into your mind, or answers your purpose; and, as an oracle, to pronounce, in all church matters, your decision, and to expect "your Bishop" and his clergy to bow to it." (g)

Nor does the spirit of urbanity and forbearance seem to increase in the progress of the controversy. In his second reply, the Bishop declares, "Really, Sir, you must pardon me for saying that there is something which urges me to have done as soon as possible with such an antagonist as yourself." (h) Again he exclaims, "O what a pure and perfect man!" (i) and, "Wonderfully severe, and appropriate, and correct, you no doubt thought was this passage, when you penned it; and yet it happens, (though this, when you wish to assail "your Bishop," is a matter of little moment,) that the pert and insulting charge in this passage is utterly false." (k)

There is, in all this, something

(d) Page 9, Corrector. (e) p. 72.
(f) p. 96. (g) p. 97 and 98. (h) p. 3.
(i) p. 8. (k) p. 19.

most exceedingly opposite to the "frank," the "earnest," the "mild," and the "dignified," for which the Bishop takes credit to himself, as the spirit in which he had avowed his sentiments on a previous occasion; (c) and in view of the feelings here displayed, we are not surprised at the unfortunate mistake which he has committed in quoting the Bible itself. In justification of himself he says, "An apostolic bishop was commanded to reprove, rebuke, exhort with all *authority*." (d) Now it happens that the words of Paul are, "Reprove, rebuke, exhort with all *long-suffering and doctrine*." But in the spirit in which the Bishop wrote, it is not surprising that he should have committed the error.

Equally unhappy do we think him, in another effort to justify himself by a quotation from Scripture. He tells us that Mr. Jay's letter is "marked by pertness, arrogance and rudeness," (e) and would vindicate "the spirit" with which he has replied, by the counsel of Solomon: "Answer a fool according to his folly." Had he read the words immediately preceding, he would have found the precept, "Answer *not* a fool according to his folly, lest thou also be like unto him;" and thus he would have seen how wisely Solomon qualifies the one command by the other. Perhaps it was owing to this oversight, that, proceeding to reason on the maxim which he has quoted, he tells us, "it undoubtedly enforces what common sense and universal feeling dictate—that a public assailant is to be dealt with according to his deserts, —to the spirit and manner in which he treats others. The measure which he metes to them, is to be measured to him again." (f) Alas! how completely does this sentiment betray a forgetfulness of something more important than courtesy towards an opponent—forgetfulness of the express command of our Divine Master. He has told us, "Bless them that curse

you;" and in his own example has showed how far he would have his command applied—"When he was reviled, he reviled not again."

The same want of urbanity and respect which is evinced towards Mr. Jay, is evinced towards the society of which he is a defender; and indeed there is something so much bordering on bitterness of spirit in the following quotations, that our readers will say they are something worse than discourteous. After quoting part of a speech delivered at the late anniversary of the American Bible Society, the Bishop adds, "I thank "the Rev. Mr. Henshaw, from the Episcopal church at Baltimore," for his manliness in delivering a little sober truth at a Bible anniversary; for all the truth delivered on such occasions is certainly not sober." (g)

Of the anniversaries of Bible Societies, as now, and indeed from the first, conducted, he tells us, "This system of parade and flattery; this substitution of the base alloy of human tame for the pure gold of christian benevolence, has a silent, but powerful and most vitiating effect on the religious taste and feelings of the community, not to be over-balanced by the increased popularity which it may give to any Institution, however commendable." (h)

We confess that we were not prepared for such hard sayings from the Right Reverend gentleman, who, on a previous occasion, had declared concerning the British and Foreign Bible Society, that its "stupendous efforts have astonished and called forth the homage of the world;" (i) and who, in the very address which gave rise to this controversy, speaks of the men who preside in the councils and proceedings of the American Bible Society, as "individuals who are not for a moment to be suspected of acting from any other principle, than a sense of duty, and whose pure and elevated characters adorn the Church of which they are mem-

(c) Corrector's first Reply, p. 8. (d) Second Reply, p. 21. (e) p. 24. (f) p. 25.

(g) Corrector, p. 78. (h) p. 89. (i) Pastoral Letter, p. 16.

bers.”(k) But while all these things excite our surprise and regret, there is another instance of impropriety and indelicacy, which has surprised us still more. It is the allusion which Bishop Hobart makes, not only to Mr. Jay’s venerable father, but to ladies of Mr. Jay’s family; and the indirect, but not the less painful censure, which he passes on them, as having culpably neglected the wants of their own pastor, and as being culpably indifferent to the welfare of their own Church.(l)

We have looked again and again to find some apology for this violation of the sanctuary belonging to old age and to sex; but we have looked in vain. We can discover no possible connection between the question in discussion and the conduct of these excellent individuals; and we have alluded to the subject not for the purpose of vindicating them from blame or expressing our opinion of their worth: for we are well aware that the delicacy of their feelings would be pained by our praise; but we allude to it, for the purpose of protesting against these gratuitous and inexcusable personalities, in public controversy; and of showing how far Bishop Hobart ceases to be what he usually is, when he becomes a polemic against Bible Societies. If we have conceived of him aright, he is a man habitually courteous and delicate in his manners and language; and in cool and dispassionate moments, we trust he would condemn himself for any departure from the rules of propriety and delicacy.

And to what then can we impute such a violation as this;—a violation which amid all the heat of transatlantic warfare, has not been paralleled, (always excepting Norris) but to the bewildering influence of his cause? The cause is bad, and its influence on him is felt when he tries

to maintain it; and most sincerely can we express it as our wish, that for his own sake, he would not again venture on ground where he loses the very excellencies, which we hope will continue to be characteristic of him as a christian and a man.

“The disingenuousness” which the Bishop charges on M. Jay, we regret to find so apparent with himself. He has made a use of the marks of quotation which is not justifiable in controversy. He defines Mr. Jay’s terms; and then charges Mr. Jay with having used them in the same sense, which he has thus put upon them; which is also an offence against fairness between disputants.

The same want of ingenuousness shews itself on points more immediately connected with the merits of the main question. He complains of Mr. Jay for having charged him with “attacking Bible Societies.” But with what possible reason? For we appeal to the history which we have already given to our readers, whether it is not true, that he has attacked these institutions in the only way in which they are susceptible of attack. He has from the press and from the pulpit charged them with being “erroneous in principle, and injurious in their tendency”(m)—with “separating the Word from the Church of God”(n)—with attempting to evangelize the world by a method different from that “which the scriptures point out and to which common sense and the natural course of things lead us.”(o) Now, if this is not “attacking Bible Societies,” the public have never yet understood the meaning of the word.

An evasion equally unworthy of the Bishop is his statement concerning the sentiments which he had avowed respecting Norris.—In his second reply to Mr. Jay he tells us that Mr. Norris has “conveyed the

(k) Journal of Convention, p. 33.

(l) See Bishop Hobart’s first reply, page 94. Jay’s second Letter, p. 5. Bishop Hobart’s second reply, p. 25. Jay’s third Letter, p. 5.

(m) Journal of Convention, p. 31.

(n) do.

(o) Address before the Auxiliary Bible and Common Prayer Book Society, p. 9.

opinion that Bible Societies use the same arts to accomplish their purposes, which the illuminati had successfully employed. And he is not deficient in the statement of facts to support his assertion.”(p) Mr. Jay in his reply tells the Bishop, “your declaration is in substance therefore that the facts adduced by Mr. Norris’ *prove*” his assertion.”(q) But what is the interpretation which the Bishop would put on his own words? “In this sentence” he says, “I do not advance the opinion that Mr. Norris’ statement of facts *proves* his assertion. I only say he *is not deficient in the statement of facts to support it*; expressing no opinion as to whether this statement is conclusive to the purpose for which it is adduced.”(r) And as if there was really some great difference between saying that a man has proved his assertion; and saying that he is not deficient in his statement of facts to support it, Bishop Hobart goes on to ask “what must we think of the consistency of the Churchman, and the honesty of the man who would found a charge of this description against his Bishop, on a glaring perversion of language.”(s)

The truth is, if there is any difference between the two expressions, the Bishop’s is the stronger. Mr. Jay represents the Bishop as simply declaring that Mr. Norris has proved his assertion. Whereas the Bishop has, according to his own construction, declared him to have established it by the strongest of all possible proofs—a statement of facts. And if Bishop Hobart felt that he had been too hasty, in his declaration, he owed it to himself, frankly to acknowledge it. He cannot say, Mr. Jay had not set him an example.

We are aware, however, that if the Bishop had begun with such acknowledgements, he might have found that he had many to make.

For nothing is more obvious than that he has written from first to last with great haste, and under much irritation; and he is startled and confused at the review of what he *has* said and written when it is fairly presented to him.

Such is “the spirit” with which the disputants have conducted themselves in their several publications.—Our readers must judge for themselves, how far it furnishes an apology to the Bishop for retiring from the controversy. Still farther light will be thrown on this subject, when we consider the success with which the gentlemen have managed their respective sides of the question.

A primary point with both is, the amount of Episcopal influence and patronage, that has been enlisted for and against Bible Societies. The Bishop has given this a very conspicuous place in his charge. He there says “It is a satisfaction to me; that in withholding my support from Bible Societies, I act with those in the highest stations in the church from which we are descended, and with the great body of its clergy;”(t) and in a note to this sentence, he tells us the names of those Bishops of the Church of England and Ireland, who support the British and Foreign Society, and enumerates ten. Next he adds the names of those which do not appear among the supporters of that Society and enumerates forty-five. But is it really so that Bishop Hobart acts with these forty-five Bishops on the subject of Bible Societies? Very far from it: and accordingly observe the cautious, we do not say artful, manner in which the sentence is framed. “It is a satisfaction to me that in withholding my support from Bible Societies, I act with those in the highest stations in the church from which we are descended, and with the great body of its clergy.”

Now we have to tell Bishop Hobart, that if he had simply withheld

(p) Corrector’s Note, p. 7.

(q) Corrector’s Note, p. 17.

(r) Note, page 7.

(s) “ “ page 8.

(t) Journal of Convention, p. 31.

his support from Bible Societies and thus entitled himself in fairness to say he was acting with these numerous dignitaries, we should never have been troubled with the present controversy. With the exception however, of a very few, none of these forty-five whom he here specifies, are known either to have written or spoken a word against Bible Societies. Whereas he, as we have shown, has with most persevering efforts condemned them, and warned his church against them as unsound and injurious. Neither he, or any other man is justified in saying, that the simple fact of their names "not appearing" as supporters of Bible Societies : is any proof that they are opposed to these institutions. For on this principle, he would make the great majority of the Bishops opposed to most of the charitable societies in the kingdom ; a conclusion which, we are sure, no true friend to Bishops would be willing to have drawn. But as this is a subject on which Mr. Jay has acquitted himself with success, it is proper we should hear him. Having alluded to "the imposing exhibition of forty-five Right Reverend Bishops drawn up in battle array against the British and Foreign Bible Society, while only ten are seen in the opposite ranks," he proceeds :—

"I was taught, sir, in my childhood, that many objects which when indistinctly seen at a distance, and through the medium of an alarmed imagination, assume most terrific shapes, prove on near inspection to be perfectly harmless. The truth of this precept of the nursery, has been fully exemplified in the present instance ; for on reconnoitering my supposed foes, my fears have gradually subsided, till at last they have been exchanged for confidence ; and I have discovered in the English and Irish episcopate, my firmest and most efficient friends and allies. On taking a nearer view of these forty five Prelates, I observed, that they were not, as to a superficial reader of your Charge, they would undoubtedly appear, *opponents* of the British and Foreign Bible Society : but that you had merely stated, with a cautious selection of language, that their names "do not appear among the supporters" of that in-

stitution. On this I began to take courage. I recollected that it could not be a necessary consequence, that all who did not belong to a religious society were opposed to it ; for in that case, it would seem that the great body of Episcopalians in this city are opposed to the Bible and Prayer Book Society ; as their late report informs us, their patronage is extremely limited. I recollected also that the English Society for promoting Christian Knowledge ; a Society of ancient date, peculiarly connected with the Established Church, and to which it is not known, that any opposition whatever exists, so late as 1812, numbered only 32 Episcopal patrons of the 49 Bishops of the Established Church ; and that comparatively, only a few bishops at this moment belong to the Prayer Book and Homily Society ; the Church Missionary Society ; the Church of England Tract Society ; or the Society for Converting the Jews : although they are all under the exclusive control of members of the Established Church. It is believed that of the American Bishops, the names of Bishops White and Kemp, are alone to be found among the "supporters" of the American Colonization Society, and yet I presume that neither you, nor the rest of your brethren would be willing to admit that this circumstance afforded any proof of the hostility of the American Bishops to that institution." p. 33.

"But, although, then, there is no evidence that the forty five bishops you have named, are *opposed* to Bible Societies ; yet it is a lamentable truth, that a *few* of the Bishops of the Established Church, have arrayed themselves against the British and Foreign Bible Society. But here again my apprehensions have been wonderfully relieved by a close examination of the nature and extent of their hostility. This Institution was established in 1804, and after the most diligent researches in its history, I cannot find that a single Bishop in the United Kingdom uttered a syllable against it, till 1810." p. 24.

Mr. Jay then proceeds to enumerate the following as the only English Bishops, who from that time to this, have appeared in opposition to Bible Societies.—The Bishop of London, the Bishop of Gloucester, the Bishop of Chester, the Bishop of Lincoln, the Bishop of Carlisle, the Bishop of Ely, and the Bishop of Landaff, now Peterborough. There was a different case however to be stated ; and Mr. Jay has certainly presented it with much candour, and with no disadvantage to his cause.

Two of the Irish Archbishops, after having for years held offices in the Hibernian Bible Society have lately withdrawn from it; and some of the Irish Bishops have followed their example. The following is Mr. Jay's account of this occurrence; and to us it has always seemed to make more in favour of Bible Societies than against them.

"I have before me, the letter of the late primate of Ireland, requiring his name to be withdrawn from the Society; and in this letter he declares himself "a friend to the circulation of the scriptures;" and expresses the reluctance, and even *pain* he feels on leaving the Society. He then assigns as his reasons, the change which he thinks has been made in the constitution of the Society; and the improper topics and expressions introduced in the speeches delivered at the public meetings.

What stronger evidence can we require than this very letter, of the primate's approbation of the *principles* of Bible Societies? are we not expressly given to understand, that had not the constitution been changed, and had no improprieties occurred at the public meetings, he would gladly have continued his patronage to the Society. We have every reason for believing that the reasons assigned by the primate, are the same which influenced the other bishops who seceded from the Irish Society; and yet their names are included in the forty five, who you inform us do not support the British and Foreign Bible Society.

From certain facts which have come to my knowledge, I am inclined to believe that there were some grounds for the primate's complaints, although not to the extent he seems to have supposed; and that the Hibernian Society had been guilty of some indiscretions, arising rather from that ardency of feeling so peculiar to the Irish character, than from any intention to violate the fundamental principles of the Society; and I cannot but attribute to the same ardency of feeling, the hasty step of the primate in withdrawing from the society, without first interposing his authority and influence to correct the errors which offended him. Several of the Irish Bishops belong to the British and Foreign Bible Society, and from that Institution it is not known that any bishop has ever withdrawn his name."—First Lett. p. 27.

After this recital Mr. Jay adds,

I have thus, Sir, candidly and honestly stated every instance of opposition to Bible Societies on the part of the English, Irish and Scotch bishops, with which I am

acquainted, from the period of their first establishment to the present time. And now Sir, to what a little insignificant band is your formidable array of forty five bishops reduced? Of forty five bishops, we find two, (both since deceased) who *on* being invited to accept offices in the auxiliary society, declined the intended honour: and one of these instead of disapproving of the principles of the Bible Society contents himself with expressing his *preference* for those societies which are immediately connected with the establishment; and we find *five* who in their charges, object to the Society and advise their clergy not to join it. Of these, one refuses to print his charge; another tells his clergy, that it is a question on which good men differ, and that they must act according to the dictates of their own consciences; and a third the present bishop of Peterborough, in pointed terms approves of the union of christians for the diffusion of the scriptures, without note or comment, wherever christianity is professed under a form different from the Established Church; declaring that the circulation of the Bible unquestionably promotes christian knowledge, and that the use of it makes men christians.

We are now sir, prepared to judge how far in *opposing* Bible Societies, you are acting "with those in the highest stations of the church from which we are descended;" and how far the nature of your hostility is sanctioned by their example. pp. 27, 28.

But we are still farther prepared for judging in the matter, when, having "reconnoitred our enemies," we "take an account of our friends and allies," and number the Bishops of the Established Church, who have borne their testimony in favor of Bible Societies. This cannot be done better, or more plainly, than we find it done by Mr. Jay.

It is obvious that the principles of these associations, whether correct or otherwise, can in no degree be affected by the names by which they are distinguished. If it be wrong in Episcopalians to support the British and Foreign Bible Society, it must be equally wrong in them to support the Naval and Military Society, or the Hibernian Society, since they are all founded upon the same principle of universal co-operation, for the distribution of the un-commented Scriptures. It is this principle that you condemn; and in support of your opinion, you give us the names of forty-five Bishops, who do not belong to the British and Foreign Bible Society. But

if any of these Bishops belong to other Bible Societies, or have, in any manner whatever, declared their approbation of the very principles which you condemn, then, Sir, you appeal to them in vain to sanction your hostility. You have not, it is true, asserted that these forty-five Bishops were *opposed* to Bible Societies, nor that they do not support them; but merely that their names “do not appear among the supporters of the British and Foreign Bible Society.” Your prudence in selecting these precise terms is rendered peculiarly manifest by the singular fact, that the dignified name which is placed at the head of your array of the non-supporters of the British and Foreign Bible Society, will likewise be found at the head of my list of the Episcopal Patrons of Bible Societies. You cannot, Sir, be ignorant, that the Primate of England, the Archbishop of Canterbury, has for years been, and still is, at the head of the Naval and Military Bible Society, which does not in the least degree differ in principle from the British and Foreign Bible Society; but only in the more limited sphere of its operations. You are also probably aware, that many of the Irish Bishops were satisfied with patronizing the Bible Society of their own country, and did not remit contributions to the British Society. Their secession from the Hibernian Society has already been noticed, and we have seen that it arose from the indiscretions of the Society, and not from any disapprobation of the Bishops with the principles on which it was professedly founded. Yet are the names of some of these Bishops, who have for years been supporters of a Bible Society, included among the forty-five non-supporters of the British and Foreign Bible Society.

As before remarked, the British and Foreign Bible Society was established in 1804, and within the period which has since elapsed, the following Prelates of the Established Church, have united with their fellow christians in distributing the Scriptures, without note or comment; thus incurring, according to the doctrines of your charge, the guilt of separating “The Church from the word of God.”

Patron of the Naval and Military Bible Society.

The Archbishop of Canterbury.

Members and Officers of the British and Foreign Bible Society.

Archbishop of Cashel.

Archbishop of Tuam.

Bishop of Durham.

———— St. David's.

———— Salisbury.

———— Norwich.

———— Gloucester.

———— Meath.

———— Chichester.

———— Soda and Man.

———— Litchfield and Coventry.

———— Kildare.

———— Clogher.

———— Derry.

———— Bristol.

———— Landaff.

———— London.

———— Clonsfert.

———— Cloyne.

Members and Officers of the Hibernian Bible Society.

Archbishop of Armagh, Primate of Ireland.

Archbishop of Dublin.

Bishop of Kilmore.

———— Down.

———— Elphin.

———— Killala.

———— Raphoe.

———— Limerick.

———— Ferns.

———— Killaloe.

———— Dromore.

———— Cork.

To the above should be added the name of Dr. Warren, Bishop of Bangor, who, although he never, I believe, belonged to any Bible Society, yet instructed the rural Deans throughout his Diocese, to distribute the plans of the British and Foreign Bible Society, and to solicit contributions to its funds; a pretty strong proof that it is possible to refrain from joining a society, without being opposed to it. We thus find that, since 1804, *thirty-two* Bishops have openly supported Bible Societies, and *seven* have openly expressed their disapprobation of them.—p. 29—31.

Such, it seems, are the facts, as to the question of Episcopal patronage in the Established Church of England and Ireland; and we rejoice to find that Mr. Jay has avowedly given us all the facts appertaining to the case. In such questions, we like to be put in possession of the whole ground. It is only in this way, that we can “judge righteous judgment.” Bishop Hobart indeed declares that, “the point at issue is, as to what Bishops *now* support Bible Societies.” (a) But though we have no fears as to the result, should we confine ourselves to this point, yet it is fit and right that we should know “the whole truth,” as well as “nothing but the truth.” For a after all that may be said,

(a) Corrector, p. 44.

the point which will be first and mainly in the mind of every one who would enquire thoroughly into the subject, is, what amount of Episcopal patronage and influence has been enlisted, either for or against Bible Societies? and to settle this, we want to be told what has been said and done by Bishops who are now, we trust, sleeping in Jesus, and those who still wear the mitre. Nor should Bishop Hobart object to this. For if Death has called away some of our friends, as Mr. Jay sums them up, it has also called away some of our opponents. Of the latter, two out of the seven have been removed.

But let us hear what the Bishop says, when we find his host of forty-five, whom he had set in array beside himself, reduced down to a band of five. He will surely give up the Irish Bishops, who, although not members of the British and Foreign, are members of the Hibernian Bible Society? We find not a word of the kind. And what does he say of the Archbishop of Canterbury? He admits that the Archbishop is President of the Naval and Military Bible Society; and he admits that this Society at least, is now the same in principle with the British and Foreign. But he tells us, on the authority of Norris, that since the Archbishop took the Presidency of it, "alterations have been made without his approbation, changing materially the character of the Institution." (b) Then we presume the Archbishop, as a consistent man, has withdrawn from it? Nothing of the kind is even hinted by either Bishop Hobart or Mr. Norris. That exalted dignitary then, if Bishop Hobart is right in claiming him as of the same opinion with himself respecting Bible Societies, permits his name to stand at the head of an Institution which is so materially changed in its character since he took the Presidency of it, as to have become "unsound in principle, and injurious in tendency;" as to be employed in the work of "separating

(b) Corrector, p. 45.

the Church from the Word of God." We confess that we have too high an opinion of the Primate to believe this possible.

In a situation not less unpleasant Bishop Hobart places almost the whole of his forty five. For notwithstanding all that we have seen, he does not relinquish his claim to a man of them. Let us see how he aims to establish it.

"You speak" says he "as if there could be no opposition but that of *language*. The opposition of conduct is more serious."* So we think; and we wait to be shown this "opposition of conduct." He proceeds "many of the Bishops have not, in their charges, opposed Bible Societies; therefore you argue they are not opposed to them. This is a mistake, Mr. Jay has named two Bishops as being opposed to Bible Societies, who have not opposed them in their charges. The point which Mr. Jay argues is, that Bishops who have not manifested opposition ought not to be set down as opposers. All that he asks for is, the application of a rule long since admitted as essential to equity in judgment.

De non existentibus et non apparentibus eadem est ratio.

But not so, the Bishop. He tells us;—

I consider it perfectly plain, *under the circumstances of the case*, that Bishops withholding their support from Bible Societies, is evidence of their disapprobation of them. These Bible Societies come forward, professing the strongest claims to patronage, as the most powerful and efficacious instruments which the world ever witnessed, of propagating christianity. They urge their claims with the imposing sanctions of numbers and rank, and station, and wealth, and zeal and power. What motives then could influence a Bishop in withholding his support from institutions thus recommended, but disapprobation of them? Corrector, pp. 43, 44.

We must again remind the Bishop that by this mode of reasoning he will involve many of the most estimable Bishops he can name, in the

* Corrector, page 43.

charge of disapproving of societies which are altogether Episcopal in their character and tendency.

There are no "circumstances of the case," which he does specify, or can specify, to authorize the conclusion that the Bishops who do not become members of Bible Societies are of course opposed to them, which would not also authorize the same conclusion respecting the Society for promoting Christian Knowledge: yet so late as 1812 there were many Bishops who had not become members of that Society; though it had then existed more than one hundred years. And will Bishop Hobart say that withholding their support from it, is evidence of their disapprobation of it?

The same might be shown concerning other Societies; and such as must from their nature, have the approbation not only of Bishops, but of all good men. For ourselves, we know of many, and important societies in our day and land, of which we "do not appear as the supporters;" but which yet have our best wishes and prayers for their success. Nor do we greatly blame ourselves for supineness in the matter. We see them conducted happily and wisely by those who have the management of them; while God in his providence has called us to other duties. In the same manner we presume may many Bishops reason; and indeed, considering the appropriate duties of the Episcopate, and seeing how long in many instances, they have delayed to join some of the most excellent Institutions in Britain; we have been surprized to find so many of them already enlisted in Bible Societies.

There is one other view which may be taken of this subject. If Bishop Hobart is right in claiming these forty-five dignitaries as holding the same opinions with himself, how comes it to pass that nearly all of them, and especially those most likely to be heard, have to this day continued silent on the subject? He be-

lieves Bible Societies to be unsound and injurious; and has again and again publicly warned his church and clergy against them. We commend his zeal and honesty, though we lament his error. But what shall we say of the zeal and honesty of those Bishops who, while they think with him, decline to act with him? What are we to think of their fidelity as shepherds over the Lord's heritage, who, believing with Bishop Hobart, that, as it respects Churchmen, "the tendency of Bible Societies is not less injurious than the principle on which they are founded is erroneous," do nevertheless, suffer years to pass away, without once raising a warning voice against them, or making a single effort to recal those who are led astray by them, in great numbers, from among their own flocks?

From the silence of these Right Reverend Gentlemen, Bishop Hobart draws one conclusion, and we another. Whether his conclusion, or ours, exhibits them in the more favorable light our readers will judge.

We are pleased to find that Bishop Hobart has not endeavoured to add to his strength, by numbering any of the Bishops of this country as our opponents. Indeed when he looks to this quarter, he finds it very difficult to keep himself from being ranked among the avowed friends of Bible Societies. The voice of the American Bishops, as a body, has been given most explicitly and deliberately in favour of these institutions.

In their pastoral letter addressed to their churches in 1814, as we have already shown, they declare with express reference to Bible Societies;—

"We should conceive ourselves wanting on this occasion to the high duties of our stations, were we to neglect to bear our testimony in favour of this energetic effort, for the disappointment of the wicked designs of infidelity, for the extending of the influence of pure and undefiled religion, and finally, for the carrying into effect of those gracious promises of heaven,

which will not have been accomplished until the knowledge of the Lord shall cover the earth, as the waters cover the sea."

A more faithful and earnest recommendation of Bible Societies to the patronage and support of Episcopalians throughout our country, no friend of the cause could desire. It was given too, by the House of Bishops in their official capacity, as the superior court of their church; and, no doubt, was solemnly and carefully weighed before it was given. The subject was not novel in the christian world; and in the Episcopal Church especially, it had been largely discussed. The chief part of the controversy in England was then over; and these Right Reverend Gentlemen must have known what had been said for and against Bible Societies in that Church from which, as Bishop Hobart declares, they "are descended." With all these advantages for weighing the matter well and wisely, they published their official recommendation of Bible Societies to the Episcopal Church of North America. And although the House of Bishops has since been increased by the consecration of several new members; they have in their subsequent acts taken care to shew that there has been no change of sentiment on this or other subjects which they had previously presented to their churches, as of great importance.

In their last pastoral letter of May 1823, they make an avowal which, under all the circumstances of the case, is very pointed and explicit. They tell the churches—"In our former pastoral letter, we have freely delivered our opinions on the various points which were considered by us at the several times as most interesting to our communion. They are still held by us in the same grade of importance; but at present we rather refer to those addresses, as records of the sentiments which we are still desirous of sustaining, and of impressing on the minds of all degrees of persons within our church."

But had Bishop Hobart no share in these public acts? When the recommendation passed in 1814, the House consisted of Bishops White, Moore, Griswold, and Hobart; and it seems they were all present at the time. Did Bishop Hobart then oppose this full and unequivocal recommendation of Bible Societies? From his own concession in his first reply to Mr. Jay, it appears that he did not. He tells us,—

Admitting (which I presume is the fact) that Bishop Hobart agreed to that pastoral letter, it does not follow that he approved of every part of it. It was sufficient to obtain his assent to it, that he liked it as a whole; and this general approbation is not in the least incompatible with dislike to a particular part. In an instrument containing so much matter as a pastoral letter, that unanimity would seldom be attained, which, I understand, the Bishops, when assembled as a House, are always desirous to secure, if an obnoxious passage were made the ground of dissent by any one Bishop, to the whole production. p. 46.

Love of unanimity, it seems, then kept Bishop Hobart from making any opposition to this letter, when the House of Bishops adopted it. Had he acted on this principle throughout, we should have thought there was weight in this plea. But after keeping silence in the House of Bishops, and in silence permitting this recommendation to pass, and all for the sake of unanimity and peace, he repairs to his diocese, and before the lapse of a year, addresses a pastoral letter to the churches under his command, condemning the very Institutions which the House of Bishops had so warmly recommended; and dissuading his churches from a measure to which the House of Bishops had advised them. This strikes us as being a most novel way of maintaining unanimity and peace in the church of Christ. One great end to be answered by the higher courts of Ecclesiastical Judicature is to bring the rulers of the church together, so that by comparing their views on the measures which wisdom and duty suggest, they may send them forth to their churches recommend-

ed as the result of their united counsels, and to be carried into effect by their united strength. But if one or more of their number is at liberty to hold his peace, and allow measures to pass without opposition; and afterwards to oppose them to the extent of his influence, the consequence must be distraction and mischief to the churches; and one great end of these courts which are the guardians of her peace must be lost.

Nor can the second apology of the Bishop avail him more than the first. Finding himself hard pressed by Mr. Jay on this point, he asks in his "Note," Have you ever been a legislator? and in this capacity, have you never given your assent to measures and to laws in which there were some features which you deemed objectionable?"

We are sorry to find the Bishop so ready to adopt the maxims of politicians, as fit principles for the government of the ministers of Christ's Church; and we might at once deny that there is justice or reason in the comparison. But admitting what the

Bishop presumes,—that there is nothing in the obligations and duties of a christian minister, binding him to love and frankness towards his brethren, which does not exist with equal force in the obligations and duties of politicians and statesmen—the Bishop's allusion will not help him out. For without hesitation, we should condemn, as both disingenuous and injurious, the conduct of a legislator who would give his assent to measures and laws, recommending public institutions as of primary importance to the community, but would afterwards do all in his power to decry those institutions as undeserving of the patronage to which they had been thus recommended.

Wishing as we do, to view the case in the most favorable light, we would hope that the Bishop may once have been in favor of Bible Societies; and that, having changed his opinion, he now endeavors to make up for his former error by the warmth of his zeal and the abundance of his labors.

(To be continued.)

Literary and Philosophical Intelligence.

It is with great pleasure we announce the completion of the Hebrew Lexicon by Mr. Gibbs. This work, together with the Hebrew Grammar, from the same press, furnishes a much more convenient apparatus for the acquisition of the Hebrew language than has hitherto been enjoyed in our country. We are happy also, to notice the progress of another work at Andover—the translation of Wahl's Lexicon of the New Testament, by Mr. Robinson. From an examination of a few of the first sheets which have been printed, we perceive that the Editor has not confined himself to a simple translation of the original, but has enriched it by additional references to other works, besides otherwise improving many of the articles. It is thus far executed with neatness and accuracy, and will, we hope, receive the patronage it merits from the lovers of sacred literature.

Proposals have been issued by J. Clarke

for publishing by subscription, Stackhouse's Body of Divinity. E. Littell proposes to publish by subscription, Horne's Introduction to the Bible.

Hallam's View of the Middle Ages is in press at Philadelphia.

A Portrait of Columbus, procured at Seville, by George G. Barrell, Esq. American Consul at Malaga, has been presented by him to the American nation, to be placed among the portraits of other distinguished men in the Capitol.

Dr. Chalmers has been appointed Professor of Moral Philosophy in the University of St. Andrews. So great was the crowd assembled to hear his farewell sermon to the congregation of St. Johns, and so determined were they to gain admittance, that the police found it necessary to send to the barracks for a military guard. Mr. Irving, minister of the Caledonian Chapel,

London, was present, and took a part in the exercises.

Book-Stores in Montreal.—The literature of the city may be estimated by the fact, that there is at present but one book-shop in it, whose collection of English authors has even moderate claims to respectability; a few others are to be found, with Romish prayer books, and monkish legends; but their shelves can boast of little else, except a few articles of stationery.—*Duncan's Travels*, (1818.)

A LITERARY and Historical Society has been lately established at Quebec, under the patronage of the Earl of Dalhousie, Governor in Chief of Lower Canada.

Book Trade in Germany.—The catalogue of the Easter Fair of 1823, at Leipzig, contains the names of 2957 new works that have appeared since the September Fair of 1822. Of this number, 190 are novels, 484 theological treatises, 136 works on jurisprudence, 155 on medicine, 398 on education, 184 on the belles lettres, 150 on history, 137 on the natural sciences, 378 poetical and literary, 215 on politics, 159 periodical publications, 30 on philosophy, 32 on the military art, 95 in the French language, 62 in the Danish, 56 in the Polish, &c.

Newspapers in Paris, with the Number of Copies printed.—The *Moniteur*, 3,000 to 4,000; *Debats*, 11,000; *Journal de Paris*, 8,000; *Courier Francais*, 5,000; *Quotidienne*, 3,500; *Drapeau Blanc*, 3,500; *Journal de Commerce*, 4,000; *Gazette de France*, 2,200; *Pilote* and *Etoile*, together, about 4,000; *Oriflamme*, 500; *Constitutionel*, 17,000 to 18,000. These are all daily papers; no weekly paper, or three day's newspaper, is published in Paris.

A Russian has published, "*A View of all the Known Languages, and their Dialects.*" They amount to 3,014: classed as follows—937 Asiatic; 587 European; 226 African; 1,264 American.

The British and Foreign Bible Society has published the Scriptures, in whole or in part, in 140 languages and dialects.

Clearness of the Northern Seas.—"Nothing can be more surprising and beautiful, than the singular clearness of the water of the Northern Seas. As we passed slowly over the surface, the bottom, which here was in general a white sand, was clearly visible in its minutest objects, where the depth was from twenty to twenty-five fathoms. During the whole course of the tour I made, nothing appeared to me so

extraordinary as the inmost recesses of the deep thus unveiled to the eye. The surface of the ocean was unruffled by the slightest breeze, and the gentle splashing of the oars scarcely disturbed it. Hanging over the gunwale of the boat, with wonder and delight, I gazed on the slowly moving scene below. Where the bottom was sandy, the different kinds of *asterioe echini*, and even the smallest shells, appeared at that great depth, conspicuous to the eye; and the water seemed, in some measure, to have the effect of a magnifier, by enlarging the objects like a telescope, and bringing them seemingly nearer.—Now creeping along, we saw, far beneath, the rugged sides of a mountain, rising towards our boat, the base of which, perhaps, was hidden some miles in the great deep below. Though moving on a level surface, it seemed almost as if we were ascending the height under us; and when we passed over its summit, which rose in appearance to within a few feet of our boat, and came again to the descent, which on this side was suddenly perpendicular, and overlooking a watery gulf, as we pushed gently over the last point of it, it seemed almost as if we had thrown ourselves down this precipice; the illusion from the crystal clearness of the deep, actually produced a sudden start. Now we came again to a plain, and passed slowly over the submarine forests and meadows, which appeared in the expanse below; inhabited, doubtless by thousands of animals, to which they afford both food and shelter—animals unknown to man; and I could sometimes observe large fishes of a singular shape, gliding softly through the watery thickets, unconscious of what was moving above them. As we proceeded, the bottom became no longer visible; its fairy scenes gradually faded to the view, and were lost in the dark green depths of the ocean.—*Brooke's Travels*, [recently published in England.]

Indian Antiquities.—It is stated in a Kentucky paper that as the men employed by General Covington at his Salt Works on Drake's Creek (Ky.) "were digging away the earth a few days ago, they came to numerous fragments of salt boilers, with the remains of furnaces; great quantities of cinders, coals, &c. There was every indication (says the editor) that our predecessors used the spot for the same purpose for which the General is now using it. Among the specimens which he brought us are two pieces of the boilers. They are made of clay, mixed with a shining substance, not unlike the composition of common crucibles, as hard as our best potter's ware, about a quarter of an inch thick, and from the curve of the pieces, we

should judge that the vessels were from two and a half to three feet in diameter, with flat bottoms. The ashes in vast beds have turned to a stony substance resembling pumice stone. The General intends further excavating the place and examining the whole extent of this ancient salt manufactory. He informs us that trees of the largest dimensions grow upon the spot."

"The Indian antiquities scattered over this portion of our continent have not excited our attention in the same degree that they have many other persons. But in curious as we are on the subject of the aborigines of our country, occasionally some evidence of their ancient civilization obtrudes itself upon our view in such a way as cannot fail to arrest attention and excite enquiry. That those people who inhabited this part of the American continent, when first examined, had greatly deteriorated from the arts and civilization of their ancestors, or that this continent was, many ages ago, inhabited by a race entirely distinct from the present Indians, is so frequently and fully demonstrated as to leave not a shadow of doubt."

Antediluvian Den.—The following extract is from a paper which was read before the Royal Society. It gives an account of a den of hyænas discovered in the summer of 1821, at Kirkdale, Eng. near Kirby Moorside, in Yorkshire.

"The den is a natural fissure or cavern in oolitic limestone, extending 300 feet into the body of the solid rock, and varying from two to five feet in height and breadth. Its mouth was closed with rubbish, and overgrown with grass and bushes, and was accidentally intersected by the working of a stone quarry. It is on the slope of a hill about 100 feet above the level of a small river, which, during a great part of the year, is engulfed. The bottom of the cavern is nearly horizontal, and is entirely covered to the depth of about a foot, with a sediment of mud deposited by the diluvian waters. The surface of this mud was in some parts entirely covered with a crust of stalagmite; on the greater part of it, there was no stalagmite. At the bottom of this mud, the floor of the cave was covered, from one end to the other, with teeth and fragments of bone of the following animals: hyæna, elephant, rhinoceros, hippopotamus, horse, ox, two or three species of deer, bear, fox, water-rat, and birds.

The bones are for the most part broken, and gnawed to pieces, and the teeth lie loose among the fragments of the bones; a very few teeth remain still fixed in broken fragments of the jaws. The hyæna bones are broken to pieces as much as those of the other animals. No bone or tooth has been rolled, or in the least acted on by wa-

ter, nor are there any pebbles mixed with them. The bones are not at all mineralized, and retain nearly the whole of their animal gelatin, and owe their high state of preservation to the mud in which they have been imbedded. The teeth of hyænas are most abundant; and of these, the greater part are worn down almost to the stumps, as if by the operation of gnawing bones.

"The animals found in the cave agree in species with those that occur in the diluvian gravel of England, and of a great part of the northern hemisphere; four of them, the hyæna, elephant, rhinoceros, and hippopotamus, belong to species that are now extinct, and to genera that live exclusively in warm climates, and which are found associated together only in the southern portions of Africa near the Cape. It is certain from the evidence afforded by the interior of the den (which is of the same kind with that afforded by the ruins of Herculaneum and Pompeii) that all these animals lived and died in Yorkshire, in the period immediately preceding the deluge; and a similar conclusion may be drawn with respect to England generally, and to those other extensive regions of the northern hemisphere, where the diluvian gravel contains the remains of similar species of animals. The extinct fossil hyæna most nearly resembles that species which now inhabits the Cape, whose teeth are adapted beyond those of any other animal to the purpose of cracking bones, and whose habit it is to carry home parts of its prey, to devour them in the caves of rocks which it inhabits. This analogy explains the accumulation of the bones in the den at Kirkdale. They were carried in for food by the hyænas; the smaller animals, perhaps, entire; the larger ones piecemeal; for by no other means could the bones of such large animals as the elephant and rhinoceros have arrived at the inmost recesses of so small a hole, unless rolled thither by water; in which case, the angles would have been worn off by attrition, but they are not.

Judging from the proportions of the remains now found in the den, the ordinary food of the hyænas seems to have been oxen, deer, and water-rats; the bones of the larger animals are more rare; and the fact of the bones of the hyænas being broken up equally with the rest, added to the known preference they have for putrid flesh and bones, renders it probable that they devoured the dead carcasses of their own species. Some of the bones and teeth appear to have undergone various stages of decay by lying at the bottom of the den while it was inhabited, but little or none since the introduction of the diluvian sediment in which they have been imbedded. The circumstances of the cave and

its contents are altogether inconsistent with the hypothesis, of all the various animals of such dissimilar habits having entered it spontaneously, or having fallen in, or been drifted in by water, or with any other than that of their having been dragged in, either entire on piecemeal, by the beasts of prey whose den it was.

Bones of the same animals have been discovered in other similar caverns in England and in Germany.

"In the German caves, the bones are in nearly the same state of preservation as in the English, and are not in entire skeletons, but dispersed as in a charnel house. They are scattered all over the caves, sometimes loose, sometimes adhering together by stalagmite, and forming beds of many feet in thickness. They are of all parts of the body, and of animals of all ages; but are never rolled.

Three fourths of the total number of bones in the German caves belong to two extinct species of bear, and two-thirds of

the remainder, to the extinct hyæna of Kirkdale. There are also bones of an animal of the cat kind (resembling the jaguar or spotted panther of South America) and of the wolf, fox, and polecat, and rarely of elephant and rhinoceros.

The bears and hyæna of all these caverns, as well as the elephant, rhinoceros, and hippopotamus, belong to the same extinct species that occur also fossil in the diluvian gravel, whence it follows that the period in which they inhabited these regions was that immediately preceding the formation of this gravel by that transient and universal inundation which has left traces of its ravages committed at no very distant period over the surface of the whole globe, and since which, no important or general physical changes appear to have affected it."

An immense skeleton of a mammoth and another of an elephant have been dug up, in the district of Honter in Hungary.

List of New Publications.

RELIGIOUS.

The Moral Dignity of Missionary Enterprise. A Sermon, delivered before the Boston Baptist Foreign Mission Society, and before the Salem Bible-Translation and Foreign Mission Society. By Francis Wayland Jr. Pastor of the First Baptist Church in Boston.—Published by request, 25 cts.

A Sermon delivered in the Tabernacle Church, Salem, Mass. Sept. 25th, 1823, at the Ordination of the Rev. Edmund Frost, as a Missionary to the Heathen, and the Rev. Messrs. Aaron W. Warner, Ansel D. Eddy, Nathan W. Fiske, Isaac Oaks, and George Sheldon, as Evangelists. By Elias Cornelius, Pastor of the Tabernacle Church, Salem.

A Sermon, preached in Brooklyn, Connecticut, at the installation of Rev. Samuel Joseph May, November 5, 1823, by Rev. James Walker, of Charlestown; together with the Charge, by Rev. Dr. Freeman, of Boston; the Right Hand of Fellowship, by Rev. W. B. O. Peabody, of Springfield; and the Address to the Society, by Rev. Dr. Thayer of Lancaster, Mass.

"The Distinctive Character and Claims of Christianity: A Sermon, preached at the ordination of the Rev. Orville Dewy, Pastor of the First Congregational Church in New-Bedford, December 17, 1823. By Joseph Tuckerman, Pastor of the Church of Christ in Chelsea, Mass.

"A Collection of Essays and Tracts in

Theology. By Jared Sparks." No. 5, for January, 1824.

MISCELLANEOUS.

A Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee: from the German works of Prof. W. Gesenius. By Josiah W. Gibbs A. M. pp. 716, 8vo.—Flagg & Gould, Andover, 1824.

Hints on Extemporaneous Preaching. By Henry Ware, Jr. Minister of the Second Church in Boston, pp. 93, 18mo.—Boston, 1824.

An address delivered at the Collegiate Institution in Amherst, Mass. by Heman Humphrey, D. D. on occasion of his inauguration to the Presidency of that Institution, October 15, 1823. pp. 40. 25 cents.

A Voyage to South America; containing an accurate description of many cities in Chili and Peru, as also of the business of whaling in the Pacific Ocean, 2nd edition, 25 cents.—Cummings & Hilliard, Boston.

Conversations on English Grammar, adapted to the use of Schools. By Charles M. Ingersoll, Esq. A new edition.—Portland, 1824;—75 cents.

A new American Biographical Dictionary, or a Remembrancer of the Departed Heroes, Sages and Statesmen of America. Confined to those who signalized themselves in the Revolutionary War. Compiled by T. J. Rogers, from Sketches, furnished by some of the first literary characters in the United States, Second Edition, with important Additions.—Trenton.

Religious Intelligence.

MISSIONS OF THE AMERICAN BOARD.

The following brief view of the present state of the missions under the direction of the American Board of Commissioners for Foreign Missions, we think may be valuable to our readers, as well for reference, as for the intelligence it exhibits in a condensed form. It was prepared by the Board.

HOME DEPARTMENT.

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The executive business of the Board is transacted at the MISSIONARY ROOMS, No. 69, Market-Street, Boston, Mass.; which are daily open during the regular hours of business.

FOREIGN ESTABLISHMENTS.

The Board has established missions, in the order of time in which they will now be named, at Bombay—in Ceylon,—among the Cherokees, Choctaws, and Cherokees of the Arkansaw—at the Sandwich Islands—and in Western Asia. It has also taken measures to ascertain the religious and moral state of the southern and western countries of South-America, with a view to missionary labors in that interesting part of the world.

I. MISSION AT BOMBAY.

Commenced in 1813. This mission has three stations—Bombay, Mahim, and Tannah.

BOMBAY.—A large city, on an island of the same name. It is the capital of all the

British possessions on the western side of the peninsula, and is the primary seat of the mission.

Rev. Gordon Hall, *Missionary*; Mr. James Garrett, *Printer*.

MAHIM.—Six miles from Bombay, on the north part of the island.

Rev. Allen Graves, *Missionary*.

TANNAH.—The principal town on the island of Salsette, twenty-five miles from Bombay.

Rev. John Nichols, *Missionary*.

The first missionaries to Bombay embarked nearly twelve years ago. Some time elapsed before they were fairly settled at Bombay, and some further time, before they acquired the language; so that, up to the date of their last communications, we have accounts of little more than eight years of effective service. But, during this time, they have translated most of the New Testament into the Mahratta language, spoken by at least 12,000,000 of people, and have printed a considerable part of it; have translated portions of the Old Testament, and printed the book of Genesis; and they will be able to print the whole Bible soon, if funds are obtained. They have printed more than 30,000 books and tracts, most of which have been circulated among the natives, and have been read, probably, by several hundred thousands. They have under their care eighteen schools, containing about 900 pupils; and, not long since, they had twenty-five schools, containing 1,200 pupils; but were obliged to discontinue several, for want of pecuniary means to support them. In various ways, they are daily extending the circle of their acquaintance and influence among the natives.

For a long time, a *Mission Chapel* has been needed. More than a year ago, the foundations of one were laid, and, during the last summer, the building, which is 60 feet by 35, was probably completed.

Should it please God to give success to the plans of the missionaries, a *Mission College* will soon be very desirable.

On the 27th of September last, the Rev. Edmund Frost, *Missionary*, with his wife, and Mrs. Graves, the wife of the missionary at Mahim, embarked for Calcutta, whence, by leave of Providence, they will proceed immediately to Bombay.

II. MISSION IN CEYLON.

This mission was established in the district of Jaffna, which is in the northern

extremity of the island of Ceylon, in October, 1816. It has five stations: Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

TILLIPALLY.—Nine miles north from Jaffnapatam.

Rev. Daniel Poor, *Missionary*; Nicholas Fermander, *Native Preacher*.

BATTICOTTA.—Six miles north-west of Jaffnapatam.

Rev. Benjamin C. Meigs, and Rev. Henry Woodward, *Missionaries*; Gabriel Tissera, *Native Preacher*.

OODOOVILLE.—Five miles north of Jaffnapatam.

Rev. Miron Winslow, *Missionary*; Francis Malleappa, *Native Preacher*.

PANDITERIPO.—Nine miles north-west of Jaffnapatam.

Rev. John Scudder, M. D. *Missionary*; George Koch, *Native Medical Assistant*.

MANEPY.—Four miles and a half north-west of Jaffnapatam.

Rev. Lévi Spalding, *Missionary*.

The original missionaries from this country to Ceylon, were four in number: the Rev. Messrs. Warren, Richards, Meigs, and Poor. The two first named have rested from their labors. At the date of the last intelligence, Messrs. Meigs and Poor had been laboring, with a competent knowledge of the language, but little more than five years; and the others above named, less than three years. Yet they have procured, to be boarded and educated in their families, and under their entire control, 118 heathen youths, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established thirty-two free schools, containing more than 1,500 scholars; have admitted into their church seventeen converted natives; and, by means of their schools, and tracts, and conversations, and preaching, are constantly exerting a powerful influence on a considerable population, most of which is composed of the higher casts. Nine young men, members of the church, are very useful assistants, three of whom have been licensed to preach the gospel. One of these licentiates possesses very superior talents. Others of the scholars, not belonging to the church, are hopefully pious; others are seriously disposed; and very many, not particularly serious, are of good promise.

It is quite indispensable to the ultimate success of the mission, that a *Native College* be soon established.

III. MISSION AMONG THE CHEROKEES.

On the 12th of January, 1817, Mr.

Kingsbury arrived at Chickamaugh, since called Brainerd, and commenced preparations for an establishment there. The mission among the Cherokees has, at the present time, six stations: Brainerd, Creek Path, Carmel, Hightower, Wills-town, and Haweis.

BRAINERD.—The oldest station of the Board among the Indians. It is situated within the chartered limits of Tennessee, on the Chickamaugh creek, 250 miles N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.

Rev. Ard Hoyt, *Missionary*; Dr. Elizabeth Butler, *Physician*; Mr. Sylvester Ellis, *Schoolmaster*; Messrs. John Vail, Henry Parker, and Frederick Ellsworth, *Farmers*; Messrs. Erastus Dean, and Ainsworth E. Blunt, *Mechanics*.

CARMEL.—Formerly called Taloney. Sixty-two miles S. E. from Brainerd, on what is called the Federal Road. A school was established here in May, 1820. Mr. Hall resided here six months before the opening of the school.

Rev. Daniel S. Butrick, *Missionary*; and Mr. Moody Hall, *Schoolmaster*.

CREEK-PATH.—One hundred miles W. S. W. of Brainerd. A school was established here in April 1820.

Rev. Wm. Potter, *Missionary*.

HIGHTOWER.—On a river named Etow-ee, but corrupted into Hightower; eighty miles S. S. E. of Brainerd, and thirty-five miles west of south from Carmel. A school commenced in April of the present year.

Mr. Isaac Proctor, *Schoolmaster*.

WILLSTOWN.—About fifty miles S. W. of Brainerd. A school was established at this station in May last.

Rev. William Chamberlain, *Missionary*.

HAWEIS.—About sixty miles S. of Brainerd. Preparations are making for a school.

Mr. John C. Ellsworth, *Schoolmaster*.

IV. MISSION AMONG THE CHOCTAWS.

The mission among the Cherokees being in successful operation, Mr. Kingsbury and Mr. Williams left Brainerd, about the first of June, 1818, for the Choctaw nation. They selected a site for their station, and about the 15th of August felled the first tree. "The place was entirely new, and covered with lofty trees; but the ancient mounds, which here and there appeared, shewed, that it had been once the habitation of men." The station was named Elliot, in honor of the "Apostle of the American Indians." This mission has

six stations: Elliot, Mayhew, Bethel, Emmaus, and two which have not yet received names.

ELLIOT.—Within the chartered limits of the State of Mississippi; on the Yalo Busha creek, about 40 miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; and 145 from the Walnut hills, on the Mississippi.

Mr. Cyrus Byington, *Licensed preacher and Missionary*; Dr. Wm. W. Pride, *Physician*; Mr. Joel Wood, *School-master*; and Messrs. John Smith, and Zechariah Howes, *Farmers*.

MAYHEW. On the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, and 100 miles east of Elliot. Commenced in the spring of 1820.

Rev. Cyrus Kignsbury, *Missionary and Superintendent of the Choctaw Mission*; Mr. William Hooper, *School-master*; Mr. Calvin Cushman, *Farmer*; and Messrs. Philo P. Stewart and Samuel Wisner, *Mechanics*.

BETHEL.—On the Natchez road, southwest of Mahew. A school was established here in November 1821.

Mr. Loring S. Williams, *School-master*.

Mr. Stephen B. Macumber, *School-master*, resides here for the present.

EMMAUS.—About 140 miles south-east from Mayhew. Commenced near the latter part of 1822.

Mr. Moses Jewel, *School-master*, and Mr. Anson Gleason, *Mechanic*.

Mr. Elijah Bardwell, *Farmer*, and Mr. Anson Dyer, *School-master*, commenced preparations for a school near the centre of the Six Towns, during the summer past.

Rev. Alfred Wright, *Missionary*, resides in this district.

Mr. Adin C. Gibbs, *School-master*, has also commenced a school, recently in the neighbourhood of Mingo Moo-sha-la-tub-bee in the S. E. district of the nation.

Mr. Samuel Mosely, *Licensed Preacher and Missionary*; Messrs. David Wright, and David Gage, *School-masters*; Messrs. William Holland, and Josiah Hemmingway, *Farmers*; and Mr. Ebenezer Bliss, *Mechanic*, are on their way to Brainerd, where they will receive such an ultimate destination, as shall appear to be best, when the Corresponding secretary shall arrive there, on his contemplated visit to the stations situated on this side the Mississippi.

V. MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

Commenced in the year 1820. There is only the station of

DWIGHT.—On the west side of Illinois creek; four miles north of the Arkansas river; and 500 miles from the junction of the Arkansas with the Mississippi, following the course of the river.

Rev. Alfred Finney, and Rev. Cephas Washburn, *Missionaries*; and Messrs. Jacob Hitchcock, and James Orr, *Farmers*.

Mr. Asa Hitchcock, *Mechanic*, is on his way to join this Mission.

Remarks on the Indian Missions.

Among the Indians, the Board has 13 stations. At seven of these stations, churches have been organized. About 60 Indians and blacks have been received into these churches; and there are several, at almost every station, who are seriously disposed. With the Moravian church, in the Cherokee nation about 30 Indians are connected. From the missionaries of the Board, more than 500 Indian children and youth have received the rudiments of a Christian education, and thousands of adults have heard the gospel.

The Indians live principally in villages great numbers of which are scattered through the wilderness; and at most, if not all, of these villages, they would receive Christian preachers with kindness, and would attend respectfully on the public worship of God. They have made greater progress, within a few years, in civilization, and in preparation for receiving the means of grace, than is generally supposed. The Cherokees, especially, have courts, court-houses, judges, and a police; and many of them possess comfortable houses, cattle, and uncultivated fields.

The object of the Board is, to place schoolmasters and evangelists in every district, who shall perform the same labours, and exert the same kind of influence, as the village schoolmaster and parish minister in New England. And the time may not be far distant, when, from almost every hill in the Indian country shall be seen the spires of churches overtopping the wilderness, and imparting a religious and pleasing aspect to the whole landscape.

VI. MISSION AT THE SANDWICH ISLANDS.

Established in April 1820. The principal station is Hanaroora, on the Island of Woahoo. Another station is at Wy-mai, on the Island of Atooi. The present distribution of labourers is not yet known, as intelligence has not been received of the arrival of the reinforcement, which embarked at New Haven near the close of last year.

Rev. Hiram Bingham, Rev. Asa Thurston, Rev. William Richards, Rev. Charles S. Stewart, and Rev. Artemas Bishop, *Missionaries*; Dr. Abraham Baltchely,

Physician; Messrs. Samuel Whitney, Joseph Goodrich, and James Ely, *Licensed Preachers and Assistant Missionaries*; Mr. Levi Chamberlain, *Superintendent of Secular concerns*; Mr. Elisha Loomis, *Printer*; and Thomas Hopoo, John Ho-nooree, and George Sandwich, *Native Assistants*.

This mission, the third anniversary of which was in April last, has been attended, probably with more remarkable interpositions of Providence, for the time of its existence, than any other mission on record. Its prospects of ultimate, if not of speedy success, are most cheering. Almost all the principal men of the Islands, with many of the common people, attend on the instructions of the missionaries. At the last dates, their congregations on the sabbath consisted of more than 1,000 persons.

The Rev. William Ellis, *Missionary*, is not named in the above list, because though he labors in close connexion with the missionaries of the Board, he is under the patronage of the London Missionary Society, and is regarded as a missionary of that institution. The same is true of Auna, an *Assistant Missionary* from the Society Islands.

VII. MISSION TO WESTERN ASIA.

Commenced in 1820. At present, part of the missionaries reside at Malta, and part at Jerusalem.

MALTA.—Rev. Daniel Temple. Rev. William Goodell, and Rev. Isaac Bird, *Missionaries*.

JERUSALEM.—Rev. Pliny Fisk, and Rev. Jonas King, *Missionaries*.

The missionaries at Malta, have under their care the *Printing Establishment*, for the support of which, certain persons in Boston and elsewhere are under engagements to pay \$3000 annually for five years,—in all, 15,000. A number of valuable tracts have been printed, both in Romaic, or Modern Greek, and Italian, numerous copies of which are now circulating, and read in several of the countries bordering on the Mediterranean.—In April last, Messrs. Fisk and King took up their residence at Jerusalem, where they will find many opportunities for promoting the great object of their mission.

Mr. Parsons,—now we trust an inhabitant of the heavenly Jerusalem,—visited this city two years before. It has been remarked as a singular fact, illustrating the wonderful moral revolutions which diversify the history of man, that the first Protestant missionary to Jerusalem went from a land of which the Apostles had no knowledge. And, at present, the only Protestant missionary in the city of David, are two from the same land unknown to the Apostles, in company with a christian descendant of Abraham.

VIII. SOUTH AMERICA.

On the 25th of July last, Mr. John C. Brigham, and Mr. Theophilus Parvin,—the former from the Theological Seminary in Andover, and the latter from the Theological Seminary in Princeton,—sailed from Boston for Buenos Ayres. Their object is to circulate Bibles and Tracts, and to ascertain the religious and moral state of the interesting countries, in the southern and western parts of that continent.

IX. FOREIGN MISSION SCHOOL.

Situated in Cornwall, Con. Established in 1816.

Rev. Herman Daggett, *Principal*, and Mr. John H. Prentice, *Assistant*.

About 60 different heathen youths, from various nations, have enjoyed its privileges at various times. Of these youths, nearly, if not quite, half, became hopefully pious at Cornwall. At present, the school has 35 members.

SUMMARY.

In the above survey are the names of 81 persons, of whom 29 are ordained ministers of the Gospel, and ten are licensed preachers. Besides these, there are about 65 females, a few of whom are single women, but most are wives of the missionaries.

The sum of the whole is briefly this.—The Board employs among the heathen not less than 146 competent adult persons, of whom not more than one quarter part are preachers of the Gospel. It has established these labourers in 25 different stations; in six or eight different nations speaking as many different languages and comprising many millions of people. It has translated a considerable part of the Bible, and is now printing it in the language of a numerous population. It has organized 10 Christian Churches in the midst of Pagan countries; has established about 70 schools, containing more than 3000 scholars; and is making a gradual, but constant and sure progress, towards raising from a degraded and vicious barbarism, several interesting portions of our race. The voice of the preacher is heard, and religious books and tracts are seen to circulate, in numerous villages; and the germs of Christian civilization are beheld shooting forth in a multitude of places.

UNITED FOREIGN MISSIONARY SOCIETY.

We extract the following "Brief View" of the Missions under the care of this Society, from the American Missionary Register.

The Society was instituted in July, 1817, under the patronage of the General As-

sembly of the Presbyterian Church, and the General Synods of the Reformed Dutch, and Associate Reformed Churches.

Communications from Individuals or Societies, out of the United States, should be addressed to the Rev. JOHN KNOX, *Secretary for Foreign Correspondence*, New-York.

All communications relating to the general concerns of the Society, and to the American Missionary Register, should be addressed to ZECHARIAH LEWIS, *Domestic Secretary and Editor*, No. 38 Broad-Street, New-York.

All letters relating to the pecuniary concerns of the Society, should be addressed to MOSES ALLEN, *Treasurer*, No. 13 Wall-Street, New-York.

I. UNION MISSION.

Commenced in 1820.—Situated on the West Bank of Grand River, about twenty-five miles north of its entrance into the Arkansaw, and about seven hundred miles above the junction of the Arkansaw and the Mississippi.

Rev. William F. Vaill and Rev. Epaphras Chapman, *Missionaries*; Marcus Palmer, *Physician and Surgeon*; and Messrs. William C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, *Assistant Missionaries*. There is a school at this station of thirteen Indian children, who live in the Mission Family.

II. GREAT OSAGE MISSION.

Commenced in 1821.—Situated on the North Bank of the *Marias de Cein*, about six miles above its entrance into the Osage River, and about eighty miles South-West of Fort Osage.

Rev. Nathaniel B. Dodge, Rev. Benton Pixley, and Rev. William B. Montgomery, *Missionaries*; William N. Belcher, *Physician and Surgeon*; and Messrs. Daniel H. Austin, Samuel Newton, Samuel B. Bright, Otis Sprague, and Amasa Jones, *Assistant Missionaries*. At this station there is a School of fifteen Indian children, living in the Family.

III. TUSCARORA MISSION.

This Mission, having been under the care of the New-York Missionary Society, about twenty years, was transferred to the United Foreign Missionary Society in Jan. 1821. It is situated in the Tuscarora Village, about four miles east of Lewiston, Niagara County, New-York.

At this station, we have a Church of twenty-one Indian members. The Rev. James C. Crane, having resigned the charge of this mission, the vacancy is tem-

porarily filled by the Rev. Mr. Smith, of Lewiston.

IV. SENECA MISSION.

Commenced by the New-York Missionary Society, in 1811, and transferred to the United Foreign Missionary Society in Jan. 1821. Situated about four or five miles from Buffalo, near the outlet of Lake Erie.

Rev. Thomas S. Harris, *Missionary*; Mr. H. Bradley, *Assistant Missionary*.—There is a Church of four Indian members—also a School of thirty Indian children, living in the Mission Family.

V. CATARAUGUS MISSION.

Commenced in 1822.—Situated near the shore of Lake Erie, and about thirty miles from Buffalo.

Mr. William A. Thayer, *Assistant Missionary*. A School of twenty-one Indian children living in the Family.

VI. FORT GRATIOT MISSION.

Commenced by the Northern Missionary Society in 1822, and transferred to the United Foreign Missionary Society in September, 1823. Situated on the River St. Clair, about one mile below the outlet of Lake Huron.

Mr. John H. Hudson, *Assistant Missionary*. A school of twelve or fifteen Indian children living in the Family.

VII. MACKINAW MISSION.

Commenced in October, 1823. Situated on the Island of Michillimackinack, within the limits of the Michigan Territory.

The Rev. Wm. M. Ferry, *Missionary*. A school of ten or twelve Indian children living in the Family.

Most of the Missionaries have wives; and at the various stations, there are eight unmarried females, who are occupied in teaching, or in domestic avocations.

From the Missionary Herald.

MISSION AMONG THE CHEROKEES.

DURING the last winter, Mr. Butrick penetrated further into the northwest parts of the Cherokee nation, than he had ever been before. We shall now give some extracts from the journal, which he kept during the tour, and in which there are some interesting descriptions of the country and its inhabitants.

Tuesday, Feb. 4, 1823. Left Taloney in company with brother Thomas Bassel.

interpreter, and brother David Sanders, who is our guide to *Mountain Town*, where we have an appointment for meeting. Rode over a mountainous region fifteen or twenty miles,—and called at the Rabbit's. He is the head chief of *Mountain Town* and brother to the Creek interpreter. He received us with peculiar kindness and attention. Spent the evening in singing Cherokee hymns, conversing on the great concerns of religion, &c. Brother Thomas prayed in his own language. A number of the neighbors came, and spent the evening with us. The chief thinks they should all believe, if they could have the Gospel explained to their understanding.

At *Ta-go-i*, where Thomas had many relatives, they spent two or three days. During this time they had much pleasing intercourse with the people. The following incident is related.

Sabbath 9. The chiefs desired me to read a letter from Mr. Hicks relative to their land. I took the opportunity of explaining the nature and design of the Holy Sabbath, and requested them to wait till evening, which they agreed to do. Brother Thomas, when speaking of the Sabbath, told them, that Christians dressed in clean clothes, on that day. The old chief, (he is probably eighty or ninety years old) replied that he would dress himself. He accordingly went out and soon returned with a clean white hunting frock, a hat with a large silver band round it,—wide silver bands round his arms, a large silver crescent in his bosom, and below it a silver medal, given him by the President, &c. saluting us as a chief from a great distance.

Monday, 10. The Rising Fawn and our guide from Board Town came. The Rising Fawn is a principal chief in this part of the country, and a distinguished speaker in the national council. He seems determined to follow the directions of the Bible. He wished me to state some time when we would come again, promising to accompany us from Turnip Town. In this place are many inhabitants, full Cherokees; and none, that I know of, able to speak or understand English. O! will the Lord remember them and by some means bring them to a knowledge of his great salvation. After breakfast, in company with brother Thomas' uncle, and our friend from Board Town, we set out for the mission station in the Valley Towns, where we arrived a little after dark, having passed through a most mountainous region. A little before sunset, being on high land, we had a clear view of the surrounding country; but the sublimity, the grandeur, the beauty of the scene I can never express. Before, behind, and on

either side, were mountains above mountains, peak above peak, rising almost to the clouds.

The mission here mentioned, is under the care of the Baptist Board of Foreign Missions; and by the members of it Mr. B. was received with great kindness and cordiality. At their request he visited the schools and both he and Thomas Bassel addressed the pupils. Messrs. Roberts and Jones are the missionaries. They advised Mr. Butrick to proceed still further towards the northeast, for the purpose of visiting some secluded villages, and requested one of their pupils to go as a companion and guide. The youth cheerfully consented. His name was *Soti*. The first day, the travellers went about twenty miles to *Long Town*, where they staid over night. The following is an account of their next day's journey.

Tuesday, 18. Soon in the morning we set off for *Otter Town* where *Soti's* father lives. We left an appointment, however, to be here again on Thursday. We soon began to ascend a most difficult mountain. We were about two hours ascending it, and much of the time, were climbing a very steep ascent. Sometimes to get round a peak on the ridge; we were obliged to go on the side, where it seemed impossible for a horse to stand. I found it enough for me to take care of myself, and committed the little poney to the care of *Soti*. I went forward with trembling steps, sometimes crawling on my hands and feet, afraid to look to the right hand or to the left, or think much of our situation. When I looked forward I was alarmed again and again, by mountains above mountains rising to an astonishing height, which we had still to pass over. I thought of going back, but the text for the day came to my mind, viz; "Thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speak." And further, I thought it impossible for the horses to turn about where we then were. At last the Lord brought us in safety, and with joy, to the top of the mountain. Here I had anticipated the pleasure of finding a little resting place, to view the surrounding region, which I had not ventured to do by the way, lest the extraordinary height, and the dismal steeps, frequently on both sides, should render me incapable of ascending the peaks still before me; but on the top, I found no rest for the soles of my feet. I durst not stop to take a fair survey of the country.

We therefore hastened our way down through the snow, perhaps a foot deep, though at the bottom on the south side the ground was warm and dry; and, in about three hours from the time we first came to the mountain, through the kindness of God,

we found ourselves safe at the bottom, in a region where the Gospel had doubtless been forever unknown.

We called on the chief and proposed a meeting. He appointed it to-morrow about noon at the council house. We then rode about six miles to Soti's father's, having travelled about twenty miles. Some of the neighbours came and spent the evening with us. We improved the time in singing, prayer, and conversation on the great doctrines of religion.

Wednesday, 19. Spent the morning in conversation with Soti's father, a very old man. After breakfast we all kneeled before our common Lord, to implore his blessing, and then set off for the council house about six miles distant. The road being bad, and our horses fatigued, we concluded to walk, being accompanied by our dear Cherokee friends. About fifty men besides some women and children assembled. After prayer and singing, brother Thomas gave them a short account of Christians at the north, their method of raising money, making clothes, &c. for the support of schools, &c. He also stated the contents of a letter from Mr. Hicks. After this I spoke of the Bible, as being the only light to guide us in safety through this world. I dwelt particularly on the way of salvation, pointed out in the Bible, through our divine Lord and Savior.

I told them of his coming into the world, his character, miracles, sufferings, death, resurrection, ascension, invitation to sinners, &c. and of his ability and willingness to save all who come to him. After this we sang, and prayed, and took our leave of the assembly. Before we left them, however, they wished to know when we would come again, stating that they needed some one to tell them often of these great truths, and expressed much gratitude for our present visit. We returned to Soti's father's and spent the evening in conversation, singing, &c. We attended prayers as usual, but Soti, who appears really serious, and inquiring after God, wished us to pray again. O how dear these poor people seemed to me. I often wept at the thought of leaving them exposed to all the wiles of Satan with no one to guide them to the fold of Jesus.

This town lies near the line of North Carolina; is almost entirely surrounded by mountains; contains from one to two hundred families, and but one individual, that I know of, able to speak English. After breakfast, and after commending this dear family and people to God by prayer, we set off for Long Town. We returned a different way from that we came, in order to visit J. Arch's friends, and also to cross the mountain at a place where it is not so high, though steeper for a short distance. About 10 o'clock we arrived at brother J.

Arch's mother's, where we found his brother, uncles, sisters, &c. assembled to meet us according to previous arrangement. Here we had a precious interview with these dear people; and after dinner, having spent about two hours with them, we set out for Long Town. The mountain, and the path generally, were very bad, so that we did not arrive at the place where we had appointed a meeting, until near sunset. Many of the people had returned home. The chiefs and a few others were yet waiting. I told the chiefs I would meet them the next morning. Some of the people, however, thought the meeting was to be that night; and a numerous assembly met at the council house, and about 9 o'clock sent for me. I told them, that by an arrangement with the chiefs, I was to meet them the next morning. Brother Thomas and Soti went with them, and spent a good part of the night in talking, &c.

In the morning before sunrise, they sent again for me to come. I accordingly went, and found perhaps 200 people assembled, and fifteen or twenty young women or girls engaged in a dance. Their appearance was neat, their dress good; but what a difference would religion make, in all their feelings and behavior. Soon their music ceased, and all was still.

After singing and prayer, I spoke to them in substance, nearly as yesterday, at Otter Town. They heard with the utmost attention; and were endeared to me more and more. After an address of perhaps an hour and a half, and commending them again to God, we took an affectionate leave. The men and boys, and many of the women and girls, came and shook hands with us; after which the old chief, with a distinguished dress and appearance, arose and spoke at some length, thanking us for our kindness in visiting them, &c. He then shook hands, and thus we took our leave of this dear people. I saw none in the assembly who were not full Cherokees, and none were able to understand English. This town is near the head of the valley river.

Friday, 21. Rode down the river ten or twelve miles to Tellico; called on the chief and proposed a meeting. He appointed this evening, at the council house, and immediately sent messengers to give information. About dark we went to the place appointed. The people continued coming, till after 9 o'clock. We then commenced meeting, having, I should judge, near 200 hearers. As they were ignorant of the first principles of religion, I thought best to go over nearly the same ground as in Otter and Long Towns. They seemed attentive to all I said. Our meeting continued about an hour and a half. We then took leave of these dear people, a

little before 11 o'clock, and returned to the chief's. O may the Lord be with them, and fix his word in their hearts, as a nail in a sure place, and may their souls be saved in the last great day.

THE CAUSE OF SEAMEN.

Extract from the Speech of the Rev. Mr. Somers, at the third anniversary of the New-York Bethel Union.

It is true, Mr. President, as stated in your Report, that nearly 2000 years have elapsed since the command was given "Go ye into all the world, and preach the gospel to every creature." How few there are who have obeyed this injunction, by preaching the gospel to sailors! and during the short period employed in this holy service, how little has been achieved! For the moral and religious improvement of every other part of the community, seminaries of learning have been erected; academies of arts and sciences have been established; churches have been built; benevolent Societies, of every description, have been originated, and carried into successful operation: But alas! how few have been our efforts to meliorate the moral wretchedness, and to save the souls, of poor sailors. That very class of men to whom we owe most, are the men who have been least benefitted by our Christian brethren. Why is it thus? are they incapable of religious improvement? No, sir, the finger of heaven seems to point to them, as of all men the most likely to welcome the tidings of salvation by Jesus Christ. It is not mere fancy. I appeal to facts. Where is the ship commanded by a pious Captain, whose crew do not give evidence of respect for the Sabbath and Institutions of Jehovah? what vessel has ever been employed to convey the heralds of Salvation to foreign climes, where one or more of the ship's company have not experienced, under their instruction, the precious influences of the grace of God. Let the Board of this Bethel Union speak—when did they enter a Sailor's Boarding House, or mount the deck of a vessel to hold a prayer meeting, and have not beheld a listening throng who came to bow the knee before the God of the winds and waves? never have I preached the Gospel to a more interesting and solemn audience, than to a company of sailors collected on the deck of a ship. And, sir, it is a cheering truth, that when seamen are converted to God, none are more ardently devoted to the cause of Jesus, none display greater intrepidity and pious zeal in doing good to others. Witness the Bethel Missions in England, sir; when I contemplate those devout sailors, who traverse the docks, and streets, and

lanes, on the Sabbath day, for the express purpose of constraining their wicked shipmates to come to the house of prayer, I blush for the supineness of christians around me.

Sir, the claims of sailors upon your Christian munificence are as imperious as they are righteous—imperious, because they are annually dying by thousands, and righteous, because to them we owe not only the introduction of the gospel into this country, but it is by their toils that we enjoy our wealth and prosperity as a nation. It is by their aid that we plant the standard of the cross under the scorching beams of an Indian sun, on the Islands of the sea, and on the desolate plains of the Holy Land. By them science and religion have been carried from shore to shore; they have borne the heat of summer, and the blast of winter, to promote the wealth and the happiness of man; yet they seem to be the only mortals who live, or rather linger out a wretched existence, and then die unpitied and unknown."

Mr. Somers stated, that there are in different parts of the world, 67 Bethel Unions; 33 Marine Bible Societies, and 15 Churches and floating Chapels, dedicated to the spiritual illumination of sailors; but Mr. President, although this presents a cheering prospect, "what are these among so many?" *Upwards of a million of men* are employed as mariners, but of that number, not less than *one hundred thousand* sail under the star-spangled banners of America. It must be acknowledged that much has been done, and also that more remains to be accomplished; for although we can supply them with Bibles, perhaps not more than one in twenty have yet received the gift: admitting that they all had Bibles, and were all christians, we could not accommodate them with the preached Gospel, as there exists not more than *one Mariners' Chapel for every sixty thousand* seamen.

CHURCH MISSIONARY SOCIETY.

(Extract from the last Report.)

Adverting to the great increase of the Society's funds and exertions, the Report states that "during the first thirteen years, the gross amount of its receipts only amounted to £22,000; in the last year alone, they had received upwards of £32,000. In the tenth year of the Society, they had only nine missionaries employed, not one of whom was an English clergyman; they have now more than ninety European missionaries, of whom, twenty-two are English clergymen. No less than nineteen labourers had been sent out to their respective destinations during the past year. The offers for missionary

service were very numerous, and the Committee endeavoured to use the utmost care in the selection of those which were accepted. Fifty-seven persons had offered their services during the past year, of whom eighteen had been accepted, twenty-seven declined, and twelve were still under consideration.—Twenty-two students were now preparing at the Society's expense for future service.

The Society have now no less than *two hundred and thirty* native labourers of various descriptions; many most intelligent, assiduous, and devoted characters. The Society need only refer to the names of Abdool Messee, and Mr. Bowley, as examples, whose steady course proves that native teachers are every way competent to form and instruct Christian churches. Nor is the African mission destitute of similar characters, who undergo a degree of exertion which no European can sustain, and of whom our missionaries state that they teach schools, distribute rations, plan buildings, and superintend their erection, visit the sick, and, in short, as Mr. Johnson expresses it, do any thing and every thing; so that he can never sufficiently praise God for such assistance. With these examples before us, what should discourage us from hoping, that God will raise up sufficient teachers from among themselves, to supply the wants of the perishing heathen? Nothing is wanting to effect this, but the Divine blessing on our exertions. Already, nearly twenty African youths are preparing for instructors of their countrymen. Meanwhile, from every part of the world, and especially from the East, from Calcutta, Ceylon, &c. more assistance is earnestly required.

Respecting the *West African Mission*, the Report says, "In commencing this mission, the colony of Sierra Leone was not primarily contemplated. Unforeseen circumstances have collected on that spot 17,000 inhabitants, of whom 15,000 are negroes, and nearly 10,000 liberated slaves. The Society have here twenty-eight European labourers, assisted by a great number of native teachers. Captain Sabine, of the Royal Engineers, after spending six weeks in the colony, states, that the representation of the improved condition of the negroes is perfectly true; and that he is persuaded there is not to be seen in the world a community so large and so irreproachable. This community, the Committee remark, is founded on the word of God, which renders other laws almost unnecessary, of which some pleasing instances were related.

At *CEYLON*, the Society report they have eleven European labourers and twenty-three native assistants. The schools contain 500 children, of whom about one-eighth are girls. The mention

of female children leads to a subject of incalculable importance; wherever boys' schools are instituted, the natives begin to expect girls' schools also. This is joyful intelligence to those who know that the degraded state of the females tends even more than *caste* itself to retard the progress of Christianity.

In closing the Report, the Committee advert to the progress the Society has made. At the end of the first ten years the Society had only about 200 scholars, they have now 11,000. They had not more than twenty hearers, they have now many thousands; they had not one single convert, they have now above a thousand stated communicants; and while they are thus successful, their coadjutors in all other missionary societies meet with similar prosperity. An interest in the conversion of the heathen is common to all. An union in prayer for the outpouring of the Spirit generally prevails. The sum now annually raised is magnificent compared with the former penury, however small in comparison of the magnitude of the object. More than one thousand pounds is daily raised for the evangelizing of the world.

BIBLE SOCIETIES.

The Reports of the British and Foreign, and French Protestant Bible Societies, each forming a volume of about 250 pages, have lately reached this country. From the mass of interesting facts which they exhibit, our limits suffer us to select only a very few.

The Committee of the British and Foreign Society advert, in the first instance, to the Protestant Bible Society at Paris, and its auxiliaries in other parts of France. The Central Society at Paris is rapidly exhausting, by the distribution of the Scriptures in its own immediate sphere, and supplies to auxiliary societies, those large editions with which its depository has been stocked. It has undertaken a stereotype edition of Ostervald's Bible.—Of Martin's Bible 36,000 copies have been provided; and stereotype plates of a large edition completed. The Society is now supported by thirty-six auxiliaries, one consistorial society, twenty-eight branch societies, and forty-nine associations, of which seventeen exist in Paris alone; making a sum of *one hundred and fourteen* Bible Institutions in various parts of France. The Report of the Paris Society, taking a survey of these Institutions, says, "Nismes gave the first example of those small Bible Associations, the formation of which, in our country, we had so ardently desired, and which constitute the real strength, the immoveable basis, on which rests the great British and Foreign Bible Society. These Associations, six of

which now exist in the city of Nismes, are composed of laborers and mechanics, who, being unable to give a large sum at once, deposit every week, in the hands of one of their number, the small contributions which they deduct from the wages earned by the sweat of their brow.

At Calvisson, more than four thousand of our brethren, gathered together in the open air, because the church could not contain them, raised their prayers to Heaven, and implored the Divine blessing on Bible Societies.

M. Soulier also gave us a lively and affecting account of the eagerness with which the multitude of Protestants at Sommières assembled at the first general meeting of a Branch Society which was formed in that city.

In conclusion, Gentlemen, the second city in the kingdom, a city whose name and example exercises a just and natural influence over a great part of France, Lyons, has witnessed the formation of a Bible Society; and the distinguished names which appear among those appointed to direct its concerns, afford us the assurance of its becoming an efficient auxiliary.

We may therefore affirm, with a humble conviction of the imperfections attendant upon our exertions, yet with an animated feeling of gratitude to Divine Providence, that there is scarcely any portion of Protestant France, from her opulent and industrious cities down to her poorest hamlets, in which some efforts have not been made, or at least some desires excited, for the propagation of the Holy Scriptures."

The circulation of the Scriptures in France is not confined to the Protestants. By the agents of the British and Foreign Bible Society, upwards of 12,000 Bibles and Testaments of the French Catholic version, have been circulated during the year, and an additional donation of 5,000 New Testaments has been recently made to the Society for Mutual Instruction.

From the Bible Society of the United Netherlands, (says the Report of the British and Foreign Society,) the committee have received very encouraging accounts.

The Central Society at Amsterdam has now nearly sixty auxiliaries; and 5,896 Bibles, and 4,339 New Testaments were issued during the last year from the depository of the Society. Among its auxiliaries, the "Merchant-Seamen's Society" has been distinguished by its activity. Many striking proofs of the salutary effect produced among the sailors by the diligent and faithful use of the Bible, have been recorded.

The numerous Bible Societies in the different cantons of Switzerland labor with zeal to supply the want of the Scriptures among the natives of their country, whether speaking the French, German, or Italian language. The Basle Society has con-

tinued its extensive distribution of the Scriptures in these languages. The Zurich Society has circulated, during the ten years which have elapsed since its formation, nearly 6,000 Bibles and Testaments. The St. Gall Society, during the eight years of its existence, has circulated upwards of 21,000 copies of the Scriptures, both among the Protestants and Roman Catholics in its immediate sphere.

Very satisfactory details have been received from the Bible Societies established in Germany. The Wurtemberg Society had issued 5528 Bibles, and 2620 Testaments, during the year, making the total amount of its issues, for domestic purposes only, 63,994. At the head of the donations to the society appears a recent grant of 500 florins from its royal patron, the King. Among various bequests, there is one of 1500 florins from a Roman Catholic lady. The Bible Society of the grand duchy of Baden has adopted active measures to ascertain the want of the Scriptures in Carlsruhe, and in the surrounding territories. Returns of the estimated deficiency from thirty-three districts make it exceed ten thousand copies, a number still supposed to fall far short of the real amount. The reports from various other Societies are similar.—The Frankfort Society has distributed, in its seventh year, nearly 9000 Bibles and Testaments. The Herrnhut Branch of the Saxon Bible Society has circulated during the last year, 10,375 New Testaments of Gesner's and Van Ess's versions, and 1710 Bibles in the German and Bohemian languages.—The Hanoverian Society has issued 16,784 copies.

The Hambro-Altona Bible Society has circulated, since its establishment, 18,839 Bibles, and 1908 Testaments, and has commenced a new edition of Luther's version, consisting of 20,000 copies.

The Committee, adverting to the labours of Dr. Leander Van Ess, among his Roman Catholic brethren in Catholic Germany say, "It appears from a printed document published at Darmsdadt by this indefatigable advocate of your cause, in August 1822, that he had circulated, from the commencement of his operations, up to May of the same year, 456,870 copies of his New Testament, besides 8,934 copies of Luther's German Bible, and a number of copies in the Greek, Latin and Hebrew languages. His supporters among persons of his own religious persuasion were on the increase."

From Prussia an official letter ascribes to the direct influence of the Bible Society a growing spirit of harmony, which is observable among all classes of Christians in that country. Dr. Pinkerton confirms the general tenor of this opinion by the following remarks: "The cause of the Prussian Bible Society, and of every estab-

er Christian and humane institution, continues to prosper in Berlin, and genuine Christianity is now making very encouraging progress in every part of the Prussian dominions, but especially in this city. Here, within the last ten years, God has raised up a number of able preachers and professors, who are unanimous in the defence of his cause, and the pleasure of the Lord prospers in their hands."—From the presses of the Canstein Institution at Halle has lately issued a beautiful edition of the Hebrew Bible after Simonis, which was out of print.—The Thuringian Bible Society at Erfurt has distributed in seven years, 6805 Bibles.—The annual issues of the Berg Society vary from 1000 to 2000 Bibles, besides Testaments.—The Elberfeld Committee had resolved, notwithstanding the exhaustion of their funds, to undertake a new edition of 10,000 copies of the Psalter.—The Cologne Society state that there is "a growing desire felt, for that Divine light and consolation which flow from the word of God." The issues of the Scriptures by the Cologne Society, among Protestants and Roman Catholics, school children and soldiers, have been very great.—The Neuwied Bible Society continues to receive the support of the prince and his family. "The introduction of the Testament into several Catholic parishes (writes the treasurer of the Society,) is a subject of real exultation. Exclusively of the Catholic clergymen, noticed in our Report, several others have applied for New Testaments, for the purpose of distributing them among the youth at school."—The Silesian Bible Society at Breslau has supplied the prisons of several fortresses with the Scriptures.—The First Report of the Freystadt and Sprottau Society states, that the schoolmasters having represented to their youthful circles the Divine blessing attending the Scriptures, had the gratification of seeing the children, both of the rich and the poor, come forward with contributions, amounting to 100 dollars, accompanied by assurances that these should be annually repeated.

The Bible Societies in the Danish dominions continue to receive the sanction of his Majesty the King, who has facilitated their proceedings by various privileges. The total number of Bibles and Testaments issued by the Danish Society since its formation amounts to 44,169 copies in the Danish language, and 10,000 in the Icelandic. Among the recent contributors to this institution appear 120 students of the university of Copenhagen, candidates for holy orders, or students in Divinity. Dr. Boisen, Bishop of Lolland, whose diocese comprehends 120 parishes, writes :

"We have not less than twelve Bible associations in this diocese. I have circu-

lated, in this year alone, 2500 New Testaments." Dean Helgasen, secretary to the Icelandic Bible Society, says, "It is a well founded opinion, that every family throughout this island is now in possession of a Bible or a New Testament. This sacred volume is read with diligence, during the long winter evenings."—The West Indian possessions of his Danish Majesty have been supplied with Creole New Testaments for the use of the Negroes.

The Swedish Bible Society has issued, during its seventh year, 20,000 Bibles and Testaments, from the depository at Stockholm, of which 1,803 Bibles and 265 Testaments, were distributed gratuitously.

The progress of the Bible cause in Syria, India, the South Seas, Africa, and South America, we are compelled to pass over, noticing only the Calcutta Society, whose distribution of the Scriptures during its eleventh year, "amounted to more than 12,000 copies, of which 4,000 were of Bibles and Testaments, in about twenty Asiatic languages; besides upwards of 900 copies of the English, French, Spanish, Portuguese, Dutch, German, Danish and Greek versions."

The Russian Bible Society has 267 Auxiliaries and Associations. In the nine years which have elapsed since its establishment, it has printed, or caused to be printed at its expense, 104 editions of the Holy Scriptures, in 26 languages, the number of copies being 507,600.

The British and Foreign Bible Society issued during the year ending March 31, 1823.

123,127 Bibles,

136,723 Testaments;

which, together with those issued at the expense of the Society, from foreign presses, since the commencement of the Institution, amount to *three millions, eight hundred and seventy-five thousand, four hundred and seventy-four copies of the Holy Scriptures.*

From the addresses, letters &c. contained in the Reports before us, the following will, we think, be read with interest.

The venerable Antistes Hess, of the Swiss Church.—"If we take a retrospective glance, how much have we seen, that we are happy to have outlived; and again how much have we experienced which it has afforded us joy to have witnessed; for instance this blessed promulgation of the word of God. What glorious things do we anticipate by the eye of faith, as about to develop themselves, when we are no longer on earth.

T. P. Platt, Esq.—"My residence in France has not yet been long, but it has been long enough to persuade me that the Bible Society is one of the greatest blessings that Divine Providence has ever bestowed upon that country. Societies and Institutions, philanthropic, moral, red

ligious, are commencing or flourishing around us: and what is the main spring of all these operations? the answer is: "It is the Bible Society, that has brought us together; before, we did not know each other; individually we could not have devised such schemes, or if we had, we could not execute them. But in the Bible Society is a bond of union and stimulus to exertion."

His Excellency Count Schimmelman, at the Anniversary meeting in Copenhagen.—"We must not suffer ourselves to be arrested in our endeavours, by a doubt recently renewed, well intended as it may be, whether it be really desirable to put all classes of people into the possession of all the books of the Holy scriptures, without exception? We cannot, we dare not, add one jot or tittle to these books, nor take one away. As they have descended to us miraculously preserved by the hand of Providence, and rescued from the wreck of time in which nations and generations have perished, so they must remain for the benefit of all, without exception. We are not permitted to make a distinction between enlightened and unenlightened, to whom access to the Holy Scriptures, more or less may be allowed

Who will presume, in a Protestant church, to prescribe limits to the reading of the Scriptures? Where will he place them? How will he maintain them?

Are the doctrines and precepts of the Holy Scriptures taught exclusively in the schools of the learned, and in the assemblies of the wise? Or are they proclaimed with an impressive, powerful voice, and supported by wonderful effects upon the people at large? And how could we dare to deprive any one individual of that, which, as a divine legacy, has been delivered to the whole human race?

Let us, therefore, continue to give the Bible indiscriminately to all. The heavenly comfort there deposited, will surely not be valued and felt more in palaces than beneath thatched roofs, and in cottages."

The Right Rev. Dr. Boisen, Bishop of Laland, Denmark.—"Although separated by sea and land, yet the word of God unites all mankind in sacred fellowship, so as to become one great family. A more delightful union cannot be conceived. What the sun in the firmament is to the natural world, the word of God is to those who in the midst of the conflicts and afflictions of this transitory state, seek their final portion in the heavenly mansions of perfect peace. In the Lord's name I therefore offer you all the right hand of fellowship with a heart full of affection and gratitude. In Heaven we shall see each other face to face, and shall then reap, in the full enjoyment of love, what we have sown here below."

Report of the Paris Society.—"We have now rapidly passed over the inhabited surface of our Globe.—From Iceland to the Cape of Good Hope, from the Peninsula of India to the Western Coast of Africa, from the United States of America, to the Pacific, there are few points accessible to European Commerce, which Bible Societies have not embraced in the cosmopolitanism of the Gospel. Hard indeed must be his heart, and blind his spirit, who can look on such a spectacle without emotion."

ALEXANDER.

The rumour which has been extensively circulated in this country, that the Emperor Alexander had shown himself unfriendly to the missionaries in his dominions, forbidding them to baptize converts, except in the Greek Church, &c. appears from the following letter recently published in the N Y. Daily Advertiser, to be unfounded. The letter is from an English gentleman in Russia to a gentleman in New-York, dated at St. Petersburg, Aug. 31, O. S. 1823.

"The accounts you transmit relative to the prosperity of the American Bible Society, have cheered and refreshed our hearts.

"The good work here continues to proceed with unabated vigour and celerity. One most important measure has been proposed and adopted—the printing of the New-Testament in the vernacular Russ by itself alone, unaccompanied by the ancient Slavonic as its safeguard and standard. When it is taken into consideration that the Slavonic version has been the only translation in use in the Russian church for upwards of nine centuries, that its age has necessarily procured for it no common degree of veneration, and that, being strictly ecclesiastical, it is regarded as peculiarly sacred, the introduction of a new version by which it is virtually superseded, cannot but be viewed as a most auspicious token of the progress of opinions in this empire in a high degree favourable to the amelioration of the state of its inhabitants. The first edition is just about to leave the press, and another consisting of the same number of copies (10,000) will be begun immediately. A separate edition of 5,000 is also going on at Moscow; so that by the end of the year, there will be out 25,000 copies of the New Testament in the common language of the country. The translation of the books of the Old Testament is also in progress; and it is hoped some of them will soon be put to the press. As it is done from the original Hebrew, it will of course differ considerably from the Slavonic, which is a daughter of the LXX, and its publication, which is resolved, will be a greater proof still of the liberality of the higher orders of the clergy.

"You will likely have been favoured on your side the Atlantic, with the same news relative to missions in Russia, that have been in circulation in England. It is all misconception. The Moravians were indeed refused certain *extension* of privileges; but the Scotch Missionaries have recently baptized two converts in public, by the express sanction of the Emperor declaring that their privileges authorized them to receive into their communion all who were brought by their instrumentality to the knowledge of Christ. One of the converts is a young Persian, of acute intellect, whom we one day hope to see engaged in the work of a Missionary."

DECLINE OF MAHOMMEDANISM.

The following important communication, says the London Baptist Magazine for October, may be depended upon as authentic; it is from the pen of a gentleman whose rank and character render his testimony indubitable.

"You ask me if the Mahomedan religion is on the decline. I answer; in Persia they can scarcely be called Mahomedans: they are Deists, if any thing, and are ready to receive the Christian faith. A few such men as Mr. Martyn would soon effect a change. You cannot conceive the eagerness with which they ask for the translation of the New Testament. I have distributed several hundreds, and could have done so with twice the number if they had been sent me. At Mecca, the resort is so much fallen off, that not one in a hundred (perhaps if I were to say two hundred, I might be nearer) now goes, for those that did. Indeed the revenues in consequence of this have so much decreased, that in lieu of overflowing treasuries, the Ottoman Government is obliged to make large remittances for the payment of its officers and troops. Those pilgrims who now resort thither, make no offerings or presents; they are satisfied with going. Indeed, from my own observation, after a residence of near twenty-four years amongst the Arabs and Persians, I can safely say that Islamism is fast falling to decay."

Episcopal Church at Cambridge.

[From the Report to the General Convention.]

The church at Cambridge, founded in the year 1761, but deserted and almost destroyed during the revolution, has languished ever since, having been chiefly supplied by lay readers, who were resident graduates at Harvard University. It is

now in so ruinous a state, that it was thought necessary to suspend public worship in it in December last; since which time it has not been opened. The Episcopal students at the University have amounted, for a series of years, to one seventh of the whole number; and this year there are forty-five, most of whom are from the middle and southern states. The students are not allowed to come to Boston, to attend divine service; and the Episcopalians, their own church being closed, are required to attend constantly at the College chapel. It is due, however, to the President of the College to state, that he has expressed a desire to have the church repaired; and provided with a suitable minister, as a means of providing for the accommodation of those students who profess to be Episcopalians. If the influence of impressions made on the minds of these young men during the interesting period of collegiate life is properly considered, the state of this church will produce a feeling of anxious solicitude in the bosom of every parent in our communion, who wishes to have his children enjoy the advantages which that distinguished and richly endowed University offers. The church at Cambridge is therefore to be considered as a chapel for Episcopal students, and as such, a subject of general interest.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of \$3361 42 during the month ending Dec. 12.—Also \$1100 as a part of the legacy of the late Dr. Solomon Everest, of Canton, Conn.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$722 90 during the month of December.

The Treasurer of the American Education Society acknowledges the receipt of \$1632 21 in the same month.

The Treasurer of the American Tract Society acknowledges the receipt of \$252 53 in the same month.

The Treasurer of the Foreign and Domestic Missionary Society of the Synod of South Carolina and Georgia, acknowledges the receipt of \$831 36 for the month of November and December.

The American Society for colonizing free people of colour, acknowledge the receipt, from various sources, of \$1104. 100 of which is from the Hon. Bushrod Washington—325 from the Vermont Auxiliary Society—and 550 from the Petersburg (Virginia) Auxiliary Society.

Ordinations and Installations.

Nov. 15.—Ordained, at Sunbury, Georgia, the Rev. James Shannon, as an Evangelist. Sermon by the Rev. J. H. Ripley.

Nov. 20.—The Rev. Clarkson Dunn was admitted to the Holy Order of Priests, by the Rt. Rev. Bp. Croes. Sermon by the Bishop.

Dec. 4.—Ordained, at Hollis, Me. the Rev. Mr. William P. Kendrick, as an evangelist. Sermon by the Rev. Dr. Church of Pelham.

Dec. 5.—The Rev. William Jarvis was admitted to the Holy Order of Priests, by the Rt. Rev. Bp. Brownell, in the Church at East Haddam. Sermon by the Bishop.

Dec. 5.—Ordained at Providence R. I. in the first Baptist Meeting House, the Rev. Solomon Peck. Sermon by the Rev. Mr. Ludlow.

Dec. 10.—At Vershire, Vt. Rev. Thomas Simpson over the Congregational Church and Society in that place.

Dec. 10.—The Rev. Royal A. Avery was ordained Pastor of the congregational Church and Society in Cambridge Vt.

Dec. 14.—The Rt. Rev. Bp. White admitted the Rev. Moses P. Bennett and Rev.

T. Ives to the Holy Order of Priests, and Mr. John H. Hopkins to the order of Deacons. Sermon by the Rev. Dr. Beasley.

Dec. 17.—Ordained, at New-Bedford, over the First Congregational Church and Society, the Rev. Orville Dewey. Sermon by the Rev. Mr. Tuckerman of Chelsea.

Dec. 18.—The Rev. John Ingersoll was ordained as Pastor of the Congregational Church in Pittsford, Vt. Sermon by the Rev. Mr. Hopkins of New-Haven, Vt.

Dec. 21.—At Salisbury, Md. the Rev. Noah Davis was ordained as an Evangelist. Sermon by the Rev. L. Fletcher.

Dec. 24.—The Rev. Isaac Chase was ordained Pastor over the South Baptist Church in New-Bedford. Sermon by the Rev. Peter Ludlow of Providence.

Dec. 28.—The Rev. George H. Marcher was ordained at Darlington Court House, as an Evangelist. Sermon by the Rev. B. Hill.

Jan. 3.—The Rev. Daniel B. Johnson was ordained as an Evangelist, at Charleston, S. C. by the Charleston Union Presbytery. Sermon by the Rev. Dr. Leland.

View of Public Affairs.

UNITED STATES.

Among the most interesting subjects which have occupied the attention of the present Congress, are the resolutions submitted by Mr. Webster and Mr. Clay; the one respecting the appointment of an agent or commissioner to Greece; the other concerning the anticipated interposition of the Allied Powers, in behalf of Spain, to reduce to their former subjection the republics of South America.

The resolution by Mr. Webster, was called up on the 19th, and, after being read, was supported by him in an eloquent speech which occupied the day. Mr. W. deprecated the responsibility of any effort to change the policy of our government. The policy of this government he said, is peace. But that policy, while it is pacific, should at the same time be liberal; he spoke now, in relation to those great questions, which are at this hour agitating Europe and the world—questions which are concerned wherever a nation attempts to obtain its freedom—the question, in a word, between regulated and unregulated power. Wherever it is disputed, whether a nation shall or shall not possess a constitution, our side of that question ought

to be known and declared; we are bound to bring, in aid of its decision, that moral force which must ever reside in the opinion of a free and intelligent nation.

“The age is a peculiar one; it has a marked and striking character, and the position and circumstances of our country are no less so. There has occurred no age that may be compared with the present, whether in the interest excited by what now is, or the prospects it holds out as to what shall be. The attitude of the United States, meanwhile, is solemn and impressive. Ours is now the great Republic of the earth. As a free government—as the freest government, its growth and strength compel it, willing or unwilling, to stand forth to the contemplation of the world. We cannot obscure ourselves if we would; a part we must take, honorable or dishonorable, in all that is done in the civilized world. Now, it will not be denied, that within these last ten years, there has been agitated in that world, a question of vast moment—a question pregnant with consequences favorable or unfavorable to the prevalence, nay, to the very existence, of civil liberty.”

Mr. W. exposed the principles and conduct of the Holy Alliance, and showed that *we* are as legitimate objects for the operation of those principles as any who attempt to establish free governments on the other side of the Atlantic.

"The doctrines advanced, (and which are promptly supported by a great force,) go to prostrate the liberties of the entire civilized world, whether existing under an absolute, a monarchical, or a republican form of government. They are doctrines which have been conceived with great sagacity, they are pursued with unbroken perseverance, and they bring to their support a million and a half of bayonets."

"But, apart from the soundness of the policy, on general principles, there is a ground of duty on this matter. What do we not, as a people, owe to the principle of lawful resistance; to the principle that society shall govern itself? These principles have raised us to a state of prosperity in which our course is rapid and irresistible. We are borne on as by a mighty current, and if we would stop long enough to take an observation, that we may measure our national course, ere we can effect it, we find we have already moved a vast distance from the point at which it was commenced. This course we cannot check; it is the course of things, and it will go on. Shall we not, thus situated, give to others, who are struggling for these very principles, the cheering aid of our example and opinion?"

"But it may be asked, what can we do? This thunder is at a distance—the wide Atlantic rolls between—we are safe: would you have us go to war? would you have us send armies into Europe? No: I would not. But this reasoning mistakes the age. Formerly, indeed, there was no making an impression on a nation but by bayonets and subsidies, by fleets and armies. But the age has undergone a change: there is a force in public opinion, which, in the long run, will outweigh all the physical force that can

be brought to oppose it. Until public opinion is subdued, the greatest enemy of tyranny is not yet dead. What is the soul—the informing spirit of our own institutions—of our entire system of government? Public opinion. While this acts with intensity, and moves in the right direction, the country must ever be safe—let us direct the force, the vast moral force of this engine, to the aid of others. Public opinion is the great enemy of the Holy Alliance. It may be said, that public opinion did not succeed in Spain. Public opinion was never thoroughly changed there; but does any man suppose that Spain is not at this day nearer, not merely in point of time, but intellectually and politically nearer to freedom, than she was last Spring? True indeed, the Bourbon power did make an almost unresisted march from the Pyrenees to Cadiz—but is Europe satisfied? Public opinion is not conciliated nor destroyed—like Milton's angels, it is vital in every part—and this followed back the Conqueror as he returned, and held Europe in indignant silence. Let us then speak; let us speak well of what has done well for us. We shall have the thinking world all with us—and be it remembered, it was a thinking community that achieved our revolution before a battle had been fought."

The following resolution has unanimously passed the House of Representatives:

"That the MARQUIS DE LA FAYETTE having expressed his intention to visit this country, the President be requested to communicate to him the assurances of grateful and affectionate attachment still cherished towards him by the government and people of the United States.

"And be it further resolved, That, as a mark of national respect, the President cause to be held in readiness a ship of the line, and invite the Marquis to take passage therein, whenever his disposition to visit this country be signified."

Answers to Correspondents.

Communications with the following signatures have been received:—TRINIFARIUS; YODH; H. W. E.; R; and OLD HUNDRED.

We thank T. G. S. for the Sermon he sent us, but think ourselves forbidden by its title page, to comply with the request which accompanied it.

Errata.—Page 32, col. 2, l. 1, for *geologists* read *genealogists*.—P. 96, c. 1, l. 28, for *Antediluvium* read *Antediluvian*.

CHRISTIAN SPECTATOR.

No. 3.]

MARCH 1, 1824.

[VOL. VI.]

Religious Communications.

Influence of Missions upon Science and Literature.

[Concluded from p. 62.]

Let us now, in the second place, consider our subject *in relation to pagan countries*. What is the connection between missions and the interests of literature, in the countries where they are established?

Upon the uncivilized countries they bestow a written language. It is almost unnecessary to say that this must precede all important advances in science and learning. Some of the acquisitions of genius in our generation may indeed be transmitted to the next by individual memory. Poetical effusions especially, may be preserved. Even these, however, must soon be lost unless secured by writing. The verses of Homer were for some generations committed and rehearsed with enthusiasm by his countrymen, but they were fast slipping from their memory as early as the time of Pisistratus. Had he not collected and published them, the Greeks would have lost perhaps, one of their greatest excitements to the heroic deeds of Marathon and Salamis, the Romans would have been without a model for the only finished poem of their Augustan age, and the world would have been deprived of the rich fountain from which scholars have ever delighted to replenish the urns of genius and taste. But a written language, ne-

cessary as it is to intellectual cultivation, is an attainment to which a nation, in the natural progress of civilization, left to its own unassisted improvements, advances by very slow degrees. When first visited by missionaries, the countries of which we now speak, had in fact made no progress towards it, or had been long stationary, notwithstanding all the intercourse between them and the civilized world; a fact somewhat perplexing, we should suppose, to the philosophers who have so much to say about the perfectibility of man, about his natural, and certain, and universal, progress towards the highest attainments of intellect. Take a single illustration. Most of the native tribes in our country, are even now, as far removed from civilization, as when the ferocious Philip was sending terror and death through the settlements of the pilgrims. Now, upon such nations, missions almost at once bestow a written language, and this must exert an important influence upon their mental improvements. To missions indeed, the whole of their intellectual existence must be ascribed. When we think of the philosophy and eloquence of Greece, we remember, or ought to remember, the Phenician traveller who gave to her an alphabet. Much more will the future African and Owhyhean, when they contemplate the social institutions and the arts of their country, remember the missionary, who taught their fathers to read and to write. Suppose even that Otaheite,

for instance, when advanced to a high civilization, should reject christianity, and the land which Pomarre has covered with churches consecrated to the one God, should become again a land of idols; would Henry and Ellis and their companions be forgotten? Rather would their names be enrolled amongst the fancied deities of the nation; altars and temples would be raised for their worship; and poets would sing their labours, adding to real facts, all that a grateful imagination could invent of the wonderful and the mysterious.

The next point which may deserve our attention, is the schools of the missionaries. Let no one think that they are of no importance in the present subject. They are of great importance. The missionary extends his influence through all the future relations of his pupil, and in this way affects the literary interests of the people as truly as their moral and social interests. There is an intimate connexion between the literature of a nation and the early education of its youth. The most sanguine friends of American literature do not expect it to possess all the elegance and perfection of the English, so long as the boys in the English primary schools are made to carry their classical attainments beyond our Bachelors and Masters. Yet so long as our youth receive such instruction as they now do, there always must be a demand for the productions, and a love for the occupations of literature. This effect will be produced by schools in heathen countries. It is strikingly exhibited among the Hindoos. They had almost no schools before protestant missionaries entered India.^(a) They placed no value upon learning. They had indeed few motives, for the Brahmins forbid them to read the sacred books, wishing, like the catholic priests, to foster in the people a spirit of ignorant and passive reliance. But through the influence of

missions, schools are now extensively established, both Hindoos and Musulmen are anxious to support and multiply them, and their effect in arousing the public mind is manifest. A native society has been formed in Calcutta to provide "books of moral and scientific instruction" for the benefit of their youth.

It must be remembered too that primary schools thus established in the pagan nations, will of course, introduce, sooner or later, higher institutions of more powerful and more extensive influence upon the progress of knowledge. Three such institutions have already arisen in the East; one originated by the Baptist missionaries, another by the societies of the Church of England, and a third by the Hindoos themselves. Those institutions will benefit perhaps, the whole of Southern Asia, and especially India, which seems, like China, to have attained to considerable cultivation, at some distant period, and to have been suddenly stopped in its progress, and stopped not with China to remain stationary, presenting forever, like the petrified city of the Arabian tales, the same unchanged and unchanging form; but to decline almost from year to year, even while surrounded with the monuments of former genius; to fall with their boasted philosophy, and their boasting priesthood, into deeper and deeper degradation. The Serampore College is designed expressly for the natives of India, both christian and pagan. The pupils will be instructed in the different languages^(b) of the East, and particularly the Sangscrit in which the vedas (vāds) and purāras are written, and which, through the artifice of the Brahmins, has in reality become a

(b) This will tend to make the literature of each language the common property of all. The translations made by Dr. Carey from the Sangserit and Bengalee into Mahratta, for the students in Fort William College, have contributed to such an effect. See a Sangserit and Mahratta Dictionary, made by the Missionaries.

(a) See Winslow's Sketch, p. 103.

dead language. The acquisition of this will enable the youth of India, not only to detect the impositions of their priests, but to understand and appreciate the literary works of their forefathers, and will awaken a spirit of research, which must ultimately exert a happy influence upon the literature of their country. Classes of the students will also be instructed in the learned languages, in law, in medicine, and theology, and thus the literature of the west will be introduced into India. Indeed India is already indebted to missions in this respect. Portions of Hume's England and Paley's Evidences have been published *(b)* for the schools. The Bombay mission has published a treatise on geography, of which subject the Hindoos are almost entirely ignorant. A son of one of the Serampore missionaries, (Dr. Carey,) has translated the dictionary of Johnson *(c)* into Bengalee, and published an Encyclopædia *(d)* in the same language.

The Bishop's *(e)* College is similar in its design to the Baptist College, and will produce similar effects; and the Hindoo College promises perhaps still more for the Hindoo literature and science. Its object is to enable the Hindoo youth to cultivate Asiatic and English literature in their various branches. It has ever met the approbation of the Pundits. One of them said at its formation, he rejoiced in having lived to see the day when literature, once successfully cultivated in his native country, but now almost extinct, was about to be revived with greater lustre than ever. It may be said there were literary institutions in India before. There were. *(f)* But the benefits from the

establishments now mentioned will infinitely transcend them; and these benefits flow from missions.

In contemplating the subject which is now before us, we must not forget that missions carry with them the press, an engine of more stupendous power, and of more certain and universal influence, than any other invention of man. "When letters were invented," says a Chinese writer, "the heavens, the earth, and the gods, were agitated. The inhabitants of Hades wept at night, and the skies, as an expression of joy, rained down ripe grain." The language is not, perhaps, too strong to indicate the value of the invention. Surely then, if the press be added to this, if the art of writing and the art of printing be bestowed upon a nation at the same time, it is a favor indeed. It removes barriers to intellectual improvement, which had ever been considered as impassable. "This," said an Hon. visitor of Fort William College, "exhibits a combination of ingenuity, skill, and persevering toil, of which there are few examples." Now to know that the art of printing is in Asia, and is extending itself, is to know that the work of intellectual renovation is begun there. Even the enemies of missions will say, the press is delivering the Hindoo, the Mussulman, from superstition; the press has compelled the cruel Jugernaut to retreat, with his car, and priests, and licentious festivals, into the interior of India. We say so too. But we ask to what are the Hindoo and the Mussulman indebted for the press?

I cannot leave this topic without alluding to the press connected with our Palestine missions. The liberality, which formed that establishment was not misapplied. It has already made the voice of christian

(b) Mr. Bardwell's statements, verbal.

(c) Christian Obs.

(d) Bap. Mag. Vol. 7, p. 423.

(e) For accounts of these Colleges see Christ. Obs.

(f) An Academy at Tricinium on the Malabar coast. A Brahminic school in the Carnatic, which existed in the first

century. The University of Benares, called by Robertson, the Athens of India. Robertson, however, was not much acquainted with the subject. The Jesuits found similar institutions in China; but their accounts are all exaggerations.

eloquence,(a) first addressed to seamen in one of our own capitals, to echo along the shores of the Mediterranean ; to alarm and reform perhaps even some desperate corsair; at least to animate and sustain the patriotic mariner of Greece as he looks upon his native island, plundered and depopulated, his wife and children weltering in their blood, or pinning in chains, himself an outcast, wounded and weary, while the revengeful Ottoman is exulting in his miseries, and still pouring upon his country the horrors of an exterminating war. Its influence will ultimately be felt through the whole of that struggling nation. The Palestine mission's press shall at least be among the means, by which the Greeks will become better acquainted with the science and the politics of their ancestors, and be raised to a truer liberty than their ancient democracy could confer, and to a higher intellectual cultivation than their former Platos and Aristotles ever attained. Its influence shall reach even the Turk, the proud, malicious, desperate, detested Turk. More ; it shall kindle around the tomb of the Saviour and the Martyrs at Jerusalem, a flame which will devour the mummeries of the Catholic, and reveal to the Jew the glories of the crucified Messiah,—and send out its light northward to the frozen Caucasus, and eastward to the city of the Caliphs, and southward, over the pyramids of Cairo, and the temple of the sun, and the ruined city of the hundred gates, far down into the darkness of neglected and insulted Africa.

Some may be sufficiently destitute of taste, and sufficiently superficial in their reflections, to object here, that mission presses are designed to multiply copies of the Scriptures, and not books of literature and sci-

ence. Now in point of fact, these presses do multiply, and will more and more multiply, books of the latter class. But does the literature of a country receive no profit, when it receives the gift of a Bible? Who doubts that it would promote the cause of learning among the Otaheitan to give them in their own language the literary productions of Greece? And are not the sacred books of the Hebrews literary productions; literary productions too, which will bear comparison with those of the Greeks? Surely they contain history, and poetry, and eloquence; eloquence without the fires of ambition or party; poetry, without the alloy of a cumbersome and debasing mythology; history, without the ornaments and falsehoods of national partiality; poetry, and history, and eloquence, that are truly divine.

Now missions lay open this literature to every nation where they bestow the Bible. In the uncivilized countries, it is, fortunately for them, their first model. In these, and even in other countries, it will improve the language. The High German, now quite polished, was before the Reformation, rough indeed. Luther's Bible, says Villers, laid the foundation for its improvement. It is unnecessary here to shew particularly how much missionaries have done in translating the Scriptures; let me merely request you to call to mind the translations in the East, those of the American missionaries, and those of (b) Martyn, Morrison, and especially the Baptists at Serampore. Had these latter published a book of Homer, or a novel of Scott, in half as many languages as they have the revelation of Jesus Christ, I doubt not, that some who have called them cobblers, and

(b) Martyn's Persian and Bengalee Testament. The former is said to be read with delight by the Persian literati. The latter is considered an acquisition of the highest importance (*Quarterly Review*), to literature as well as religion. Morrison's Chinese Bible. *Christ. Obs.* Vol. 20, p. 656 and *Quart. Rev.*

(a) Dr. Payson's Address to seamen, translated into modern Greek. For recent intelligence from the press at Malta, see *Missionary Herald* for January. The tracts there stated to have been printed in Greek, amount to 13,500 copies.

tinkers, and madmen, would have been the first to praise their literary efforts. Can these translations fail to affect the interests of knowledge in those countries? Their influence will not be immediate, (b) but it will be certain. No man in India is doing more to enlighten his countrymen, and awaken them to thought and exertion, than Ram-mohun-roy, and all his efforts have flown from the study of the Gospels.

One consideration more must be presented respecting the influence of missions upon literature in the countries where they are planted; I mean the *general effects* of christianity. These extend to every portion of the social and political system. Christianity gives a new impulse to the whole machine. It breaks up customs which degrade and enslave pagan society. For instance, it permits nothing like the Hindoo casts, which withhold from thousands the means of knowledge, and fix upon the whole nation the aspect of indolence, and stupidity, and vice. It elevates the female to her proper place in social life, which paganism every where denies her.

This one circumstance is sufficient to regenerate a national literature—to bestow upon it a soul of enchanting, but undefinable sentiment, by which it becomes, in appearance and in reality, a new creation. Christianity destroys that national vanity, which makes the civilized and even savage pagan despise the institutions and arts of every country but his own. Otaheite has already formed a society to acquire the arts of England. It awakens the spirit of inquiry. “Are these things so?” becomes the question. Pagan literati must exert themselves to prop up their crumbling superstitions. The effects must be similar to those of the Reformation.

(b) “A gloomy interval elapsed” says the Quarterly Review, “before the light gradually disseminated by Wickliffe’s translation of the Bible broke out in the flame of the Reformation. When once kindled, it was irresistible.”

The Protestants and Catholics both were obliged to examine and study—the protestants to disprove the claims of the pope—the catholics for self defence. This gave to learning an impulse, which is still felt in every corner of Christendom.

In a word, christianity enlarges and invigorates the human intellect. Paganism in all its shapes, confines the soul to time and sense, to matter and form. Christianity elevates it to things spiritual and invisible, to the infinite and the eternal.

Now I say that all these general effects contribute to the progress of literature, and I claim for missions the honour of being the primary instrument in producing such effects.

The understanding blinded by a depraved heart.

A SERMON.

EPH. iv. 18.—*Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.*

THIS is a part of one of the most affecting descriptions on record, of the deplorable character and condition of men in their natural state. It was addressed to the saints at Ephesus, in order to prevent their conformity to the practices of the unsanctified Gentiles among whom they lived, and from whom they had been made to differ by distinguishing grace. “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened,” &c. The apostle had ably preached the gospel to the impenitent Gentiles in Ephesus, and in many other places; and why did they form an unfavourable opinion of it? Why did they not perceive its holy nature, its salutary tendency, and its divine origin? Why did their judgment lead

them to reject the gospel as foolishness, and cleave with increased eagerness, to those false schemes of religion, which it was designed to subvert and sweep from the face of the earth? Why did they really believe that Christ was an impostor, that the apostles were beside themselves, and that true religion consisted in the worship of idols? Why all these errors of opinion, these speculative mistakes, these false decisions of the understanding? To all these questions the language of the text supplies an answer,—*because of the blindness of their heart.* Their feelings were wrong, and these distorted their views, perverted their judgment, and corrupted their opinions. The doctrine therefore, which we are to consider, is this:—*The feelings of the natural heart exert a pernicious influence on the understanding.*

As it will be impossible in a single discourse, to go into a full examination of this truth, I shall confine my illustrations of it to these faculties of the human mind—perception, memory, and judgment.

1. As it regards the faculty of perception. This is necessary to every act of the understanding; for without it, the intellect cannot act at all. But by a blinded or depraved heart, this eye of the mind is dimmed. It is not so quick to discern moral distinctions. This is the reason why so many perceive no harm in neglecting the sanctuary, in reading the news of the day, and in roving abroad on the Sabbath; no harm in profaneness, in tavern-haunting, in living without prayer, and in following the multitude to do evil. They perceive no evil in these things, not because the whole scope of the gospel does not condemn them, nor because they are deficient in natural discernment; but because their depraved inclination casts a blur over their mental eye, and thus hides from their view the moral deformity of their practice.

Of all the heedless youths in our galleries, who, by their indecorum,

cast contempt on the public worship of God, where is there one, ordinarily, that perceives any great harm in such conduct? They do not retire from the holy place which they have desecrated, with their countenance fallen, and their eyes streaming with tears, in view of the insult they have offered to the Almighty. And this, because their perception is obscured by the influence of their unholy feelings.

The same effect is wrought on the faculty of perception, when people who are justly charged with every moral delinquency, deny it, and even justify their conduct. The world is full of instances of self-justification, and even when the guilt is not only real, but flagrant and conspicuous. Where have you seen two members of the same family engaged in bitter contention, when each did not excuse himself, and condemn the other? Or where have you seen two neighbours embroiled in a contest, where both were not loud in their own justification? Hundreds of lawsuits are every year brought to the civil tribunal; and in all cases, the effort of the plaintiff, and the effort of the defendant, is to make it appear, if possible, that himself is in the right, and his antagonist in the wrong. But in all these instances, one, at least, of the respective contending parties, must be guilty; and why does he not perceive it, and desist from the controversy? The blindness of his heart impairs his vision, and thus prevents his perceiving what he could not but perceive, if he felt as he ought.

Why does the sinner whose conscience gives him no uneasiness on account of his neglect of repentance and increasing stupidity, perceive no guilt within him, and no danger before him? When the ambassador of Christ is proving to him his lost condition, exhorting him to flee from the wrath to come, and pressing him with every motive that can be derived from a violated law, a neglected gospel, and eternal perdition,—why does he look upon all this as an

idle tale; gaze thoughtlessly abroad upon the congregation; or drop his head, and dream perhaps, that this is nothing to him? Simply because his wicked heart puts out his eyes. He *feels* as if he were innocent, and therefore *perceives* in himself no guilt. He *feels* as if there were no danger, and therefore *perceives* none. The radical difficulty is in his heart, and the effect of it is in his perception.

The difficulty is the same, and the effect the same, with that large class of mankind, who, though they enjoy the best means of religious instruction, have always confused notions of the doctrines of grace, and a confused idea of the arguments by which those doctrines are substantiated. From time to time they hear them ably stated, explained and proved; but instead of clearly perceiving the nature of the arguments, and the invincibleness of the conclusion to which they lead, they still remain, if not in a passion, yet in a wilderness of darkness and confusion, and therefore settle down on nothing except it be on the determination not yet to be convinced. Arguments are nothing to them; for their depraved hearts are an overmatch for all the arguments merely, that Omnipotence could produce in defence of truths which the carnal mind dislikes the more, the more clearly they are brought into view. What wonder then, that their perception of the force and authority of proofs is no clearer, when it is subjected to so strong an influence of opposite feeling?

2. The feelings of the natural heart have a pernicious effect on another faculty of the understanding; if it be proper to call it a distinct faculty. I mean the memory.* They render it less retentive of divine things. We well know how difficult it ordinarily is, to store the memories of children with hymns, catechisms, portions of the Bible, and even short prayers, without the

application of some powerful worldly stimulus. And even such a stimulus often fails utterly of its intended effect. There is a child now living, who cannot repeat the whole of the Lord's Prayer, although for seven years he has been taught it, almost daily, with parental and christian solicitude. This is not owing to want of capacity; for he will recite to you, verbatim, the whole of a trifling story, which fills a book of more than twenty pages, and which was put into his hands without a desire or a thought of his committing it to memory. It was not known that he could rehearse a single line till he presented himself voluntarily, to repeat every sentence in the book. This he actually did. Why therefore can he not correctly recite the Lords Prayer? His heart is not in it. His feelings, that were so interested in the tale, are altogether averse to the prayer. He does not love prayer any better than those who, although grown up to manhood, criminally neglect to call upon their God. The hearts of children, as really as the hearts of the unregenerate adult, are averse to God and religion. This is the reason why, when you gather them around you to teach them hymns or prayers, or to instruct them concerning death and the future world, they so often come to it reluctantly as to a task; the reason why they so often appear heedless, and even begin to play, while you are pointing them to Calvary and the Judgment; and the reason why, when you dismiss them, they spring from you, perhaps, in raptures of joy, remembering little but this, that their periodical drudgery is once more over.

As it is with children, so, in many respects, it is with grown people. A great proportion of those who customarily attend public worship, carry little or nothing away with them in their memories. They can remember, indeed, whether the preacher was animated or dull, and whether his elocution was excellent or indif-

* See Brown's Philosophy of the Human Mind, Lect. XLI.

ferent; but what the text was, some of them cannot tell;—what the subject was, more of them do not recollect;—how it was treated, and what particulars were brought into view more of them still have forgotten. Nothing is permanently fixed in the memory, without close and steady attention, and with the exception of physical inability, which rarely happens, the only reason why every man is inattentive in the house of God, and goes away with nothing in his memory is, that the feelings of his heart are not interested in what is presented to him from the sacred oracles. If he loved the truths of the gospel, as he loves the things of this world, he could no more be drowsy and inattentive under such messages from the Lord, than a saint can sleep at the last day, on the clouds that shall waft him with the Lord Jesus up to heaven. It is true, probably, of us all, that in order to remember divine things more perfectly, our hearts must be made to delight in them more.

3. The other faculty of the understanding which I proposed to notice as being injuriously affected by a depraved heart, is the judgment.

If we look abroad upon the world, we find that while there is but one true system of religious belief, and but one gospel to announce that system, the great mass of the human race, even in Christendom, is divided into a vast multitude of discordant sects, each maintaining its own opinions with as much confidence as if it had a separate gospel of its own. But with one and the same Bible in their hand, why is it that their judgments concerning its meaning are so widely different? It is not, as has been said, because men can no more think alike, than they can look alike. Our outward looks we cannot alter if we would; but our opinions we can. For our physiognomies we are not accountable; but for our moral sentiments we are. We are not required to conform our features to any given standard; but we are re-

quired to conform our faith to the gospel. This we are commanded, upon the peril of our soul, to believe just as it is, without our glosses, without fear of consequences, without hesitation. We are to believe *the truth*, which is not one thing for one man, and another for another. Why then are the judgments of mankind on religious subjects so endlessly different? Education, doubtless, has some effect; and so also have several other circumstances. But generally the great cause, even of errors that are venial, is obliquity of heart. This is emphatically true when the opinions are fundamentally erroneous. I speak of those who have the Bible and other ample means of information. It is because the heart loves fatal errors, that fatal errors, in such circumstances, are embraced. Does a man believe that live as he will, he shall finally be saved? His wicked heart first loves this delusion, and then influences his judgment to pronounce it safe. It is from the same cause that arguments in favour of any falsehood, are judged to be so strong and conclusive by those who embrace it; and that arguments in support of the opposite truth, are deemed by them so weak, if not contemptible. Their moral feelings are criminally wrong. These produce prejudice,—prejudice blinds the understanding, and the result is a belief of the spurious tenets which are inwardly relished. Hence the understanding, in its moral judgments, is made the dupe—the bond-slave of a heart in rebellion against the truth as it is in Jesus.

Multitudes judge it to be right to cast off fear and restrain prayer before God; to defer repentance; to rest in their excuses; and to live for the present as they list. "Every way of man is right in his own eyes." It often happens that the boldest sinner is the least sensible of his guilt. "A deceived heart hath turned him aside," that is, warped his judgment.

A great proportion of mankind

have formed a favourable judgment of balls, and horseracing, and theatres, and other scenes of deep sensuality and sin,—all calculated to beguile unstable souls, and drown men in perdition. And can we be at a loss for the cause? “A heart boiling with violent and vicious passions, sends up infatuating fumes to the head; and a delirious giddiness makes a man fall into the grossest mistakes, be his natural abilities what they may. An obstinate will fails not to blind the strongest judgment.”*

But we proceed to remark,

1. That the fall of man, though it perverted his moral feelings, did not impair the strength of his understanding. There are those who maintain that the intellect shared largely in the wreck of our moral nature;—that all the faculties of the mind are so weakened as to stand in as much need of the special agency of the spirit to restore them to their original vigour, as the natural heart does to bring it back to its allegiance to God;—in a word, that regeneration is a change wrought partly in the heart, and partly in the understanding. But our subject shows that there is no foundation for this opinion. The text admits, nay it affirms, that the understanding of natural men is darkened; but assigns this reason for it, “Because of the blindness of their heart.” No constitutional defect of the intellect is here declared, but only the disastrous effect which an unholy disposition has upon it, not to diminish its vigour, but to modify its exercise,—not to impair its capability of apprehending truth, but to interpose a mist between the eye and the object;—not to lessen its activity, but to alter its range. The difficulty is not in the understanding itself, but in the disposition which influences it. It often happens that the same ingenuity and acuteness of intellect are exhibited

before conversion in, defence of error, that are afterwards manifested in defence of truth. Many a man in the days of his infidelity, has displayed quite as much mental vigour against the gospel, as afterwards in preaching the faith which once he destroyed. The understanding of the new convert, with which he contemplates the holy objects of his *affection*, is the very same understanding with which he before contemplated the holy objects of his *aversion*. As to intellect merely, he is the same man that he was while contending against God and the truth,—the same man, doubtless, that he would have been, if Adam had not sinned. No change can be predicated of his understanding but merely this modal change, that it is under the influence of a different class of moral feelings. The darkness of his understanding is not, therefore, an inherent quality. It is a secondary thing,—a cloud cast over his intellect by the operation of his unsanctified affections. Only these being rectified, the cloud vanishes, and his mind, with no increase of powers or strength, perceives clearly those moral objects which his unholy feelings had veiled in obscurity, or clothed with contradiction.

2. We learn why the conscience of sinners is so often perverted, and sometimes rendered extinct. Conscience ought not to be regarded, I apprehend, as a distinct faculty of the mind. It is but the judgment which the understanding forms of moral objects, combined with certain feelings of the soul in view of those objects. So far as the intellect is concerned, its perception that a thing is right or wrong, is of the same nature as its perception of any other truth, physical or moral. But the object being, in this case, of a moral nature, there arises immediately upon the perception of it, a corresponding emotion of approbation or disapprobation. But whence this emotion? Does it proceed from the heart? No; for if the feeling of

*Dr. Young's Centaur not fabulous.

approbation towards that which is morally right, or of disapprobation towards that which is morally wrong, were really an exercise of the heart, it would follow that the hearts of the impenitent are holy in proportion to the correctness of their conscience. But the truth is, that the conscience of a sinner is never more as it should be, than when with a perfect conviction of the excellence of the whole gospel, his heart contends violently against its doctrines, its precepts, and its author. What then are the feelings which, together with the mental perception of the objects that excite them, constitute conscience? They are doubtless *instinctive* feelings, which we cannot but exercise without subverting our moral constitution. *God made us so* : and there is no more mystery in these instinctive moral emotions, than there is in any of our instinctive physical emotions. But we read of "an evil conscience," and of a "defiled conscience;" that is, of a conscience that condemns what it should approve, and approves what it should condemn. And our subject explains the cause. The blindness of the heart darkens the understanding. The heart, in love with certain sinful courses, influences the mind to perceive little or no harm in following them; or, in love with certain sentiments less galling to human pride than the doctrines of the cross, brings over the understanding on the side of corrupt feeling; thus blinding it to all perceptions of error in the heresies which are embraced, and to all perception of truth in the holy doctrines which are rejected. How is it that you see many a person once exemplary in his conduct, and accurate in his views of moral propriety, now plunging deep into vice, defending his evil habits without a blush, and even boasting that he has risen superior to the prejudices of the nursery, and the narrow views of a puritanical education? His conscience is perverted. It is really as he says. His views of

truth and duty are altered. But the change is to be imputed to the depraved affections of his heart. Once the instinctive emotions of abhorrence and dread, would have arisen in his soul at the thought of the sinful pleasures in which he now indulges without remorse, and, perhaps, with much self approbation. Nor is it wonderful that those instinctive feelings should cease when the other portion of what was once a good conscience is no more, viz. a right intellectual perception of the sin and shame of vice.

3. We see why the ample religious instruction which is enjoyed in this Christian land, produces so little effect upon the speculative views of so great a proportion of the people. It is because the enlightening tendency of this instruction, is counteracted by feelings of indifference or of aversion. The Bible is open and plain, and full, on all the points necessary or useful to be believed; and many are the ambassadors of Christ who are laboring to develop, explain, and enforce those points. And yet how many are there who have enjoyed these means of learning its doctrines, for twenty years, if not half a century, but have not brought their creed so much as into the neighbourhood of many a truth that lies at the foundation of the gospel? Almost every minister of Christ has hearers in his congregation, through whose firm prejudices he can have little more hope of opening a way for the entrance of truth into their understandings, than he has of regenerating their affections by his own power. And why? They are "slow of heart to believe." Their heart stands on guard to defend the whole territory of their intellect against the incursion of truth.

4. The opposers of the humbling doctrines of grace, ought to be distrustful of their own reasonings against them. Great is the host of those who indulge in perverse disputings against the things that they understand not. But both the *fact*

that they do not understand the holy doctrines which they oppose, and the *cause* of that fact, ought to repress all their violent speeches against them. First, as to the fact. This they in many instances openly avow. They are often heard to say, We do not understand these doctrines; and our ministers, after all their sermons and arguments, quotations and illustrations, leave us as much in the dark as ever. But does it become them to oppose what, by their own confession, they do not understand? With what propriety could they controvert the philosophical doctrines of Zeno, Plato, or Aristotle, when, perhaps, not one of them out of fifty knows the import of those doctrines? Nothing can be more absurd than an attempt to reason against that which lies beyond the circle of our present knowledge. But it is quite as preposterous for sinners to argue against the doctrines of the gospel, in regard to which so many of them are in the dark, as it would be to oppose the doctrines of astronomy, chemistry, and the ancient philosophy, with which the vast majority of them have no acquaintance. Thus the *fact* of their having the understanding darkened, and much more the *cause* of it, which is the blindness of their heart, ought, even in their own estimation, to stamp doubtfulness and impertinence on the best of their reasonings against unpalatable truth.

5. Christian charity has its limits. For as the primary cause of error in the understanding, is blindness or depravity of heart, it is clear that every man's heart is wrong, who, while he possesses the means of information, discards all, or the most important truths of the gospel. It would be altogether superfluous to allude to the Deist, were it not pretended by some professing to be christians, that there is great hope of his salvation, if he be correct in his deportment, and conscientious in his infidelity. But how can his heart be right in the sight of God, when, by renouncing the Scriptures, he casts away from

him the only information vouchsafed to us concerning either the nature, the method, the terms, or the possibility, of human salvation? What though his outward conduct be decent? It is the decency of selfishness, or of hypocrisy. What though he be conscientious in his principles? It is the conscientiousness of rebellion against Heaven. "He," observes Dr. Young, "who continues a Deist in a land enlightened by the gospel, must be wanting in goodness, or reason,—must be either criminal or dull." He is both. He is dull, as "having the understanding darkened" most fatally; and criminal to the last degree, in being voluntarily the subject of that blindness of heart which has produced this disastrous effect. To extend our charity to such a man, would be virtually renouncing the Bible ourselves. It may be attended with some difficulty, to determine what those truths are, without a belief of all which, no one can be a true christian; yet that there are fundamental doctrines, of which the denial of any one ensures the perdition of the soul, is unquestionably evident. Some of these, however, are obvious: as the existence of God, without which there could be no such thing as religion;—the corruption of human nature, without which no atonement could be needed; and the divinity of Christ, without which no atonement could have been made by him. He himself said, "If ye believe not that I am he,"—and who was he? Was he God?—was he man?—or was he both?—"If ye believe not that I am he, ye shall die in your sins." The understanding of no well-informed man can be brought to discard the divinity of Him "who is God over all," by any other influence than that of his own wicked heart, which is too proud to brook, not this doctrine only, but also the other humbling truths of the gospel, that are connected with it. That, therefore, is not christian charity, which draws him within its limits.

That some degree of error in the understanding is compatible with grace in the heart, is readily admitted. But when the whole, or nearly the whole group of doctrines which constitute the peculiarity and glory of the gospel, are rejected, we are to believe that the rejection is caused by the feelings of a graceless heart.

6. Our subject suggests one very important reason why repentance is made, throughout the New-Testament, the first duty of a sinner. And it is this, that as repentance preeminently involves regeneration, and is the first feeling or exercise of a new heart, it removes the blindness of the natural heart, which before darkened the understanding. In other words, it crucifies the pride and the obstinacy, which had obstructed the proper exercise of the intellect, by obscuring or distorting its views of spiritual objects. Were the hearts of sinners at the time of this change completely sanctified, the great evil which now lies at the bottom of all their speculative errors in regard to the doctrines of grace, would be utterly removed. But even the partial change which repentance involves, ordinarily effects a wonderful liberation of the understanding from the blinding influence of depraved affections. See the masculine intellect of Thomas Scott rapidly yielding its prejudices, and at last lying prostrate before the majesty and holiness of doctrines in which he before perceived nothing but deformity and odiousness. The blindness of his heart being removed, the darkness of his understanding fled away. He had an humble temper, and then he had correct opinions. Nor is he a solitary instance. We have seen many a sinner who had been brought up and confirmed in error, but who, upon experiencing this moral change, has effectually counteracted all the influence of his education, former associations and habits of thinking, and bowed his whole intellect to the authority of truths which he had long distorted and despised. We always

witness more or less of these happy effects on the understanding, in the case of those once unorthodox sinners, who afterwards give unequivocal evidence of a broken heart and a contrite spirit. At least, there is a diminution of prejudice, an increase of candour, a direct rejection of some errors, a happy modification of others, and a clearer insight into the very few doctrines to which the remaining influence of education or other causes, does not perhaps, permit them as yet, to give their unqualified assent. There are many reasons why evangelical repentance is the first duty of the unregenerate. But if there were none but this, that it preeminently involves a new heart and removes the unholy feelings which prevent the entrance of truth into the understanding; this alone would be a sufficient, because an infinitely weighty, reason.

Again: Too much pains cannot be taken to instil correct religious principles into the minds of children and youth. The maxim that the young are to be left to form their own opinions on moral subjects, lest they should be biassed, and fall into the prejudices of their ancestors, is a maxim of infidels. But in proclaiming it so eagerly, they hold out false colours to the world. For they generally begin betimes, to prejudice the minds of their offspring against the holy verities of the Bible, and in favour of their own pernicious dogmas. But the maxim, whether they adhere to it or not, is of dangerous tendency, and, therefore, false. We need not give children a religious education, to lay them under what is thus insidiously termed a prejudice. They are already biassed. The natural state of their hearts has just the effect of a powerful prejudice against the fundamental principles of godliness. So that were they left entirely to themselves, it is morally certain that their religious sentiments, if they formed any, would be accordant with their inclinations, and therefore at

war with the grand features of the gospel. But since there are innumerable errors of the understanding, which, being engendered by a wrong state of feeling, prove that the heart is not right in the sight of God, how vastly important is it to forestal the evil by timely instruction ! This is the more necessary, as it is difficult to dislodge erroneous principles from the mind, when once it has embraced them. It is difficult, because they are congenial to the disposition : because all associations of the mind are hard to be broken ; because the young, as well as the old, are in a great proportion of instances, too proud to change their sentiments ; and because, when the attempt is made to show them the unsoundness of their principles, they are inclined, as it were instinctively, to stand on the defensive : and the result ordinarily is a firmer adherence to their errors.

It should be remarked also, that the young need to be well instructed in the scriptures as a means of reforming their hearts ; for if they are ever renewed, it must be by the instrumentality of truth. Hence one apostle observes, “ of his own will begat he us with the word of truth ;” and another, “ being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” And the prayer of Christ was, “ sanctify them through thy truth ; thy word is truth.” But men can be renewed and sanctified by means of the truth, only as it is received into their understandings. What hope can there be then, of the conversion of children, if no pains have been taken to instil the principles of the gospel into their minds ? or the conversion of youth, if through a culpably defective education, their minds are left unenlightened by that word of truth which is the only means of sanctification ? O ye parents, guardians, ministers, instructors of schools ;—all ye who are employed in “ teach-

ing the young idea how to shoot ;” if you hope or desire the salvation of the immortals committed to your care, you cannot be too early, or too diligent, in “ teaching them which be the first principles of the oracles of God.”

Lastly, it is obvious, my brethren, what are the emotions which ought ever to possess our breasts. Cherishing as we do, the belief that the blindness of our hearts, and the consequent darkness of our understandings, have in some good degree been removed, how great and how constant ought to be our humility, our gratitude and love ? The time was, when our perception, memory, judgment, and other noble powers of mind, were, to a greater or less extent, blinded, perverted, prostituted. We perceived little of the truths of the gospel, and even what we saw, did not comfort and delight us. Our recollection of what we heard concerning them from the desk, was reluctant, unfrequent, and imperfect. And the judgment which we passed upon them, was often rash and false. We received not the things of the spirit of God ; for they were foolishness unto us. Such sermons as are now light and joy to us, were then painful to our feelings, and dark to our understandings. We dared to reason openly or secretly against the character, the government, and the gospel, of God ; and in many instances did not distrust our vain reasonings. We excused our neglect of duty, and were not aware that our excuses only increased our guilt. We were then ourselves, just what we now, with painful emotions, see so many others to be, blind in heart, dull in moral apprehensions, and *nigh unto cursing*. O for everlasting humiliation under a sense of our former state of degradation and guilt ; and for everlasting thankfulness to the Saviour who, we trust, has partially removed our spiritual blindness, and in a measure liberated our intellectual powers from moral thralldom.

For the Christian Spectator.

Lay Presbyters—No. VI.

THE genuineness of the epistles ascribed to Ignatius, has been controverted, (a) and the third century assigned them. Those to the churches at Ephesus, Magnesia, Tralles, Rome, Philadelphia, and Smyrna, and another to Polycarp, seven only, out of fifteen, are now thought to claim any attention.

That parochial episcopacy which they inculcate, even to indiscretion, determines them, at the earliest, to the third century, when the *προσβίως*, or *presiding elder*, had monopolized the name *bishop*; and the tacit concession of their scriptural title had produced a partial surrender of the episcopal authority of presbyters, under the plausible pretext of securing the honor and peace of the church. But these epistles discover only a diversity in degree, not order; some change in government, none in ordination. They were individual churches, in each of which there were a bishop, of less power than a modern pastor, a presbytery, and deacons.

The letter to the Ephesians represents them convening, *ἐπὶ τὸ αὐτό*, unto the same place, at the same time, or for the same purpose, as a single church. Their bishop, Onesimus, was, in the impious language of the letter, to be *respected as the Lord himself*, “ὡς αὐτὸν τὸν Κύριον δεῖ προσβλεπεῖν.” Their *presbytery was worthy of God!* ὁμῶν πρεσβυτερίου τοῦ θεοῦ ἅγιον; and if that duty be chiefly important which is most enjoined in these letters, the reverence of God must give place to clerical aggrandizement.

The uniform representation of a bishop, presbyters, and deacons; in a single church accords with the state of things in this century. The observation, that *it is good to teach, if the teacher practices accordingly*, directed to the Ephesian christians,

in the absence of their bishop, implies that the presbyters were teachers; and is corroborated by the commendation of the *silence of their bishop*, “σιγῶντα ἐπισκόπον,” otherwise culpable. An inculcation of *obedience to the bishop and presbytery*, εἰς τὸ ὑπακούειν ὑμῶς τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ, however singular it would have appeared in the age of the martyr, discovers in such a writer the necessity of yielding to the public notoriety of the sameness of the order, even at the period of the forgery.

The church of Magnesia, in Asia, is also represented as a single congregation, worshipping in one place, and by one supplication. In language approaching profaneness, this letter describes Damas, who was in danger of being despised on account either of youth or stature, *as the bishop presiding in the place of God*, προκαθήμενου τοῦ ἐπισκόπου εἰς τοπὸν Θεοῦ; the *presbyters, in place of a session of apostles*, τῶν πρεσβυτέρων εἰς τοπὸν συνεδρίου τῶν ἀποστόλων; and the *deacons, as entrusted with the service of Jesus Christ*, τῶν διακόνων πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ. The word *προκαθήμενου* is, literally, *occupying the first seat*, which, being of the same kind with that of the presbyters who sat with him, implies that their order was the same. Διακονίαν, though rendered *ministry*, is no stronger than διακονός. If these presbyters were successors of the apostles, and the pastor denominated the bishop, and compared to God himself, was of the same order, they were not laymen. At Tralles, the church were advised, in the language of modern idolatry, to respect the *deacons*, διακόνους, and the *bishop even as Jesus Christ, who is the Son of the Father*, ὡς Ἰησοῦν Χριστὸν ὡς καὶ τὸν ἐπισκόπον, ὄντα υἱὸν τοῦ Πατρὸς, and the *presbyters as a council of God, and a college of Apostles*, τοὺς δὲ πρεσβυτέρους ὡς συνεδρίον Θεοῦ, καὶ συνεδριὸν ἀποστόλων. *He that, without the bishop, presbytery and deacons, does any thing, πράσων τι, is not pure in*

(a) Ante, Vol. V. 393.

his conscience. It becomes you, every individual, and especially the presbyters, to cherish, ἀναψυχειν, the bishop, to the honor of the Father of Jesus Christ, and of the Apostles. After the valediction, subjection to the bishop, as by command, ὡς τῇ ἐντολῇ, is enjoined, and in like manner also to the presbytery. This, in like manner, ὁμοίως καὶ τῷ πρεσβυτερίῳ, discovers that the presbytery were not included in the ὑποτασσόμενοι, or subjection to the bishop, as were the people to the bishop and presbytery: another proof that the presbyters were not laymen.

The letter to the church at Rome, dated at Smyrna, is a violation of the sixth precept of the law, representing it to be easy for them to do what they pleased, ὑμῖν γὰρ εὐχερὲς ἐστὶν ὁ θελεῖτε ποιῆσαι, but injurious to him, if they should spare him. He was sure of death, if they would consent. This letter bears little resemblance, except in weakness, to the rest; and was probably the work of some third Ignatius.

The letter to the church at Philadelphia, in Asia proper, from Troas, may be imputed to the writer of the three first. It represents Ignatius to have spoken in the church at Philadelphia, with a great voice, τῷ ἐπισκοπῷ προσεχθεῖς, καὶ τῷ πρεσβυτερίῳ καὶ διακονοῖς, *adhere to the bishop, the presbytery and the deacons.* It was thought that he had foreseen a division of the people, but he calls God to witness, *that the Spirit spake*, Το δε πνεῦμα ἐκηρυσσεν, *saying these things:* “*Do nothing without your bishop, &c.*” λεγὼν ταδε; χωρὶς τοῦ ἐπισκόπου μὴδεν ποιεῖτε, &c. The position is unsound, the inspiration at best a delusion, and the oath a falsehood, of all which the pious Ignatius was probably clear. But we are concerned at present only with the fact, that there were at the period of this forgery, no lay elders.

The letter to the church at Smyrna, from Troas, resembles the last and the three first. This church was also a single assembly, οπου ἀν φανῇ ὁ ἐπίσκοπος, ἐκεῖ το πλῆθος ἐστὶν,

wheresoever the bishop may appear, there let the multitude be. The same extravagant comparisons are here reiterated: “*Let all follow the bishop, as Jesus Christ does the Father, and the presbytery as apostles; and let them reverence the deacons, as the commandment of God. Let that eucharist be accounted valid, which is by the bishop, or by him whom he shall appoint, ἐκείνη βεβαία εὐχαριστία ἡγεισθῶ, ἣ ὑπὸ τοῦ ἐπισκόπου οὐσα, ἣ ἂν αὐλὸς ἐπιτρέψῃ.*” Whilst this delegation of authority shows the late period of the letter, it equally evinces that the presbyters of the third century were not laymen. “*It is not lawful, οὐκ ἔξω ἐστὶν, without the bishop, to baptize, or ἀγαπῆν ποιεῖν, celebrate the feast.*” If the duties which are here supposed to be legalized by the bishop, be baptism and the eucharist, presbyters, not laymen, must have been prohibited. The prohibition supposes an antecedent contrary practice; and the power of the bishop, hereby gained, resulted from a restraint imposed upon presbyters, under the pretext of securing peace. They were not, however, reduced to laymen, nor have they been at any subsequent period.

The letter directed to Polycarp, from Troas, resembles the rest, except that to the Romans; yet has been doubted by some who have received the other six. If Polycarp could have had a personal acquaintance with every man in his charge, τοῖς κατὰ ἀνδρά—λαλεῖ, he was scarcely a diocesan. After enjoining him to let nothing be done without his consent, “*Μὴδεν ἀνευ γνώμης σου γινεσθῶ*, turning to the people, the cunning writer says, *attend to the bishop, that God also may to you*, τῷ ἐπισκοπῷ προσεχθεῖτε, ἵνα καὶ ὁ θεὸς ὑμῖν.” *I will be the surety, soul for soul, of them that submit to the bishop, presbyters and deacons, ἀνψυχὸν ἐγὼ τῶν ὑποτασσόμενων τῷ ἐπισκοπῷ, πρεσβυτεροῖς, διακονοῖς.* This is not too much to be expected of the real author. All the relevant passages have not been quoted, but nothing has been

discovered in these letters, either of diocesan superiority, or of lay eldership. Nevertheless, an indiscreet zeal to enhance the power of bishops, and to depreciate the authority of presbyters, appears in all, except that to the Romans.

At the period of these letters; it is plain, that bishops, in nothing, differed from pastors of churches, or congregational bishops; except, that there still remained in all the churches, presbyters who preached, and might, with the bishop's usurped permission, perform the other ordinances; and nothing has appeared in these letters, or any other writings hitherto examined, to show, or even found a suspicion, that there ever had been more than one ordinary preaching office. Also, not a solitary fact or circumstance has occurred in these letters, or prior to the third century, which furnishes even the idea of a lay presbyter. Those who are accustomed to argue conclusively from them, that no diversity existed in the ordination of preachers, ought also to discern, that this circumstance is equally decisive against the existence of lay presbyters at that period, and corroborates the allegation of a total defect of such an ordination, either by precept or example in the Sacred Scriptures. J. P. W.

A Postscript to 'Philo-Ignatius.' (a)

This signature is an assumption of that, which the writer aims to establish; and unjust in the eyes of those, who deem the letters vindicated, a blot upon the memory of the pious martyr. That they are ancient is unquestionable: if P. I. can show them to be genuine, or disclose ancient proofs of the Martyrology, he will do a public service. The burden of proving lies upon the affirmative; facts only, not opinions are admissible. Proofs later than the third century, in which their subject matter appears to place them, are of no avail, except as to their Arian and Athanasian interpolations.

(a) Gospel Advocate, Vol. III, No. II.

That Eusebius represents Ignatius as *passing through Asia* on his way to martyrdom at Rome, was alleged by W. To this P. I. has politely answered; "Eusebius in truth asserts no such thing." The first issue is therefore upon the words—"την δι' Ασίας ανακομιδην ποιούμενος." (b)

P. I. has observed "Ανακομιδη means according to Suidas, the same as αναγοδη, επανodos αναφορα. The word is used in speaking of the transportation of a dead body from one sepulchre to another, from a field of battle to interment. See 2. Macc. xii, 39. Εξεκομιζετο, a word of the same origin is used in Luke, vii, 12. of the son of the widow of Nain, who was *carried out* for burial. The idea, then conveyed by this expressive word, is that of *carrying away without any will of the person carried.*"

If the three synonymes brought from Suidas, be correct, to which Hesychius adds αναγωγη, then ανακομιδη must signify the very reverse of *carrying away*, a *return*. But, "εξεκομιζετο, a word of the same origin is —*carried out*". And rightly, for *ex* and *ana*, in composition, have opposite meanings. Another proof is brought from 2. Macc. xii, 39, where ανακομισασθαι is used for "the transportation of dead bodies". It is a mistake, it is there used for the *bringing* the dead bodies to be buried; otherwise εκκομισασθαι would have been adopted, as in Luke. Κομιζω is to *bear*, *ex* is *away*, εκκομιζω is to *bear away*, and εκκομιδη, like *εφορα*, is *transportation* or a *carrying away*. On the contrary, *ana* is *re* in composition; ανακομιζω is to *bring back*, or *return*; and ανακομιδη a *return*; as Suidas has shewn. By what authority P. I. could affirm, that ανακομιδη signifies a "*carrying away without any will of the person carried* remains for him to discover. He knew, that αμνακομιδη means *care* or a

(b) Euseb. lib. III, c. 36. Vide Necephor. lib. III, c. XIX.—και τινυν δεσμιος δι' Ασίας ιωνει' ασφαλους τους φρουρας—"et Asiam cum firmâ mil. tum custodia prægrans."

carrying; that *ex* signifies *away*, and *ava*, the opposite. How he could represent *αναχομιδη* the same as *εξχομιδη*, a *carrying away*, his claim of "*learning and experience*," requires him to develope. In *χομew*, *curo*, the will of the agent is implied. But if he could elicit from *αναχομιδη* the idea of "*without any will of the person carried*," he would depart from the synonyms he has brought from Suidas; oppose the letters he wishes to establish, which assert the martyr's willingness; and contradict *ποιουμεvos*, which expresses the reverse.

W. imagines that *εξχομιδη* and *αναχομιδη* were words commonly used, for *going from* and *returning to* the capital, especially on those public roads, which were made from Rome into the provinces. But he was "misled by *trusting to the Latin translation of Valesius*, which is, *cum per Asiam ductaretur*. This, in his zeal to find out an inconsistency, he thought could mean nothing else, than an overland journey. If he had looked at the ancient translation by Rufinus, he would have found this very passage thus rendered, *cum per Asiam sub custodia navigaret*."

P. I. concluding, what indeed is too true, that W. is a "novice," sports with him; as if *ποιουμεvos*, was *navigaret*, and an object, *την αναχομιδην*, equivalent unto *ex custodia*, a circumstance. P. I. has been himself seduced, and as those who fall into bad company have a heart ready for it, so he has been too anxious to make this passage express *sailing*. If a thousand such critics as Philo-Ignatius, and Rufinus should render *την αναχομιδην ποιουμεvos* by *ex custodia navigaret*, there would be no defect of "*modesty*," in smiling at their *acumen*.

It is further observed by the author in the "Gospel Advocate;" "An examination of a map would show at once, why Eusebius used the expression, *δι' Ασίας*. Instead of going straight from Antioch through the Mediterranean to Italy, which would have been the most direct and ordi-

nary course, the Martyr was conveyed *δι' Ασίας*, by the way of Asia Minor." "The Martyrology—specifies that Ignatius went by water from Seleucia to Neapolis, touching only at the several places mentioned in Asia Minor." "*Learned*" men sometimes presume too much upon the "*ignorance*" of others. A great circle passing through Antioch to the capital of the empire, varies little from the ancient Roman way, through what is now called Asia Minor, to Pergamus; and from the road from Neapolis by Thessalonica to the Adriatic, opposite Brundisium; and from the Appian way, which passed directly to the Amphitheatre. Any course by sea from Antioch to Rome will deviate from the line mentioned, by a perpendicular distance, not less than three or four times longer, than any one from any part of the route through Asia, by Neapolis, Thessalonica and Brundisium. If it were worth the effort to controvert the assertion, that sailing was then the "*ordinary*" mode, it can be evinced equally incorrect.

That the pious Ignatius was sent by Trajan to Rome in some manner, and died a martyr there, we will not dispute. That these forgeries existed, when Eusebius wrote, is credible, but to what interpolations they were afterwards subjected, is not known. A suggestion of a *possibility* that the larger were those which Eusebius had seen, induced P. I. to exhibit comparisons of the three quotations in that versatile historian. The first he has judged unimportant. The second is five to one against him, upon his own showing. With regard to the third, it is enough to say: if Eusebius had the larger ones before him, he omitted only what was in the Scriptures, and sufficiently known. Also, it is not to be supposed, that if the smaller were last made, the abridger would have ventured to deviate from the then most public historian in the Christian world. The same reason also operates with equal force to show, that the larger were

prior to Eusebius; at least in that passage, for a wary interpolator must have feared the variance.

Whether the Arian or Athanasian set, or the original forgeries, were seen by Constantine's historian, it is impossible to tell. P. I. thinks their genuineness "long ago settled by the judgment of the learned world." On the contrary Dr. Priestly alleges; "that the genuineness of them is not only very much doubted, but generally given up by the learned."* Both have erred, for the history of the dispute will show, it is still *subjudice*. But an appeal to opinions is worse than vain; facts must decide.

The imbecility of W. should have saved him from the charge of *enmity against episcopacy*. If by that name, P. I. intends a *denomination*, W. believes it a part of the body of Christ, and to continue till He comes; it has his daily prayers: if a *class of professing Christians*, many of these are his best and most beloved friends, with whom he mixes before the throne of grace: if the *diocesan form of government*, W. wishes every one to follow it, who chooses, and promises to do so himself, if P. I. will show even probability for its existence in the New Testament, or the two first centuries.

The object of these numbers is to counteract an episcopacy, industriously, but not always ingenuously, propagated in his own denomination; with which the letters of the Pseudo-Ignatius have a closer affinity, than with that which is diocesan; against the early existence of which, they are a standing monument.

J. P. W.

*Schroeckh, the most distinguished of the modern ecclesiastical historians of Germany, not only asserts that the genuineness of the larger Epistles of Ignatius has received very little support from the learned, but plainly intimates an opinion that the smaller, if not a forgery, have been interpolated. In his epitome, he says, "apparuit tandem, etiam breviores earum, nisi ab alio scriptas, at certe interpolatas esse in gratiam episcoporum."—*Ed.*

For the Christian Spectator.

DOING GOOD.

At no period since that in which Christianity was first spread through the world, has there been so much done for the benefit of mankind as at the present. In almost every periodical work, and news paper, and Report in circulation, the number and variety of which far exceed enumeration, it is gratifying to notice in how many, and in what new and diversified ways, persons of all classes and all ages are employed in *doing good*. Rich men are bringing of their abundance, and the poor their mite, to the fund consecrated to the "claims of six hundred millions," and princes and their subjects are united, with a common zeal, in promoting the great objects of christian enterprize. We hear of the "cause of the Bible," with its national Institutions, and its multitude of auxiliaries;—we hear of the cause of "Missions," with their numerous stations in heathen lands, planted like beacons on the dark coasts of Satan's empire;—we hear of Sabbath School Unions, training up a generation to sustain the immense weight of responsibility which the efforts of the present age will throw upon it;—we hear of the cause of Education, the cause of Seamen, of the Jews, the Africans &c.—terms peculiar to the vocabulary of modern benevolence, and of so recent date that they strike the ear of age with a kind of novelty and surprize. Statesmen too, seem to be exerting themselves to do away the political evils which have existed in the world, and where their official influence cannot reach the oppressed, are lending them the aid of their opinion and their sympathies. In ways more numerous than can be specified, the wise and benevolent part of mankind are actively engaged in doing good. And it is pleasant to look on this complex machinery moving in harmony and with increasing energy, for the accomplishment of the same object,—*the glory of God and the happiness of man.*

These operations are fast giving to the world a new aspect, and creating for it, if I may be allowed the expression, a new atmosphere. It is our happy lot to breathe this atmosphere; and to inhale—if our spirits be not too dull and earthly to feel its influence,—the animation and strength it imparts, in the cause of benevolence. Who, then that will but open his eyes, and look abroad, and see what is doing, and *what yet remains to be done*, to raise ruined men from their miseries, can continue *inactive*—can refrain from doing *some* good, in *some* way, to his fellow beings?—What, in such times as the present, must be the feelings, the enjoyments, of the *selfish*, or the mere *loungers* in society, who live to themselves only, who have no sympathies for the miserable, and do nothing for their relief?

What also, must be the final account of such men? If it be a privilege to live in this age of benevolence, rather than in an age of apathy, it is

a privilege which imposes peculiar obligations of gratitude and duty. To whom much is given, of them much will be required. While the Christian world slept on the subject of evangelizing the heathen, we were less frequently and less forcibly reminded of the superior blessings of the gospel. But “the times of this ignorance” have passed away; and the same efforts which are now disclosing to our view the gloomy condition of those who sit “in darkness,” discover to us the blessedness of the light which we enjoy, and the magnitude of the obligations it confers upon us. Who then, will manifest a grateful sense of the privileges he enjoys; and hope to meet the approbation of him who will hereafter distinguish between those who have “gathered with him” and those who have “scattered abroad”,—let him imbibe the spirit of the age, and “forget not to *do good*; for with such sacrifices God is well pleased.”

Q.

Miscellaneous.

For the Christian Spectator.

ON EXTEMPORANEOUS PREACHING.

Verbaque provisam rem non invita sequentur.

The age in which we live is justly styled the age of religious action. Christians, and especially christian ministers, of almost every denomination, are awake to a proper sense of their duty; and many are seeking how they can exert their talents most usefully—how they can most effectually serve the interests of the great and the good cause. At such a season, surely the enquiry ‘*How can I best deliver the divine message?*’ cannot but be interesting to every minister of the gospel. On this account, I have thought that a few remarks on the subject of Extemporaneous Preaching might not be uninteresting

to the readers of the Christian Spectator. If the ground taken is untenable, and the sentiments advanced are erroneous,—I shall be glad to be corrected, and hope it will be done with the same frankness and candour with which I have endeavoured to express my own views.

I wish to remark in the commencement of this article, in order to prevent misapprehension, that in the use of the term ‘Extemporaneous,’ I have respect exclusively to the *language* of the speaker; and that when dwelling on the advantages of ‘Extemporaneous Preaching,’ I always refer of course to that kind of preaching which is in the highest degree premeditated as to the matter and arrangement, while it is extemporaneous only as to the words employed, as to the structure of the sentences

and sometimes as to the imagery used for the purpose of illustration. It is under ordinary circumstances, the height of presumption in any man to intrude himself upon the attention of an intelligent assembly without proper preparation, and thus to occupy their time in listening to his crude off-hand effusions. Respect for his audience should prevent his attempting this. They have a right to demand that he who solicits their attention, shall have first well weighed what he is about to say. More than all this, in the case of the preacher, God will require at his hand the *diligent* use and employment of the talents entrusted to him. In point of thought and method, his discourses should always be emphatically '*beaten oil*.' The whole ground should previously be patiently explored, the materials industriously collected and well examined, and then put together with care and skill. This being done, what I contend for is, I repeat, that the speaker should now trust to the excitement and the circumstances existing at the time of the delivery of the discourse, for the drapery in which to present his thoughts, for the structure of his sentences, and usually for the imagery by which to illustrate and enforce what he advances. To do this with any degree of success, the whole subject must necessarily be simplified into a few great points; and must, throughout and in all its bearings, be more familiar to the speaker, and more thoroughly digested, than it need be, were he to write down his ideas at length and then read them off to his audience.

It is admitted on all hands that the extemporaneous mode of preaching was the original mode. We well know what was the practice of our Lord and of his Apostles. Without contending that their example in this particular is binding upon us,—it is certain therefore that this mode is in conformity to their usage, and is, to say the least, authorized by it. The

early fathers also followed in this respect in the foot-steps of the apostles, as also did all their successors in the sacred office for a long lapse of ages, even down to the reformation. Some of them doubtless recited their discourses *memoriter*; but it is confidently believed that the business of *reading* sermons was entirely unknown till some time after the dawn of the reformation. It is affirmed in a work of the highest respectability, and on the authority of Bishop Burnet, that the 'practice of reading sermons commenced in England a long time after the reformation, for purposes which were not religious but *political*,—that its introduction excited general alarm, indignation, and disgust, as well among the dignitaries of the church as among the laity,—and that in the reign of Charles the Second, it occasioned a Statute to the University of Cambridge* which condemns and forbids it as a lazy custom.'

* A short time since I accidentally met with this curious document, and have transcribed it entire, for the gratification of the readers of the Christian Spectator. It is from the Statute Book of the University:—

"Vice Chancellor and Gentlemen,

Whereas his Majesty is informed that the practice of *reading* sermons is generally taken up by the preachers before the University, and therefore continues even before himself; his Majesty hath commanded me to signify to you his pleasure that the said practice which took its beginning from the disorders of the late times, be wholly laid aside; and that the said preachers deliver their sermons, both in Latin and English, by memory, without book; as being a way of preaching which his Majesty judgeth most agreeable to the use of foreign churches, to the custom of the University heretofore, and to the nature of that holy exercise. And, that his Majesty's commands in these premises may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons as shall continue the present supine and slothful way of preaching, be, from time to time, signified to me, by the Vice Chancellor for the time being, on pain of his Majesty's displeasure."

MONMOUTH.

Oct. 8th, 1674.

It is then to political motives that we are to look for the cause of the introduction of this practice. It is partly to be ascribed to a desire in the Episcopal Church to do every thing in a manner as different as possible from the Puritans; and partly, like many other things which one sees in good old England, it is to be attributed to her antipathy to France—to the hearty and never-dying dislike of her sons to every thing French. Is the Frenchman fond of his dish of coffee in the morning? This is a sufficient reason in the mind of a Briton why he should prefer tea. Does the Frenchman dress with taste, and have his garments cut with elegance? This is reason enough why the Englishman should have his made as different as possible. Does the Frenchman delight to make himself agreeable, and to say pleasant things to every body whom he chances to meet? The patriotic son of Old England wants nothing more to prove the propriety of his taciturn forbidding deportment toward strangers. To take the case before us; at the time of the reformation, the French preachers extemporized, or, at least, spoke wholly memoriter and without notes, and gestured a great deal. Sound policy therefore required that English preachers should read their sermons, with as little animation as possible, and with their arms hanging motionless by their sides. Now all this, it may be said, is ridiculous enough,—nay, it is folly in the extreme. True; but it is however, a correct unvarnished account of the subject.

Such being the origin of the practice of reading sermons, it gradually gained ground till it was almost universally adopted, with all its formality and lifelessness; and thus it continued till about the middle of the last century, when Whitefield arose like a bright morning star, and revived the extemporaneous manner, firing each audience he addressed, with ‘thoughts that breathe and words that burn.’ It is perhaps to this cause,

under God, more than to any other, that we are to ascribe the success of his ministerial labours both in England and in this country.

Since Whitefield’s day, the preachers of the Methodist denomination both in England and America, have almost universally followed his example in this particular. In addition to this, in our country at the present time, the ministers of the Baptist denomination usually extemporize; as also do the Scotch Seceders; and the Covenanters. In the Dutch Reformed Church, the practice of preaching memoriter is prevalent. Among Presbyterians, there is a diversity in this respect, some extemporize, some preach memoriter, and a very small number read their sermons. But the practice of reading sermons, continues to be (with the exception of a few Presbyterians as just stated,) peculiar to Episcopalians and Congregationalists; and they brought it with them from England.

Some of the *Advantages* of the extemporaneous mode of preaching over the others, are,

1. Sermons delivered in this way make a clearer, deeper, and more abiding impression upon the audience, and are therefore likely to be more useful. It is obvious to most persons who have turned their attention at all to the subject, that a want of intelligibility is, to common minds, the great difficulty with written composition, and the principal reason why what they themselves read, or what they hear read by others, produces so vague and indistinct an impression, and is so soon entirely obliterated from the memory. There is in written composition, almost of necessity, an elevation of style, an inversion of phrases, and a rounding of periods, which prevents the sense from being readily and distinctly apprehended by the hearer. The difficulty is greatly increased when you add to it the lifeless monotony and the seesaw tones of most readers of sermons. Besides, men are accus-

tomed to be *talked* to. They naturally understand best when the endlessly varying and animated tones and inflections of conversation, with its correct emphasis and appropriate gestures, are used. It is through this medium, that they habitually from the earliest period of life, receive information and communicate with their fellow men. It is in this way, that they are wont to be influenced, to have their attention awakened and kept alive, their feelings excited, and their passions aroused. The intelligibility of a discourse is also greatly aided by the superior ease, plainness and familiarity, of which extemporaneous discussion admits. The finished, lofty, and far fetched figures of written composition will be exchanged for striking, common-sense illustrations derived *de medio*, as Tully says—from present objects and circumstances, and from the common occurrences of life. The place of the cold unmoving address, will be supplied by the bold, pointed, energetic appeal to the heart and the conscience. The preacher's eye, which is now too often rivetted to his notes, will then be fastened upon his hearers ; there it will spend its fire, and do its perfect work.

It is well known to those who are conversant with popular assemblies, and have observed the efforts of men distinguished for their oratorical powers, that some of the finest and most irresistible strokes of eloquence, seem to be entirely unpremeditated. The speaker, perhaps already overflowing with his subject, and his own feelings reacted upon and wrought up to the highest pitch by the excited state of his audience, is hurried into some off-hand happy illustration, or suddenly seizes upon some incidental circumstance which takes a strong hold of his hearers, and then, conscious that he has touched the right cord, and feeling his strength, he bears down all before him. In the eloquent language of another, 'a sympathetic communication is now established between him and his

hearers ; at every touch of feeling or flight of fancy, a thousand eyes are sparkling with pleasure and swimming in emotion. He finds his own heart warmed by the sympathy of his audience, his imagination is excited, and his thoughts flow with a freedom unknown in the laborious effort of written composition. This increasing excitement produces new exhibitions of interest and feeling in the audience ; and these again, new bursts of eloquence in the orator ; and in this electric communication of hearts and minds, the man is wrought up to the highest pitch of excitement of which his nature is capable ; and the torrent of his thoughts and feelings gushes from him in a copious and fiery flood like lava from a burning mountain.' While on the other hand he who reads his discourse, must in similar circumstances, 'go on pouring out his lukewarm closet conceptions, like iced water, upon the fire which he has himself kindled ; and the utmost benefit that he can derive from any sympathetic communication with his hearers, is a little additional warmth in his manner as a mere reader.'

2. From the fact that extemporaneous preaching admits of a degree of ease and familiarity of language, approaching to that of conversation, as has been already observed, arises another consideration in its favor. The extemporaneous speaker can, on this account, urge arguments and remove objections, which, though they often have great influence upon the mind of the hearer, are yet in themselves, abstractedly considered, of an unimportant and trifling character, and for this reason, beneath the dignity and elevation of a written discourse, which must necessarily be pronounced with something of the *ore rotundo*. Whereas the man who *talks* to his audience, is under no restraint from this quarter. No argument, nor objection, is too humble to be discussed, and turned over and over, and examined in every point of view in which it can possibly be necessary to examine it.

3. Very valuable thoughts will often arise while the speaker is addressing the audience. No one who has not had experience on this point, can duly appreciate the importance of this consideration; and every man who has had such experience, must at times have been astonished at himself. He must have been astonished at the high degree of excitement to which his feelings have been raised by the presence of a deeply attentive audience, eagerly catching every syllable as it fell from his lips. Such has occasionally been the power of this excitement, that it has elicited from him flashes of eloquence, of which he feels himself to be entirely incapable in the retirement of his study. Thoughts that thus spring up in an auspicious moment, are sparkling gems that come unbidden and unexpected. And the extemporaneous preacher who has studied his subject thoroughly, and is so familiar with the scheme and train of thought which he has previously marked out for himself, as not to be fluttered by the arrival of these unanticipated visitors, will usually turn them to good account; while he who reads his sermons, will, as experience abundantly shows, seldom be able to make much of them. He is, from habit, chained down to what is written. He dare not leave the ground, for he knows not where his venturous flight may lead him, nor whether he shall be able to alight exactly upon the spot which he left.

4. The more general adoption of the extemporaneous mode of preaching, would be highly favorable to the health of ministers. It is to the manual labor of writing out, at full length, two sermons a week, together with the exhausting effort of composing them, that we must look for the great cause why so many ministers lose their health in early life, and not unfrequently come to an untimely grave. Thinking themselves obliged to go through with all this drudgery, they are necessarily confined most of the time to their studies, in entire inac-

tivity of body. Now, it is the habitually slow circulation of the blood attending a too sedentary life, which exposes the subjects of it to serious injury from loud and continuous speaking. The danger arises from the increased and greatly accelerated action of this important fluid in the lungs, on such occasions. Hence every public speaker should persevere in a system of frequent and regular exercise. His blood should always be kept in a lively and free circulation; then, while the buoyancy of his spirits, the elasticity of his mind, and the vigour and clearness of his conceptions, will be very much increased, he will at the same time never be injured, and seldom even fatigued, by the effort of speaking, however violent, or however frequently repeated. This is the true reason why most gentlemen of the bar, and some preachers, especially itinerant preachers, speak so often, and usually in crowded rooms and to large assemblies, without sustaining even the slightest injury.

Further; The act of extemporizing does not irritate and wear upon the lungs as much as that of reading. It is more like conversation, and therefore more natural, and performed with far greater facility. The sentences too, are less involved and more broken up, and consequently much more easily delivered.

5. The preacher who extemporizes, being freed from much manual labor and mere drudgery, will have far more leisure for parochial visits, and for reading. He will thus become more intimately acquainted with the spiritual wants of his parishioners; and also be constantly enriching his mind, and qualifying himself for the more able and acceptable discharge of his duties in the desk.

6. Men who preach extemporaneously, may be expected to perform the other parts of public services more acceptably than those who read their sermons. There are very few habitual sermon-readers, who do not, first or last, fall into a monotonous meas-

ured way of delivery. The habit steals upon them insensibly; and when once fixed, it is usually next to impossible to break it up. From the sermon, it is unavoidably transferred to the devotional part of the services, and to the reading of the hymns; in the last exercise, it not unfrequently becomes a downright spondaic sing-song. The extemporaneous preacher, on the other hand, is accustomed to speak to his audience in all the varied tones and inflections of elevated conversation, and with all its earnestness and impressiveness. When quoting from memory a passage of scripture, or of a favorite author, he insensibly uses the same inflections as when he converses. Hence when he engages in the devotional exercises, or in reading a psalm, he of course, without effort falls into his usual mode. He addresses the throne of grace in a natural unaffected manner, and he reads the psalm with the correctness, the ease, and the variety of inflection and emphasis, with which he extemporizes, and we witness the justness of what Walker has long since laid down as an important truth in rhetoric, that 'those are the best readers who approach the nearest to the best extempore speakers.'

Again; In prayer, extemporaneous speakers have a greater flow of appropriate language at command, especially of scriptural language; for in preaching they are often obliged to draw upon the treasures of their memory. They are also habitually self-possessed, and feel entirely at home, and are, therefore, less apt, from the spur of the moment, to advance sentiments, or use language, which they would afterwards regret.

In this connection, it should be recollected, that, excepting the Episcopal Clergy, all who oppose preaching extempore,—however they may differ about the other modes of preaching,—are entirely agreed as to the expediency of praying extempore. Now I am free to say for one, that after investigating the subject as thoroughly as I am capable of doing, I feel fully convinced that the arguments in favor

of extemporaneous preaching are certainly quite as weighty as those in favor of extemporaneous prayer; and that the minister who would act consistently, should adopt both, or reject both.

7. The prevalence of the extemporaneous mode of discussion among ministers, would pave the way for the more general introduction of Expository Preaching. By expository preaching, I mean, expounding and applying the word of God in its connection, as contradistinguished from preaching from insulated texts of scripture. This is a change, which is ardently to be desired by every friend to the best interests of christianity; and sooner or later, it *must* come. So rapid has within the last few years been the march of the science of legitimate Interpretation, and so happy are the practical illustrations of the importance of this science, which have issued from some of our 'schools of the prophets' and from other sources, that I cannot but indulge the hope that the period is not far distant when the practice of explaining the sacred oracles in course, will form a regular part of the services of the sabbath in every congregation and thus in some degree take the place of the motto preaching, and system building, which are now unfortunately too prevalent. And here it may be remarked that from the experience of the few who have already introduced the practice of connected exposition of the scriptures, it is uniformly found that no kind of preaching is more interesting or more instructive to the hearers; and as there is none that regularly requires so much previous study on the part of the preacher, so there is none that will so surely make him emphatically 'mighty in the scriptures,'—'mighty' in the knowledge of the facts they record, the doctrines they disclose, and the duties they inculcate.

Further: This practice is sanctioned in the word of God. It is in conformity with the example of those

who anciently ministered in sacred things :—"The Levites caused the people to understand the law : So they read in the book in the law of God distinctly, and gave the sense and caused them to understand the reading."* A part of this duty probably consisted in rendering the original Hebrew into the Aramæan dialect, as Jahn supposes ; and a part, no doubt, in the illustration of intricate, and the application of prophetic, passages. Our Saviour also was wont to explain the sacred oracles to the assemblies he addressed : "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."† Surely then, if the more general prevalence of extemporaneous discussion would materially facilitate the progress of expository preaching, it is an important consideration in its favor.

8th, and lastly ; The circumstances of the age in which we live, render it particularly important that ministers should be thoroughly versed in extemporaneous speaking. It is the age of bible and missionary associations, of benevolent and literary institutions, of systematic exertions. From these sources arises the necessity of frequently, and sometimes suddenly, drawing together large assemblies of people ; for without such assemblies, but few of the institutions of the day could long operate with proper efficiency. On such occasions, information is usually to be imparted from various sources, the recollections of the audience are to be refreshed, their fears dissipated, their hopes excited, and their resolutions strengthened. And all this is to be done too, by means of circumstances and facts which cannot be foreseen. The speakers are therefore obliged to make an *immediate* use of the materials before them, and to depend for success upon the inspiration of the moment. It is scarcely necessary to add that, in such an exigency those who are not

well disciplined in extemporaneous discussion, are entirely inadequate to the requirements of the occasion.

This is also pre-eminently the age of revivals of religion. These welcome pledges of the divine favor—these acceptable evidences of the approach of a brighter and a happier era, call for increased exertion from those who minister in sacred things ; they call for efforts of a high and a peculiar kind. Occasional meetings are of necessity greatly multiplied. The number and the times of these meetings, must be regulated by causes which cannot be anticipated. Hence the power of speaking extempore with ease, is now, on this account alone, a peculiarly necessary,—I had almost said, an indispensable, qualification in every minister of the gospel. Again ; Where multitudes are deeply interested, and where many are eagerly seeking for admission into the household of faith, no pains should be spared to distinguish between the wheat and the chaff. The faithful watchman on the walls of Zion, will find frequent occasion for direct searching and discriminating conversation with individuals, and with assemblies of every size. For the proper discharge of this most useful and delicate duty, no attainments are more important than the self-command, the freedom of thought and the impressiveness of manner possessed only by persons thoroughly drilled in extemporaneous speaking.

Such are some of the considerations in favor of extemporaneous preaching. The enquiry now suggests itself, What are the *Requisites* for success in this species of discussion ? I answer, they are few, and easily attained by most persons :—

1. Habitual *correctness* and *perspicuity* of language in our ordinary conversation and written composition.
2. A *ready* memory.
3. The habit of thinking *consecutively* at all times.
4. Perfect *self-possession* under all circumstances. No man does justice to himself in any effort he

*Neh. viii 7, 8.

†Luke xxiv. 27.

may make, unless he feels entirely at his ease. A morbid fear lest he should say something improper or inexpedient—something that may not prove exactly true in all its bearings—something not correct in point of grammar or taste—or something which may expose him to ridicule, prevents many a man of real talent from fairly putting forth his strength in his earlier efforts. And this indeed he never will do, until he acquires an abiding impression that he can at all times, be so entirely self-possessed as not to expose himself to any of the evils he before feared. This self-possession any one can acquire by practice, and in no other way.

5. A thorough and *familiar* acquaintance with the subject. He will then love to discuss it, and to impart his views to others. 'True eloquence,' says Milton, 'I find to be none but the serious and hearty love of truth, and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others,—when such a man would speak, his words, like so many nimble and airy servitors, trip about him at command, and in well ordered files, as he would wish, aptly fall into their own places.'

Possessed of the few every-day qualities I have now briefly enumerated, and of ordinary talents,—and laboring under no impediment; any person may become an acceptable extemporaneous preacher. If to these requisites, are added a clear and well furnished head with a warm and renovated heart, the success will of course be greatly increased, and sometimes almost incredible. There will then be real eloquence, which may be justly defined to be *the power of speaking extempore with effect.*

The lamentations we so often hear about the trials, the perplexities, the insuperable difficulties, &c. &c., of extemporaneous speaking, is all a bug-bear—the offspring of a fastidi-

ous sensibility, or of a diseased imagination.

In evidence of the correctness of the sentiments here advanced, and for the encouragement of such as may feel disposed to try their own strength, I appeal to the experience of those who have devoted themselves to the legal profession. They will say with one accord that although now usually compelled to struggle with many difficulties which might have been entirely removed by a proper discipline in the previous stages of their education,—there is after all no obstacle in the case which cannot be entirely overcome by patient perseverance. They will uniformly say that *any* man of ordinary talents, who habitually uses correct and perspicuous language, thinks consecutively, and feels at home in his employment, *can* become a respectable extemporaneous speaker. In exact accordance with this, is the experience of those who are accustomed to address legislative and popular assemblies. And to this cheering testimony, I am persuaded, most preachers would cordially yield their assent, was the experience of those who occupy the pulpit, only as extensive as that of speakers at the bar and in the senate.

Having offered my views both of the importance and of the practicability of the more general introduction of extemporaneous discussion into the pulpit, I must be permitted, in closing this paper, to say that I feel convinced that far more attention is due to the subject than is now devoted to it in our Academies and our Colleges—in our Theological Seminaries and our Law Schools. If in the two former it were, in connection with regular and frequent exercises in composition, made a grand and a leading object; and then if in the two latter, subsequent to this incipient discipline, it were vigorously followed up,—if students were constantly exercised, until they become thoroughly drilled in the business, or at least so much so as to feel en-

tirely at home when called upon to express their sentiments at length on any subject which they have previously investigated; what happy—what mighty results would soon follow. The face of things would be entirely

changed; and young men would enter upon their professions under very different auspices and with very different prospects from those they now enjoy.

MELANCTHON.

FOR THE CHRISTIAN SPECTATOR.

On viewing an Eclipse of the Moon.

———Ah! who can gaze

On yon pale planet, through the blue expanse
Walking in brightness,—and not feel its ray
Control with magic force the tide of thought?

Who with fix'd eye can note that beauteous orb,
Launch'd by th' Eternal forth in boundless space,
To do his bidding, to perform his will,
Without a flow of sentiment, sublime,
Pensive, unearthly? Well I know the world,
With her obtuse and petrifying glance,
Would mock a rapture that she could not feel;
Or throw her caustic on the musing eye,
To mar its vision. But I still have lov'd,
Ev'n from my childhood's hour, to draw that beam
Into my soul,—remembering how it heard
A mortal voice obedient,—when it fell
Lingering and fair o'er the ensanguin'd vale
Of Ajalon; guiding the host of God
To victory; like vestal in her cell,
Trimming her faint lamp with a trembling hand,
At some protracted vigil,—pale and blanch'd
With terror,—yet her penance rite severe
Accomplishing.—Oh! I have deem'd that ray
The curse of holy thought; nor can I feel,
Though the stern cynic on my joy may frown,
'Twas nought but Fancy's creed.

———May we not think,

When Nature in her brightness, points to Him
The source of all her light,—may we not hope
That they who, without error, do his will,
Ethereal messengers, do sometimes bend
To fold their airy wings around our souls,
And raise them upward? Is it sin to dream,
That, lest we dash our foot against a stone,
Amid the pits and labyrinths of time,
They bear us in their hands?—What though their harps
We may not hear through this our fleshly veil,
Might they not waft us, from some fleecy cloud,
One breath of incense?—for one moment mix
Spirit with spirit,—and to bliss return
Immaculate, as yon celestial orb
Looks uncontaminate on the ways of men?

I spake but of thy beauty, silver Moon!
And lo, a shade involves thee,—dense,—opaque,—
Blotting thy lustre from the starry arch,

Where thou wert queen alone.—

—————Thus pass away

Our boasted joys,—our sublunary hopes,—

Our fickle pleasures, on their rainbow wings ;

Thus toward the dark'ning earth *we* gravitate,—

And *He* alone, who bade the morning shine

From depths of Chaos, can illumine our hearts

With that blest radiance which the clouds of Time,

And vale of Death eclipse not.

H.

Review of New Publications.

Letters of William Jay and Cor- rector.

(Concluded from p. 94.)

HAVING disposed of the question respecting Episcopal patronage, we come now to what is of more importance—a question of principle. Whatever may have been the commendation bestowed on Bible Societies, by any or all the clergy in Christendom, if it can be proved that they are unsound in principle, and that they are attempting the conversion of men by a method different from that which the Scriptures themselves point out, they ought to be abandoned. With this, Bishop Hobart has expressly charged them. They are erroneous in principle, he tells us, because they separate the Church of God from the Word of God. The idea is not altogether original with the Bishop. Mr. Norris had glanced at it, in his “*Practical Exhibition*,” but the Bishop seems to have matured it with great care, and he insists on it with a frequency which shows that he attaches great importance to it. In his “*Address before the Auxiliary New-York Bible and Common Prayer Book Society*,” he declares, “In translating the and publishing the Liturgy in conjunction with the Bible, and distributing them throughout the world, we follow the scriptural plan for evangelizing it. We present to them God’s Word and God’s Church.” Again ;

He supposes a heathen to have read the Bible, and there to have found that God has instituted a visible Church ; and then, supposing the heathen to enquire “Where am I to find this Church ?” the Bishop adds, “Does he address the question to one of us, my brethren ? We answer him, Here is an exhibition of this Church, in her doctrine, her ministry, and worship. This Book of Common Prayer holds these forth to you, as they have been transmitted from the early ages of the Church, as her worship has been ordered and improved by the wisdom and piety of successive ages.” And in the peroration, after mentioning “the combined distribution of the Bible and Book of Common Prayer,” with great emphasis, he urges, “Let no solicitations, and no assaults, direct or indirect, induce you to deviate from this principle. It is the principle by which, extending in union the Word and Church of God, you will follow the plan which he has instituted for converting the world.” And subsequently, in his Address to the Convention, when speaking of Bible Societies, he says, “These Societies seem to me, erroneous in the principle on which, in order to secure general co-operation, they are founded—the separation of the Church from the Word of God—of the sacred volume from the ministry, the worship, and the ordinances which it enjoins as of Divine institution, and the instruments of the prop-

agation and preservation of gospel truth." The doctrine of the Bishop then is, that the "scriptural plan" for evangelizing the world, is the publishing and distributing "the Liturgy in conjunction with the Bible;" and that Bible Societies which circulate the Scriptures only, are founded in error. If these sentiments be correct, Bible Societies must of course be given up, and the sooner the better. But let us see whether the charge thus brought against them, can be substantiated. The soundness of an argument is tested by the consequences which flow from it. Let us apply this test to the Bishop's argument. If then it is true, that to circulate the Scriptures without the Book of Common Prayer, is to separate the Church of God from the Word of God, it must follow,

1. That there is no Church of God where there is no Book of Common Prayer—no portion of Christendom can be counted a portion of Christ's Church, but that small part of it which uses the liturgy and offices of the Episcopal Church. There may be some to whom such intolerance may not be very alarming; but how will they get over the following consequences? If to circulate the Scriptures without the Book of Common Prayer, is to separate the Church of God from the Word of God, it must follow,

2d. That the Prayer Book is of more importance to the Church than the Scriptures themselves. Send the Bible where you will, no church can arise, it seems, under its enlightening and quickening power—but send the Prayer Book, and at once you have the Church before you, "in her doctrines and her worship." Again, it follows,

3d. That the Church, as exhibited in the Book of Common Prayer, must be something different from the Church as exhibited in the Bible. Otherwise the reader could find her, not only in one, but in both these volumes. But it seems a man may possess, and may study the Bible, and

yet have no true knowledge of the Church, in her doctrines, her ministry, and her worship. These he can learn only from the Common Prayer Book. Such a consequence, it becomes a man well to consider, who attaches great importance to the divine right of episcopacy. For ourselves—and we believe we speak the sentiments of most Episcopalians also, we are satisfied with the Church as the Bible reveals her to us; and we choose to own nothing as essentially and truly belonging to her doctrines, her ministry, or her worship, which we do not find warranted and taught in the inspired volume.

We are persuaded that Bishop Hobart would be far from embracing these conclusions. Let him, then, abandon the position whence they inevitably flow. We have stated them only with a view of showing how untenable that position is; and with what inconsistencies he is chargeable while he maintains it,—inconsistencies which cannot be urged against his brethren who unite with other christians in the "circulation of the scriptures without note or comment." "So soon," says Dr. Clarke of Cambridge, a very sincere Episcopalian,—"so soon as it shall be proved that the distribution of the Bible alone is hostile to the Established Church, then, and then only, be that Church subverted." So it becomes every christian to speak, who would place the will of our Divine Master above the interests of a single denomination; though he may think he has a warrant in the Bible for what distinguishes that denomination from all others. A Church that honors the Scriptures as they ought to be honored, will receive them, both as the only rule and a perfect rule of practice. Such, their author designed them to be. "To the law," he has said, "and to the testimony; if they speak not according to this word, it is because there is no light in them." "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect,—thoroughly furnished unto all good works." To question, or in any way deny the sufficiency of the Scriptures for all these purposes, has ever been found an error, leading far astray. It was to this very disposition to look for the worship and ministry of the Church in some other volume than the Bible, that she owed the degradation which overtook her in the middle ages; and when the reformers arose to free her from the burdens and darkness of papal superstition, their great principle was that which has been so happily expressed by a distinguished prelate of the Church of England. "The Bible, and the Bible alone, is the religion of protestants." To this divine standard, then, we are to bring every thing which professes to belong to the doctrine, the ministry, and the worship of the Church, and to be essential to her welfare, if we would not abandon the cardinal point of Protestantism; and we are utterly at a loss to conceive why any protestant, who believes his views of the Church and her ordinances to be derived from the word of God, should insist on putting into our hands another book, as essential to a true acquaintance with the Church. "As Churchmen," says the *Christian Observer*, "we feel anxious for the very widest distribution of the Bible, not only because we think we read in it the Church of England ourselves, but because we think every unbiassed reader of it, of whatever sect or persuasion he be, ought, in the main, to do so too. We believe not that the violences of sects, derived from the Bible, need the correction of a Prayer Book; but that the errors of sects, derived from their own heated imaginations, find their best corrective in the Bible itself. We believe that the study of the Bible itself, particularly as conducted by the humble

and unsophisticated mind of a poor man, essentially purifies him from the errors which disqualify, and imbues him with the feelings and principles which qualify him for a true and genuine son of the Church of England. We believe the Bible alone to be no fit instrument in the hands of enthusiasts, schismatics, or heresiarchs; and that it is found universally necessary to sustain their views of scriptural doctrine by a large addition of appropriate tracts and miscoloured statements of truth."

This is the language of consistent and conscientious Episcopalians, which we can understand. But when others come forward, and insist that to circulate the Scriptures without the Prayer Book is to separate the Church from the word of God; that it is only by a combined distribution of the Prayer Book with the Bible that we can learn what forms the doctrines, ministry and worship of the Church; they may compel an uncharitable man to suspect that they are troubled with some secret misgivings, lest the unbiassed enquirer should be unable to find *their* church in the Bible, unless he had the Prayer Book to shew him how to find it.

Nor are these fears of evil from a circulation of the Scriptures without note or comment, more inconsistent with the character of a church who calls herself protestant, than with the character she claims when she styles herself "eminently apostolical and primitive." There is nothing which more distinguishes those early Fathers who lived in "apostolical and primitive" times, than their desire to see the Scriptures spread and studied, and their full confidence in the Bible as all-sufficient, with the aid of the Holy Spirit, to build up the christian in his most holy faith. Among the Fathers of the second century, Justin Martyr declares, "it is true that those who read the prophets are condemned to death, to deter persons from perusing them, for fear they should come to the knowledge of the truth.

But the scheme has not succeeded ; for not only we read these books ourselves, but we offer them, as you see, for you to read them also.”(a) Clement teaches that “the scriptures render men holy and heavenly. Think of this, you who are near and you who are afar off : for the word of God is restricted to no class of persons ; this light is common to all.”(b) Among the writers of the third century ; Origen tells us “we wish that you would use serious efforts, not only to understand the word of God at church, but also to read it at home, and that you would occupy yourself in the law of the Lord ; for Jesus Christ is there also, and he is every where nigh unto those that seek him.”(c) Jerome records a fact, which shews that christians in that day were employed in the very work which occupies the members of Bible Societies among ourselves. “When Pamphilus saw any indigent persons, he gave them largely according to his ability ; and he not only lent them Bibles to read, but eagerly made presents of them both to men and women.” The testimony of Gregory Nazianzen, in the fourth century, of Jerome and others, is to the same effect.

Such are the views of apostolical and primitive saints, as to the sufficiency of the scriptures for the growth and spread of pure christianity. But where, in all their writings, shall we find such advice as this ;—“never lose sight of this cardinal principle—the combined distribution of the Bible and Book of Common Prayer. Let no solicitations, and no assaults, direct or indirect, induce you to deviate from this principle. It is the principle by which, extending in union the word and the church of God, you will follow the plan which he has instituted for converting the world.”(d) When the excellent Pamphilus, whom historians have called “the great

glory of the church of Cæsarea ;” was going about circulating the Holy Scriptures ; had he been told that he must give a Prayer Book with the Bible, or he would be found to have separated the church from the word of God, we imagine his reply would have been a rebuke which would have shown that he thought the suggestion presumptuous and unseasonable.

But the irrelevancy and inadequacy of this and other objections, must still further appear from a statement of some of the additional claims of Bible Societies on the confidence and patronage of the christian public. This question has been mixed up with others quite foreign to it, and has suffered by the alliance. It is necessary to disengage it, that we may view it, in its own native merits.

The question then is not, whether the church is benefited by the labours of those learned and pious men, who have written commentaries on the scriptures ; or furnished summaries of christian doctrine and worship, in the form of creeds and articles or confessions of faith. Neither Mr. Jay, nor any other intelligent advocate of Bible Societies, thinks of saying that “the Jeromes and the Chrysostoms of ancient times ; and the Vitringas, and the Patricks, and the Lowths, and the Hammonds, and the Whitbys, and the Hornes, and the Horsleys, of modern days, might have been spared the necessity of their massy volumes, explaining and illustrating the sacred text.”(e) We neither advance any such sentiment, nor do our sentiments lead to any such conclusion, when we speak of the importance and sufficiency of the Holy Scriptures without note or comment. We speak of their sufficiency for the great end of saving the souls of men, though unaccompanied by a Prayer Book, or any other uninspired book however important in its place. We

(a) Epist. ad Diog.

(b) Admonit. ad Gent.

(c) Orig. in Lev. c. 16. Hom. 9.

(d) Address before the Auxiliary Bible and Common Prayer Book Society, p. 28.

(e) Corrector's reply, p. 16.

claim for them simply what they claim for themselves, that they "are able to make wise unto salvation." And we advocate the Societies which combine christians of different denominations in efforts to send abroad the scriptures in their native simplicity and entireness, because experience shows that these institutions are the most efficient means for multiplying copies of the sacred volume in a world which has long been most lamentably destitute of it.

The way to give the most extensive effect to the labours of those who have explained and illustrated the sacred text, or summed up its contents in the form of creeds and liturgies, is to put the text itself into the hands of all men. Both the Word written, and the Word preached, are God's great ordinance for saving man. Bible Societies are the means of spreading the former; while God in his holy providence is raising up other institutions for the universal co-operation of the latter; nor need our zeal for the one, at all interfere with our zeal for the other :

For, secondly, the question is not, whether it is the duty of separate denominations to make strenuous efforts for the spread of christianity in the form in which they severally embrace it. That this is their duty, we readily admit ; and most cordially can we rejoice in the success which attends their laudable exertions for that object. We can look on and see the various missionary societies which are the happiness and glory of the age,—all actuated by the spirit of christianity—all labouring, with a common zeal, for the same general object, though with some diversity of views—and with affectionate sincerity, bid them "God speed." "There is yet much land to be possessed ;" and whatever be the particular church, which presses onward to take possession for the Redeemer, if she carries with her that truth which avails to save the soul, let success follow her; "therein we do rejoice and will rejoice."

While the church on earth is in her present imperfect state, her ministers and members will entertain some difference of views respecting her doctrines and ordinances, though they hold to the same bible; and while this difference prevails, there must be different institutions among christians in which each will aim by all laudable efforts to spread christianity in the form in which they embrace it. In Bible Societies, catholic as they are, we do not ask christians to act together in a manner in which they do not think together. It is because they all do think together as to the paramount authority of the scriptures; because all own the Holy Bible to be their Bible, that we ask them to unite in a society which has no other object than to give that Bible a more extensive circulation. The object is simple and well defined, and can lead neither to the sacrifice nor compromise of principle. But in those measures for the spread of christianity which go to call up the distinctive features of different denominations, let those unite whose views respecting those measures agree. All denominations "who hold the head;" though the device written on their separate banners be somewhat different, should view each other only as different detachments of the same great army moving under the command of the same great captain.

But the question is, whether in addition to what has been done, or can be done by these separate institutions, the cause of divine truth is, or is not most effectually promoted by a general and united effort of all christians for the circulation of that sacred volume, without note or comment, to which all appeal, and all bow as the word of God. We think the question capable of a brief and decisive answer. Our Lord himself has furnished a rule by which we can judge in such cases as this without fear of mistake, "by their fruits ye shall know them: do men gather grapes of thorns or figs of thistles? even so every good

tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

What then are the fruits of Bible Societies? In what have their labors resulted? In less than twenty years they have put into circulation in various parts of the world nearly 7,000,000 copies of the Holy Scriptures. Among whom have they spread this record of life and consolation? Not among the rich and more respected of men merely, but they have sent it far and near; to those who had formerly been almost, or altogether ignorant whether there were such a book. They have given it to mariners whose home is on the deep—they have sent it into prisons and alms houses; into the cottages of the poor and destitute in christian lands; and desiring to extend their active benevolence "far as the curse is found," they have spread the invaluable treasure into distant and pagan lands. Through their happy instrumentality the Bible has been distributed entire or in part in a multitude of languages and dialects; in many of which it had never been circulated before the institution of Bible Societies, and thus have they enabled millions of the human family, to read "the wonderful works of God, every man in his own tongue wherein he was born." Are these evil fruits? And what has been the effect of these societies on the hearts and lives of those who belong to them and take part in their benevolent achievements? It has been a new proof that "it is more blessed to give than to receive." "We speak that we do know, and testify that we have seen," when we aver that Bible Societies have most extensively removed those asperities of sect, which for a long time, too much like the chain of caste among the Hindoos, kept christian brethren divided from christian brethren;—they have softened and melted the hearts of those who follow the same master, though under different

names, by uniting their efforts for the same object, and bringing them into closer contact and better acquaintance with each other; and they have shown both christians and the world, how irresistible is the cause of truth when all its friends combine their strength in a concentrated effort for its promotion. Are these evil fruits?

In view of these things, or in view simply of what they have done for the circulation of the Holy Scriptures; should we not be safe in committing the question to our opponents, and asking them,—Is it your wish, notwithstanding all that Bible Societies have done for the advancement of religious light, that they should be annihilated? Can you find it corresponding with the best desires of your hearts, to ask the Head of the Church to blot them out of existence? Alas, what a chasm would their extinction create in that holy and harmonious system of means which is now doing so much for the kingdom of the Redeemer.

We are told indeed, that "to infer the special favour and protection of heaven on any particular private or public religious measure on account of the success attending it, would be presumptuous, and would lead to the sanctioning of error and crime;"^(f) that it "would be the very essence of fanaticism."^(g) But though it would indeed be the very essence of fanaticism to say that success is always evidence of the favour of heaven; yet it is equally the very essence of unbelief to say that success is at no time evidence of heaven's favour—whether it is or is not to be so considered, depends simply on what the success itself is, in its tendency and effects. No christian will deny that the success of the Apostles in turning the nations to God, was evidence of the favour of heaven. Nor will it be denied, that the success of the gospel now, in illuminating the darkened minds of men, and sanctifying their hearts to God's service is

(f) Corrector page 74.

(g) Corrector page 69.

vidence of the divine favour. Such success, the more widely it spreads, and the more conspicuous it becomes, fills the world the more abundantly with God's glory and with human happiness; and when such success is found uniformly to attend an institution, we account it evidence both of heaven's favour and heaven's presence. Precisely such is the success which, as we have shown, attends Bible Societies; it is the spread of that light and love which all confess to come from God. If this is not their success, then have they none. Their object is defeated and lost. This however will not be said; their success is admitted. But in answer to the argument we would draw from it, we are told "admitting then the magnificent and stupendous good which has resulted from Bible Societies; before your argument on this ground would avail in their favour, you ought to prove that the same good could not have been produced in other modes entirely unobjectionable." (h) The modes which to Bishop Hobart appear entirely unobjectionable, we are at no loss to understand. He in another place tells us "the Society in England for propagating the gospel in foreign parts, has existed for more than a century: and the Society for promoting christian knowledge, for nearly that period: and by both these institutions Bibles were distributed to a great amount, and in our own country from its first settlement;" (i) and then alluding to the necessity which all admit for enlarging the extent of distribution, he asks, "and could not this have been done by increasing the resources of those societies, or by the establishment of new ones by churchmen and dissenters separately, to which the objections would not apply that exist in the principle and to the tendency of Bible Societies?" (j)

In all this it must be seen that the Bishop would throw on us, the proof of a negative. He would have us

show that the good produced by Bible Societies would *not* have been produced in other modes to him entirely unobjectionable.

He must permit us to remind him that by all rules of fair argumentation the burthen of proof in this case rests on him, not on us. But even with the disadvantage of attempting the proof of a negative, we do not fear the result. We can give all the proof which the nature of our side of the question admits. The point when fairly stated is not, what *could* have been done, but what *would* have been done, for extending the distribution of the scriptures by societies composed of the several denominations acting separately? and still wishing to take the maxims of scripture for our guide, we answer in the words of Solomon "the thing that hath been is that which shall be; and that which is done is that which shall be done." What then we inquire, had the denominations acting separately done for extending the circulation of the scriptures, before the institution of Bible Societies consisting of all denominations united? Take for instance the very society which the Bishop and his friends so delight to honour—the society for promoting christian knowledge. This society consists of members of the Established Church of England, whose zeal and attachment to the Bible, Bishop Hobart of course will not question. During the year immediately preceding that in which the British and Foreign Bible Society was instituted, they issued 7,958 Bibles 10,520 New Testaments and *Psalters*. How very small does this amount appear when compared with the issues of Bibles even by some of the auxiliaries to the parent Bible institutions of the present day? It cannot be argued that the Christian Knowledge Society was yet in its infancy when its issues were so limited. On the contrary it had attained to the age of more than a century. It was organized in 1699. And here we would ask, how long would Bishop

(h) Corrector page 78.

(i) do. 76.

(j) do. 76.

Hobart have wished all Christendom to wait, in order to see what would be done by societies consisting of different denominations acting separately, for extending the circulation of the Bible, before he would judge it fit time to try the efficacy of Bible Societies as now constituted? It seems christians did wait, for more than a century, during which the experiment was fairly tried, if it ever can be fairly tried. It was tried too in a church which during that period had more resources for rendering the experiment successful than any other church in Christendom. The result was such as the reader sees;—and now when through the instrumentality of the present Bible Societies, the sacred volume is multiplied and spread a hundred fold, we are told, “before your argument on this ground will avail in their favour, you ought to prove that the same good could not have been produced in other modes.”

But we have still another source from which to judge what would have been done by these societies acting separately. We take as much reproof to ourselves as we extend to any other denomination of christians, when we say we think it the fault of *all* denominations, that they are too much inclined to prefer their peculiar views of Christianity to Christianity itself. Useful as creeds, and articles of faith, and liturgies, may be in their place, they have been abused by being raised above their proper place. They have, in fact, gone far with many to throw the Bible into neglect, if not into complete desuetude. Accordingly, when you look at those societies for the circulation of the Bible, which are composed of members belonging only to one denomination, you will find the distribution of this sacred volume coming vastly short of the distribution of other books, which bring more prominently into view the distinctive features of their particular creed. But we have ever considered it as one of the primary

advantages attending Bible Societies, that, by the combination of different denominations for the sole object of circulating the Bible without note or comment, they serve to check a too sectarian zeal, and thus secure to the Holy Scriptures their deserved pre-eminence over every other book. For ourselves, we confess this check was needed; let us look at the proceedings of those societies which enjoy the approbation of our opponents because acting separately, and we shall see whether they do not need it also.

The Society for promoting Christian Knowledge, in the year to which we have alluded, circulated, as we have shown, 7,958 Bibles, and 10,520 New Testaments and Psalters. During the same year, they circulated 14,230 Common Prayer Books—19,243 other bound books, and 103,658 small tracts; and this at the time when the demand for Bibles was so urgent throughout the British dominions, as to call into existence the British and Foreign Bible Society. And so far as we have been able to look over the Reports of this Society for years, either earlier or later than the one we have specified, we do not find the proportion of issues becoming more favorable for the Bible. But how has it been in our own country, with societies composed of members from but one denomination? As Mr. Jay tells us, “On turning to the last Report of the New-York Auxiliary Bible and Prayer Book Society, we find that the total amount of their issues for the preceding year, was one thousand, nine hundred and seventeen Prayer Books, and *ninety-two* Bibles.”(n) “Six years after the organization of the Albany Bible and Prayer Book Society, they had not purchased one Bible for distribution, and the few they gave away, were a present from the British and Foreign Bible Society; their funds being appropriated to the purchase of Prayer Books only! The Johnstown Bible

(n) Jay's Pamphlet, p. 57.

and Prayer Book Society had distributed, as appears by the Report for 1820, twenty Bibles, and one hundred and fifty Prayer Books." These facts speak for themselves; they show—unless Episcopalians are more sectarian in their zeal than others, which we are unwilling to believe—they show how far societies composed as Bishop Hobart advises, are calculated to give the Holy Scriptures that foremost and unequalled circulation which their importance justly claims. The good, then, resulting from Bible Societies, as it respects the Scriptures themselves, is not only the enlarged circulation into which it brings them, but the precedence to which it raises them in the minds and efforts of christians.

In view of these "good fruits," we would ask those who still oppose them,—Why, what evil have they done? The charge of separating the Church of God from the Word of God we have endeavored to answer; and as this is an objection to the principle on which they are founded, we have considered it with the more care. But it seems there are some other difficulties arising out of "their tendency:" and in drawing this article to a close, we will briefly notice them. "They inculcate that general liberality which considers the differences among christians as non-essential, and thus they tend to weaken the zeal of Episcopalians in favor of those distinguishing principles of their church which eminently entitle her to the appellation of Apostolic and Primitive."⁽ⁿ⁾ We had indeed once thought, with Mr. Jay, that the Bishop, in these words, intended to express his opinion, that indifference to at least some of the essentials of christianity, was produced by the "general liberality," and general co-operation which takes place among christians in Bible Societies; but we have now the Bishop's own word for it, that he meant

no such thing.^(o) It seems that the amount of his apprehension from the tendency of Bible Societies, is, that the union of Episcopalians with them tends to weaken their zeal in favor of Episcopalianism. Now we confess that we are not disposed to think very favorably of those distinguishing principles in a man's religion, which there is reason to believe he will lose by a frequent intercourse with others who are confessedly christians; especially when this intercourse takes place on occasions where the circulation of the Holy Scriptures is the sole aim and business. If there is so much danger of their being lost in this way, there must be, we should think, something in them, which cannot well endure under the light and influence of God's word; and especially should we think them far from entitling a man's church or religion "to the appellation of apostolical and primitive." In apostolical and primitive days, all who were disciples loved to meet "with one accord in one place."

But what are the facts in this matter? Do they really show as much against Episcopalians as the Bishop's apprehension would lead us to suppose? How has it been in England? Mr. Jay has told us—"If we turn to England we find those great institutions, the Church Missionary Society, the Church of England Tract Society, the Society for the Conversion of the Jews, and the Prayer Book and Homily Society, all of them identified with the interests of the Established Church, supported almost exclusively by the Episcopal members of the Bible Society. Let us inquire particularly into the operations of the Church Missionary Society, and the Prayer Book and Homily Society, since it is admitted that those institutions are supported by the Episcopal friends of the British and Foreign Bible Society, and are on that account subjected to the frowns and abuse of its op-

(n) Journal of Convention, 1822, p. 31,

(o) Corrector, p. 50.

ponents. The income of the Church Missionary Society amounted last year to \$146,000. It employs as missionaries, schoolmasters, &c. 200 persons. It is educating not less than 10,500 heathen children, and has missionary stations in the four quarters of the globe. It placed \$22,000 at the disposal of the Bishop of Calcutta, for the use of the Missionary College established by his Lordship; and it supports a college at Cotym for the improvement of the Syrian Church, in which there are now twenty-one students, who are intended for the ministry; and is thus preparing the way for a union between the Church of England and this ancient and apostolic, but long persecuted Church. The Prayer Book and Homily Society have, in nine years, distributed 60,000 Prayer Books, and about half a million of homilies, articles, and ordination services, in tracts. They have published the Liturgy in Irish, Welch, modern Greek, Chinese, Hindoostanee; and also for the use of the Syrian Christians, in Tamul and Malayalim. They have published homilies in English, Manks, Welch, French, Italian, Spanish and German. All this, it must be confessed, does not look as if the British and Foreign Bible Society had paralyzed the zeal of its Episcopal members, for their own Church."

It is no wonder, then, that when Professor Marsh treated this subject, he avowedly "adduced not a single fact," but rested wholly on "abstract reasoning." This would indeed be the wisest course for those who embrace the same sentiments in this country; for facts are equally against them. They will hardly be able to shew that the "venerable Father in the Episcopacy," Bishop White, has become less zealous for the benefit of his Church, by being so long at the head of the Philadelphia Bible Society; and as for the zeal of those Rectors of Episcopal Churches in New-York, who belong to the American Bible Society, and to whom so much

allusion is made in this controversy, if any one has doubts as to their zeal, fidelity, and success in adding to the strength of the Episcopal denomination in that city; we have only to say, let him go to their churches and satisfy himself.

Equally decisive are the facts to which we have here alluded, on another position taken by Bishop Hobart,—“that it is the duty of Episcopalians, consistently and exclusively to bend all their efforts to the advancement of their own Church.” This we consider one of the main fallacies with which the opponents of Bible Societies deceive themselves; and quite as hurtful to their avowed object, as it can be to that which they oppose. It proceeds from a policy too narrow to be wise. They who will confine their religious benevolence within the pale of their own denomination, will find the streams of that benevolence feeble in consequence of the confinement. A law of the Most High is, “The liberal deviseth liberal things; and by liberal things shall he stand.” Let christians of every denomination cultivate a spirit of liberality towards each other, and they will uniformly find themselves excited and strengthened for more extensive usefulness in their own particular church as well as in the cause of the church at large. There is no reason to fear that men will give to Christ’s cause, till their resources are so exhausted that there shall be nothing left to give: the evil to be apprehended is, lest their hearts should not be so far opened that they will give according to their ability and their duty. And we do but repeat the language of good and holy men of all denominations when we say—“It is from the altar erected within the hallowed precincts of Bible Societies, that they have caught the melting flame which has most effectually disposed them to those good words and works in which they have aimed to “do good unto all men, especially to the household of faith.”

But while Bible Societies can be thus vindicated against all the charges of evil which are brought against them, let us ask in the spirit of kindness and frankness,—is there no evil created by opposition to them? We do not mean evil to the Societies.—They have grown by means of the very opposition which was designed to injure them: every new contest has issued in an accession to the ranks of their supporters. But does no evil result to those who make the opposition? We most firmly believe that such men as Dr. Maltby, Professor Marsh, and Bishop Hobart, have all due respect for the word of God: yet in their opposition to Bible Societies they have been led, as we have seen, to advance sentiments which, in their consequences, are most injurious to the integrity and perfection of the sacred volume. And besides, what is the effect to their opposition, between themselves and their brethren of their own church? It has produced distractions and alienations, which we have lamented to see; and which would never have existed, had the friends of Bible Societies been allowed the same peaceful enjoyment of their liberty of conscience, which they have allowed to their opponents.

Finally; there is an hour before us all, when the heats of sectarian zeal will abate; when nothing will gratify or cheer the heart, but confidence in the word of God. Let us aim to decide on this question in such a manner as will promise us the most peace in that solemn hour. We know of holy men who have died giving thanks to God for the aid they had been enabled to render Bible Societies. Is there one who has died giving thanks for the opposition he had made against them?

Hatton Garden. 1 vol. 8vo. pp. 340. New York, 1823.

SINCE the period when we assumed the censorship of the press, and undertook to stand between the multitude of authors and the ravening or ravened public—there has not been a volume issued, whose title page and preface, and general execution, are less unpretending than the one we would now subject to review. The author “having given plentiful occasion for criticism, deprecates it not;”—and having sent forth his host of opinions, the result of “ten years meditation,” armed at all points in such fashion as he could prepare them—he leaves them to fight their way and gain such acquiescence as their truth may enforce. We remember no book of a theological kind, in which the general scope of the writer’s opinions might be more easily mistaken, or the general judgment of its merit be more currently misdirected, by the selection of some passages singularly infelicitous. It has happened to Mr. Irving, as to some other champions, older than himself by ten years—to advance so rapidly over a contested field, as to leave many important points unguarded; and in his anxiety to gather up-recruits for the holy war, he some times speaks unadvisedly; and puts his appeals to the men of this generation, a little too far out of a christian shape; and at such times is as much wanting in the good taste which would invite the attention of his readers, as in the exhibition of the truths which might convert them. And yet he has great power, much originality, and often a pathetic, and sometimes a sublime eloquence. The audience that he has brought together, prove him to be possessed of qualities which operate through a wide sphere of attraction. The christian minister who can bring the Lords and Ladies of St. James’ into the city, to his Chapel in Hatton Garden, by the ringing of his fame, and fill the walls within which he presides as an ambassador, from the pre-

For the Oracles of God, four Orations. For Judgment to come, an Argument, in nine parts. By the Rev. EDWARD IRVING, M. A. Minister of the Caledonian Church,

cincts of Westminster Hall and the interior of St. Stephen's Chapel, must have powers of a high and varied order. Since the time of Amos, and since to the poor the gospel has been preached, the pride of man, and force of sensuality, and current of the world's opinion, have for the most part excluded the true prophet from the King's Chapel, and the King's Court; and we look with intense interest at the former assistant of Dr. Chalmers, who has clambered so high into the sources of civil power and ecclesiastical influence. We rejoice that he counts the prime minister among his auditors sometimes, and hope he will continue to bear himself as modestly, and will use his weapons in as masterly a manner, as we remember to have seen Dr. Chalmers do, when the doors and windows of the church where he was to preach were besieged by some of the same members of Parliament and King's Counsellors.

The sort of popularity which each of these preachers and authors enjoys, deserves a remark. They are of a new school which will number a large class, and may possess great variety, if those who follow be as unlike each other, as Mr. Irving is different from Dr. Chalmers. It is not in depreciation of the genius and original powers of the great man whose fame has brought the world under tribute, to name him as head in the school of those who have sought to render "evangelical religion" "acceptable to men of cultivated taste." We describe the school, of set purpose, in this phraseology, because very many of our readers have the key which at once unlocks our meaning. The good taste of the cis-atlantic public early sought out and admired Foster's Essays, and we know from various sources that Dr. Chalmers' view of the value of the fourth essay agrees with our own. He has endeavoured to bring into practical application the principles and reasonings there adduced; and in the present effort of Mr. Ir-

ving, the attempt is most formally acknowledged. We propose in the following analysis to inquire what, beyond great popularity, has been the success of this endeavour. It is thus announced in the preface of this volume.

It hath appeared to the Author of this book, from more than ten years' meditation upon the subject, that the chief obstacle to the progress of divine truth over the minds of men, is the want of its being properly presented to them. In this Christian country there are, perhaps, nine tenths of every class, who know nothing at all about the applications and advantages of the single truths of revelation, or of revelation taken as a whole; and what they do not know, they cannot be expected to reverence or obey. This ignorance, in both the higher and the lower orders, of Religion, as a discerner of the thoughts and intentions of the heart, is not so much due to the want of inquisitiveness on their part, as to the want of a sedulous and skilful ministry on the part of those to whom it is entrusted.

This sentiment may seem to convey a reflection upon the clerical order; but it is not meant to reflect upon them, so much as to turn their attention to the subject. They must be conscious that reading is the food of thought, and thought the cause of action; and therefore, in what proportion the reading of a people is impregnated with religious truth, in that proportion will the conduct of a people be guided into religious ways. We must, therefore, lay our hand upon the press as well as the pulpit, and season its effusions with an admixture of devout feeling and pious thought. But, whereas men read for entertainment and direction in their several studies and pursuits, it becomes needful that we make ourselves adept in these, and into the body of them all infuse the balm of salvation, that when the people consult for the present life, they may be admonished, stealthily and skilfully invaded with admonition, of the life to come. So that, until the servants and ministers of the living God do pass the limits of pulpit theology and pulpit exhortation, and take weapons in their hand, gathered out of every region in which the life of man or his faculties are interested, they shall never have religion triumph and domineer in a country, as becometh her high original, her native majesty, and her eternity of freely-bestowed well being.

To this the ministers of religion should bear their attention to be called, for until they thus acquire the pass-word which is to convey them into every man's encampment, they speak to that man from a dis-

tance, and at disadvantage. It is but a parley; it is no conference, nor treaty, nor harmonious communication. To this end, they must discover new vehicles for conveying the truth as it is in Jesus into the minds of the people; poetical, historical, scientific, political, and sentimental vehicles. In all these regions some of the population are domesticated with all their affections; who are as dear in God's sight as are others; and why they should not be come at, why means should not be taken to come at them, can any good reason be assigned? They prepare men for teaching gipsies, for teaching bargemen, for teaching miners; men who understand their ways of conceiving and estimating truth; why not train ourselves for teaching imaginative men and political men, and legal men and medical men? and, having got the key to their several chambers of delusion and resistance, why not enter in and debate the matter with their souls? Then they shall be left without excuse; meanwhile, I think, we ministers are without excuse.

Moved by these feelings, I have set the example of two new methods of handling religious truth—the *Oration*, and the *Argument*; the one intended to be after the manner of the ancient Oration, the best vehicle for addressing the minds of men which the world hath seen, far beyond the sermon, of which the very name hath learned to inspire drowsiness and tedium; the other after the manner of the ancient Apologies, with this difference, that it is pleaded not before any judicial bar, but before the tribunal of human thought and feeling. The former are but specimens; the latter, though most imperfect, is intended to be complete. The Orations are placed first in the volume, because the Oracles of God, which they exalt, are the foundation of the Argument, which brings to reason and common feeling one of the revelations which they contain.

Now without attempting an apology for those unhappy ministers of religion who teach “the sermon” “to inspire drowsiness and tedium” and make the themes of heaven redolent of earth, and scatter poppies from the desk, it must at the same time be acknowledged that there is great inherent difficulty in the enterprise to which Mr. Irving would incite us. Even supposing we were allowed to forget what the scriptures disclose of the radical opposition of the human heart to the truth of God—that it is an opposition as essential as darkness to light, and as active as

a demon's malice—even if we should strengthen ourselves for the combat by putting out of view what the sad experience of all that have ever preached the gospel, since Paul stood before Felix, unveils—that principalities and powers of sin are the welcomed tenants of the human soul—still one question will address itself to our common sense with unavoidable pertinacity. It is whether “poetical, historical, scientific, political and sentimental vehicles,” can, even with the most enlarged spirit of accommodation, carry this new burden which our feeling of expediency would impose upon them. Without reasoning the point, we summarily state our conviction that they will not; we believe that these new carriages will either break down at once, and not go at all, or else will fall into the rail-ways for which they were originally constructed, and and run back into the field of the world's corruption. The religious novels which we have had of late, we presume, are “sentimental” vehicles, but with rare exceptions, we think they tend little to make “religion to triumph and domineer in a country.” We have seen many attempts “to teach bargemen” and to put the high truths of christianity into the current phraseology of sailors, but, with scarcely a single exception, we think we have discovered that the native majesty of Truth has been hurt by the soiled garments put upon her; and it is only our reverence, and affection for the good and zealous men who have made these transformations, which prevents our dwelling upon the idea, that religion thus dressed up bears more the aspect of a mountebank drumming off his wares, than of an ambassador of Christ, clothed with sincerity and love. The fact appears to us to be, that religion is a matter too ineffably solemn to endure these trappings. All that she asks is a hearing, and that we understand our vernacular tongue; she may then draw a thousand *illustrations* from our domestic

employments; but she will not wrap herself up entirely in allegory, and tell us that the world is a ship, (which it is not,) and all men sailors, who must catch the word of command as it goes. We take the strongest possible case when we select a class of men isolated from the rest of the world, as are sailors; but although our experience in preaching to them is limited, we have always feared to look into Jack Tar's face, when such things might have strongly struck our fancy, lest he should rather smile than weep. These remarks do not apply to such narrative tracts, as embody religion in actual examples provided they be really *fact*, and not merely "founded" on it; but they show us the limit beyond which it does not accord with the heaven-born majesty of truth "to trim and truckle to the times." The example of our Lord's parables is often adduced to justify the course now become so popular, and of the good effect of which we are very suspicious—but these stand in the unapproachable originality of the inspiration of the Son of God, the hallowed monuments of unaffected description of pure nature and of the application of saving doctrine. They may be imitated, but cautiously, and they ever shame all human competition as much as the holy and harmless and undefiled Son of Man is above all comparison with the best of the generation of his servants. Yet if this example be pleaded, we must remark that we find none of the sea-terms from the Lake of Genesaret embalmed in the amber of our Lord's discourses. The truth is, the difficulty is seldom in making men apprehend the *nature* of Christ's doctrine: it is to force their minds to dwell upon its everlasting *sanctions*. These are not to be brought into view by reminding us that we are gipsies or barge-men or miners—but by naming us all in one word—the most intelligible in the language—sinners;—by uttering one sentence "the wages of sin is death,"—by

putting forth one command, "flee from the wrath to come," and by naming Jesus Christ, "God manifest in the flesh"—"Prince" "Saviour," "Redeemer," "Advocate," "Intercessor" and Eternal "Judge."

These observations may seem to be a little wide of our text, since Mr. Irving proposes a higher range "of pulpit theology and pulpit exhortation;" and yet their bearing is most decidedly against the full swing of the system inculcated. If we disprove the necessity and advantage of it in the extreme case—all other cases are yielded by parity of reasoning, or surrendered as soldiers whose officers have capitulated. If sailors who have little pliancy of mind, are not aided by these human helps, much less are the men of highly cultivated and accomplished intellect to be brought to the knowledge of the truth, and to saving conversion, by the "imaginative," or "political," or "legal," or "medical" reasoning, which we can employ. If, when we are preaching to the sailor, the continued use of sea imagery is more likely to set his mind loose upon the four winds from the recollection of former 'scapes, than to bind him in fast, conscientious attention;—as likely is it that we set our more cultivated hearers to ranging over the fields of vanity, when we remind them continually that we have soiled our minds in the turbid streams of Shakspeare's genius, or can almost apologize for Burns' immoralities, (see page 156,) or know all the fens and fastnesses in which Scottish fable entrenches itself. We may have auditors upon these terms; but we shall teach them only what they know already, and we symbolize with them in mind, on condition that they symbolize with us in our churches, in body.

Here, to use a phrase of Mr. Irving's, we say, "Mistake us not; for we steer in a narrow, very narrow channel, with rocks of popular prejudice on every side."—Our argument is only for the very sparing

use of these things publicly, and the sparing study of them privately, not for their entire exclusion. But, for the simple reason that religion is not intended to teach us poetry, or state policy, or jurisprudence, or medicine; we hold that a certain divorcement from it, of the several spheres of knowledge, is necessary, and that it gains little by laying aside its own simplicity, to seek access to the hearts of professional men through the medium of a technical and borrowed phraseology. The appeal of the gospel is to no man professionally, nor is his opposition professional, however it may be modified by such a bias.

We must not now be suspected of pleading their cause who would wrap up theology in a scholastic dress, and make their web of discourse out of the well-used threads of the invaluable Westminster Confession of Faith—this is an error worse the other way—we would have the preacher, where he may, come out of the covert of set phrases, and talk like an impassioned man, whose honest zeal and creative conceptions cannot endure to lag on till his memory pick up and articulate his sentences. We think the Essay of Foster wisely guarded, and inculcating a practice highly important; but we would have every thing in its place and season. The christian orator may imitate St. Paul, and attract the good feeling of his audience by a quotation from a heathen poet; but it is best done in his exordium, and he must never give such an example of bad taste and bathos, as we proceed to cite—in which it is difficult to conceive how any man, whose mind has become fully impregnated and imbedded with the truths delightfully enforced in the beginning, could, in the same breath, hunt after Tully, and a worn-out quotation from Akenside, and almost canonize a murderer and suicide.

And here we make a pause, to cast a look back upon the progress which we have made in delineating the constitution

under which the world is placed. After shewing its many passing excellencies in the last discourse, we found ourselves hemmed in with a consciousness of transgression from which no source of reason was able to discover an escape. This circumference of impeding guilt not only hath the Lord Jesus cast down, and made enlargement to our feet, but he hath, as it were, superinduced upon the institute of law an institute of power to keep the law. He hath presented a mass of truth in his Gospel concerning both himself and ourselves, which puts metal and temper into the mind for coping with the extreme positions of the law; and this new competency he hath given us by fair, natural means, addressing to us honest and honourable inducements from this world and the world to come. He hath not, like the reasoners exposed in the beginning of this discourse, endeavouring to degrade the sublime elevations of the law; which work enthusiasm upon the heart, as the heaven-piercing peaks of a mountainous country work enthusiasm upon the imagination: neither hath he deposed conscience from the post of observation to replace her with some less lynx-eyed guardian, but on the contrary, by the unction of his Spirit he cleanseth her eye and maketh it more eagle-piercing. But he hath clothed the law in performance, and stood up its practical interpreter, not to the ear but to the eye, to the heart, and to every sympathy whereof the heart is the sacred seat. It comes now to us sanctioned by our dearest friend, our noblest kinsman the Son of God and the Son of man; teaching by example, and working by the desire to be like him whom we love. Its accusations for past sins which overloaded memory and overclouded hope, and with joylessness sickened all present activity, he hath scattered and dissolved. The soul is delivered from the valley of the shadow of death, from a fearful pit and from the miry clay: her feet are set upon a rock, and a new song is put into her mouth. Having made us free men, joyful free men, he layeth siege to us by every sweet and noble suit. He putteth on human charities as a raiment, and godly graces as a vesture. Thus arrayed, he comes with honourable language, addressing us as friends and brothers. Then he unsealeth high overtures, setting before us enlargement from ignominious fallen nature, into the glorious liberty of the sons of God—refinement of our gross impurity, into the image of God created in righteousness and true holiness. Oh! it is a noble music which he maketh to the soul of man: sweet as the breathing sonnet of lovers, and spirit-stirring as the minstrelsy of glorious war; it rouseth to noble deeds like the Tyrtæan song, sung on the eve of

battle to noble Spartan youth; and it rejoiceth the heart of sin-oppressed nature, as the voice of liberty from Tully's lips rejoiceth the senate-house of Rome upon the famous Ides of March, when the god-like Brutus—

Shook his crimson steel
And bade the father of his country hail.
pp. 138, 139.

From this single quotation our readers will see that this book is much like a work in mosaic—composed of many party-coloured stones—in which black and white sometimes lie quite adjacent—the purple-*us pannus* is often out of place:—the author's imagination sometimes lights him on to a bog—into which no *very stupid* traveller would have any chance of falling.

But it is time to put our remarks into order; and we shall show that whatever censure we may bestow upon the volume, our estimate of the author's genius is high, and that we readily pronounce his orations and argument deserving of much study and of great, if not unbounded admiration. We should not put in so many bating clauses, if we did not deprecate the imitation of Mr. Irving, by multitudes who can never have any pretension to his genius, his general knowledge, and his learned and polite audience.

The book commences with four orations for the oracles of God, to which we shall, in the present number, confine our attention; leaving the argument for judgment to come, for subsequent consideration. The subject of the orations is divided into the three topics—the preparation for consulting the oracles of God; the manner of consulting the oracles of God, and the obeying the oracles of God. The first naturally treated of is “the *preparation for the announcement*,” in which the author develops his subject as follows.

When God uttereth his voice, says the Psalmist, coals of fire are kindled; the hills melt down like wax, the earth quakes, and deep proclaims it unto hollow deep. This same voice, which the stubborn elements cannot withstand, the children of Israel having heard but once, prayed that

it might not be spoken to them any more. These sensible images of the Creator have now vanished, and we are left alone, in the deep recesses of the meditative mind, to discern his comings forth. No trumpet of heaven now speaketh in the world's ear. No angelic conveyancer of Heaven's will taketh shape from the vacant air, and, having done his errand, retireth into his airy habitation. No human messenger putteth forth his miraculous hand to heal Nature's immedicable wounds, winning for his words a silent and astonished audience. Majesty and might no longer precede the oracles of Heaven. They lie silent and unobtrusive, wrapped up in their little compass—one volume, amongst many, innocently handed to and fro, having no distinction but that in which our mustered thoughts are enabled to invest them. The want of solemn preparation and circumstantial pomp, the imagination of the mind hath now to supply. The presence of the Deity, and the authority of his voice, our thoughtful spirits must discern. Conscience must supply the terrors that were wont to go before him; and the brightness of his coming, which the sense can no longer behold, the heart, ravished with his word, must feel.

For this solemn vocation of all her powers, to do her Maker honour and give him welcome, it is, at the very least, necessary that the soul stand absolved from every call. Every foreign influence or authority, arising out of the world, or the things of the world, should be burst when about to stand before the Fountain of all authority. Every argument, every invention, every opinion of man forgot, when about to approach to the Father and oracle of all intelligence. And as subjects, when their prince honours them with invitations, are held disengaged, though pre-occupied with a thousand appointments—so, upon an audience fixed and about to be holden with the King of kings, it well becomes the honoured mortal to break loose from all thralldom of men and things, and be arrayed in liberty of thought and action, to drink in the rivers of his pleasure, and to perform the commissions of his lips.

Now far otherwise it hath appeared to us, that Christians, as well as worldly men, come to this most august occupation of listening to the word of God, pre-occupied and prepossessed, inclining to it a partial ear, a straitened understanding, and a disaffected will.

The Christian public are prone to preoccupy themselves with the admiration of those opinions by which they stand distinguished as a church or sect from other Christians; and, instead of being quite unfettered to receive the whole council of the divinity, they are prepared to welcome

it, no farther than as it bears upon and stands with opinions which they already favour. To this prejudgment the early use of catechisms mainly contributes, which, however serviceable in their place, have the disadvantage of presenting the truth in a form altogether different from what it occupies in the Word itself. In the one it is presented to the intellect chiefly, (and in our catechism to an intellect of a very subtle order;) in the other it is presented more frequently to the heart, to the affections, to the imitation, to the fancy, and to all the faculties of the soul. In early youth, which is so applied to with those compilations, an association takes place between religion and intellect, and a divorcement of religion from the other powers of the inner man. This derangement, judging from observation and experience, it is exceeding difficult to put to rights in after life; and so it comes to pass, that, in listening to the oracles of religion, the intellect is chiefly awake, and the better parts of the message—those which address the heart and its affections, those which dilate and enlarge our imaginations of the Godhead, and those which speak to the various sympathies of our nature—we are, by the injudicious use of these narrow epitomes, disqualified to receive.

In the train of these comes Controversy, with his rough voice and unmeek aspect, to disqualify the soul for a full and fair audience of its Maker's word. The points of the faith we have been called on to defend, or which are reputable with our party, assume in our esteem an importance disproportionate to their importance in the Word, which we come to relish chiefly when it goes to sustain them, and the Bible is hunted for arguments and texts of controversy, which are treasured up for future service. The solemn stillness which the soul should hold before his Maker, so favourable to meditation and wrapt communion with the throne of God, is destroyed at every turn, by suggestion of what is orthodox and evangelical—where all is orthodox and evangelical; the spirit of such readers becomes lean, being fed with abstract truths and formal propositions; their temper uncongenial, being ever disturbed with controversial suggestions; their prayers undevout recitals of their opinions; their discourse technical announcements of their faith. Intellect, cold intellect, hath the sway over heaven-ward devotion and holy fervours. Man, contentious man, hath the attention which the unsearchable God should undivided have; and the fine full harmony of Heaven's melodious voice, which, heard apart, were sufficient to lap the soul in ecstasies unspeakable, is jarred and interfered with; and the heavenly spell is broken

by the recurring conceits, sophisms, and passions of men. Now truly, an utter degradation it is of the Godhead to have his word in league with that of any man, or any council of men. What matter to me whether the Pope, or any work of any mind be exalted to the equality of God? If any helps are to be imposed for the understanding, or safe-guarding, or sustaining of the word, why not the help of statues and pictures for my devotion? Therefore, while the warm fancies of the South-erns have given their idolatry to the ideal forms of noble art—let us Northerns beware we give not our idolatry to the cold and coarse abstractions of human intellect.”—pp.17—20.

In his endeavour to procure for the oracles in whose favour he is pleading solemn and unconstrained audience, we think Mr. Irving has run into an unjust and unmeasured censure of the usual mode of conveying christian knowledge into the minds of the young. So sacred and difficult a subject should be touched delicately: whether we can do without these “abstractions of the human intellect”—whether youth can be trained up in christian doctrine without catechisms, would seem to be decided by universal experience. It has ever been the labour of the christian church to instruct the young—to scatter the seed upon the soil, yet in the fallowness of spring-time. And the wisest and most conscientious men have supposed that as it is impossible to find in any one portion of the divine volume, an exact summary of the contents of all its parts,—its doctrine should be set forth in some such form as may best fit the capacity of learners; and that it is no error in education, to lay up in the stores of memory what the daily improving judgment cannot yet appreciate. We doubt not that there has been an error of the kind which Mr. Irving indicates—yet to point out an error in the use of catechisms is not to prove their inutility. We rejoice in the increasing prevalence of Bible instruction, in which the truth is brought to the mind in its original simplicity and beauty, and embodied in the example of the Son of

Man.—But we would not therefore have the good habit of the catechism disused. If system and method be found expedient for learners in every science, and of every age, we see no reason for their exclusion from the nursery : and we are not without apprehension that the very prevalence of sabbath schools and scripture recitation at the present day, by inducing parents to rely too much upon them and to think themselves absolved from faithful, domestic catechetical instruction, may have an effect to leave the minds of the rising generation stored with a confused mass of religious sentiments, rather than furnished with a well arranged system of divine truth. But without fully discussing the subject here, we merely add that, if the present is an age of improvement, it is also an age of innovation, and there may be danger of our too lightly laying aside some of the most sacred usages of former days. The kind of instruction objected to by Mr. Irving derives the best argument of its utility from the thorough scriptural views and holy lives of many great men whose praise is in the churches.

We feel ourselves obliged to say so much in defence of the ancient order of things—yet since Mr. Irving's youth and our own have been trained up in the same catechism, we regard his hint as very valuable. It is an excellent rule in practical life to attend to what our enemies report against us, as it is most probable that quick-sighted malice will fasten upon the really weak points in our character. Mr. Irving is no enemy to the Westminster confession of faith and catechism ; on the contrary "he is proud to profess such as his church doth acknowledge"—he would have them "to discern heresy, and to preserve in the church a unity of faith :"—we may hear then from him the rebukings and cautions of a friend ; we only object to the tone, manner, and measure.

But we will now suffer Mr. Irving

to speak for himself upon topics in which we quite agree :—

It is a goodly custom, inherited from the hallowed days of Scottish piety, and in our cottages still preserved, though in our cities generally given up, to preface the morning and evening worship of the family with a short invocation of blessing from the Lord. This is in unison with the practice and recommendation of pious men, never to open the Divine Word without a silent invocation of the Divine Spirit. But no address to Heaven is of any virtue, save as it is the expression of certain pious sentiments with which the mind is full and overflowing. Of those sentiments which befit the mind that comes into conference with its Maker, the first and most prominent should be gratitude for his having ever condescended to hold commerce with such wretched and fallen creatures. Gratitude not only expressing itself in proper terms, but possessing the mind with an abiding and over-mastering mood, under which it shall sit impressed the whole duration of the interview. Such an emotion as cannot utter itself in language—though by language it indicate its presence—but keeps us in a devout and adoring frame, while the Lord is uttering his voice. Go, visit a desolate widow, with consolation and help, and fatherhood of her orphan children—do it again and again—and your presence, the sound of your approaching footstep, the soft utterance of your voice, the very mention of your name—shall come to dilate her heart with a fulness which defies her tongue* to utter, but speaks by the tokens of a swimming eye, and clasped hands, and fervent ejaculations to Heaven upon your head ! No less copious acknowledgment to God, the author of our well-being and the father of our better hopes, ought we to feel when his Word discloseth to us the excesses of his love. Though a veil be now cast over the Majesty which speaks, it is the voice of the Eternal which we hear, coming in soft cadences to win our favor, yet omnipotent as the voice of the thunder, and overpowering as the rushing of many waters. And though the veil of the future intervene between our hand and the promised goods, still are they from His lips, who speaks, and it is done, who commands, and all things stand fast. With no less emotion, therefore, should this book be opened, than if, like him in the Apocalypse, you saw the voice which spake ; or like him in the trance, you were into the third heavens translated, accompanying and communing with the realities of glory, which eye hath not seen, nor ear heard, nor the heart of man conceived.

Far and foreign from such an opened and awakened bosom is that cold and formal hand which is generally laid upon the sacred volume; that unfeeling and unimpressive tone with which its accents are pronounced; and that listless and incurious ear into which its blessed sounds are received. How can you, thus unimpassioned, hold communion with themes in which every thing awful, vital and endearing, do meet together! Why is not curiosity, curiosity ever hungry, on edge to know the doings and intentions of Jehovah King of Kings? Why is not interest, interest ever awake, on tiptoe to hear the future destiny of itself? Why is not the heart that panteth over the world after love and friendship, overpowered with the full tide of the divine acts and expressions of love? Where is nature gone, when she is not moved with the tender mercy of Christ? Methinks the affections of men are fallen into the yellow leaf. Of your poets which charm the world's ear, who is he that inditeth a song unto his God? Some will tune their hearts to sensual pleasures, and by the enchantment of their genius well nigh commend their unholy themes to the imagination of saints. Others, to the high and noble sentiments of the heart, will sing of domestic joys and happy unions, casting around sorrow the radiance of virtue, and bodying forth, in undying forms, the short-lived visions of joy! Others have enrolled themselves the high priests of mute Nature's charms, enchanting her echoes with their minstrelsy, and peopling her solitudes with the bright creatures of their fancy. But when, since the days of the blind master of English song, hath any poured forth a lay worthy of the Christian theme? Nor in philosophy, "the palace of the soul," have men been more mindful of their Maker. The flowers of the garden and the herbs of the field have their unwearied devotees, crossing the ocean, wayfaring in the desert, and making devout pilgrimages to every region of Nature, for offerings to their patron muse. The rocks, from their residences among the clouds to their deep rests in the dark bowels of the earth, have a most bold and venturous priesthood; who see in their rough and flinty faces a more delectable image to adore, than in the revealed countenance of God. And the political welfare of the world is a very Moloch, who can at any time command his hecatomb of human victims. But the revealed sapience of God, to which the harp of David and the prophetic lyre of Isaiah were strung, the prudence of God which the wisest of men coveted after, preferring it to every gift which Heaven could confer—and the eternal Intelligence himself, in human form, and the unction of the Holy One which abideth,—these the

common heart of man hath forsaken, and refused to be charmed withal.

I testify, that there ascendeth not from earth, a Hosannah of her children to bear witness in the ear of the upper regions to the wonderful manifestations of her God! From a few scattered hamlets, in a small portion of her wide territory, a small voice ascendeth, like the voice of one crying in the wilderness. But to the service of our general Preserver there is no concurrence, from Dan unto Beersheba, of our people; the greater part of whom, after two thousand years of apostolic commission, know not the testimonies of our God; and the multitude of those who do, reject or despise them!

But, to return from this lamentation, which, may God hear, who doth not regard the cries of his afflicted people! With the full sense of obligation to the Giver, combine a humble sense of your own incapacity to value and to use the gift of his Oracles. Having no taste whatever for the mean estimates which are made, and the coarse invectives that are vented against human nature, which, though true in the main, are often in the manner so unfeeling and triumphant, as to reveal hot zeal, rather than tender and deep sorrow, we will not give in to this popular strain. And yet it is a truth, by experience revealed, that though there be in man most noble faculties, and a nature restless after the knowledge and truth of things—there are, towards God and his revealed will, an indisposition and a regardlessness which the most tender and enlightened consciences are the most ready to acknowledge. Of our emancipated youth, who bound after the knowledge of the visible works of God, and the gratification of the various instincts of nature, how few be-take themselves at all, how few absorb themselves with the study and obedience of the word of God! And when, by God's visitation, we address ourselves to the task, how slow is our progress, and how imperfect our performance! It is most true that Nature is unwilling to the subject of the Scriptures. The soul is previously possessed with adverse interests; the world hath laid an embargo upon her faculties, and monopolized them to herself; old Habit hath perhaps added his almost incurable callousness; and the enemy of God and man is skilful to defend what he hath already won. So circumstanced, and every man is so circumstanced, we come to the audience of the word of God, and listen in worse tune than a wanton to a sermon, or a hardened knave to a judicial address. Our understanding is prepossessed with a thousand idols, either of the world religious or irreligious—which corrupt the reading of the word into a straining of the text to their service; and when

it will not strain, cause it to be skimmed, and perhaps despised, or hated. Such a thing as a free and unlimited reception of all the parts of Scripture into the mind, is a thing most rare to be met with, and when met with, will be found the result of many a sore submission of Nature's opinions, as well as of Nature's likings.—pp. 21—24.

The exordium of the second oration, which is on the manner of consulting the oracles of God, is in these words :

God, being ever willing and ever ready to second and succeed his Word, and having a most longing anxiety for the recovery of all men; when his Word fails of converting the soul (as it doth too often,) that failure cannot be due to any omission upon his part, but to some omission or transgression upon ours. If any one, however, incline to refer the failure to a want of willingness, or a withholding of power, upon the part of God, whereof it is not given unto man to discover or remove the cause—then in this his opinion, such a one must needs remain beyond the reach of help. If he thinks that, notwithstanding of revelation, we are yet in the dark as to the putting forth of divine power—that in a sinner's conversion there is an element still undisclosed—that the information delivered in the Scriptures is not enough, and the means there prescribed not adequate, and the divine blessing there promised not to be surely calculated on; but that over and beyond all, there is something to be tarried for—then, for one so opinioned, there is nothing but to tarry. For, except by what is revealed how are the councils of the Eternal known? and if revelation do not discover the way in which God may assuredly be found, what mortal or immortal can?—and if there be a gap between our present habitations and the Holiest of all, who can fill it up? and if one possessed of all God's revelations do still hold himself unaccomplished for the finding of God, who in heaven or earth can help him?—and, in short, if employing God's revelation as God himself directs it to be employed, and in the spirit proper to each taking every measure therein appointed, we may nevertheless be remote from success, and nothing sure of our aim, then, what less shall we say, but that this book, the light and hope of a fallen world, is an idle meteor which mocks pursuit, and may be left to seek its way back into the hiding place of the Almighty's council, from which it hath come forth to man in vain!

But if, upon the other hand, any one believe that God's favour cometh not at random, nor by a way unknown, but may be calculated on in the way that God him-

self hath revealed it to proceed, and doth distil like the dew falling unseen, and rest upon every one who longeth after it, any who believes that our backward state cometh not of any darkness in the Word, or abstinence in the spirit of God, but of our own withdrawing from the light and fighting against the truth—who giveth to God thankfulness and praise, taking to himself all the blame—then, with such a one, we are happy, we can freely discourse, and, by God's blessing, we hope to help him onward in the way everlasting.

Yet, for the sake of disabusing the others who stand looking for a dawning they know not whence nor when, let me interrogate any Christian, how he won his way from former darkness to present light? Not by knowledge alone of what the Word contains. True. By what then? by earnest prayer. But what taught him, what encouraged him to pray? Was it not certain revelations in the Word? Not by confidence in his knowledge or his strength, but by distrust of both. True. But what taught him to distrust himself? Was it not certain revelations in the Word? Not by bold and urgent endeavours of his own, but by humble endeavours rested upon hope of heavenly aid. True. But what taught him to bridle his impetuosity and expect superior aid? Was it not certain revelations in the Word? And, to sum up all, how doth that Christian know, save by the image of righteousness revealed in the Word, that he is not yet in the bondage of his sins, but standeth sure in the liberty of Christ? Why then, in the name of plain and honest dealing, will you hesitate to acknowledge and asseverate for the behoof of lingering and mistrustful men, that in God's revelations, rightly used, there is a reservoir of knowledge and direction, ample enough to feed the famished spirit of the world, whence every sinner may derive to himself a satisfying stream to refresh his present faintness, and to follow his footsteps through the tedious wilderness of life.—pp. 29, 30.

In the following quotation, Mr. Irving sets the duty of consulting the oracles of God in a new and most interesting point of view.

Against these two methods of communing with the word of God, whereof the one springs from the religious timidity of the world, the other from the religious timidity of Christians; the one a penance, the other a weakness; we have little fear of carrying your judgments: but you will be alarmed when we carry our censure against the common spirit, of dealing with it as a duty. Not but that it is a duty to peruse the word of God, but that it is

something infinitely higher. Duty means a verdict of conscience in its behalf. Now conscience is not an independent power, at the bidding of which the Word abides to be opened, and at its forbidding to continue sealed—but the Word, let conscience bid or forbid, stands forth dressed in its own awful sanctions. “Believe and live”—“Believe not and die.” If conscience have added her voice also, that is another sanction, but a sanction which was not needful to be superadded. When my Maker speaks, I am called to listen by a higher authority than the authority of my own self. I should make sure that it is my Maker who speaks—and for this let every faculty of reason and feeling do its part; but being assured that it is no other than his voice omnipotent, my whole soul must burst forth to give him attendance. There must be no demur for any verdict of any inward principle. Out of duty, out of love, out of adoration, out of joy, out of fear, out of my whole consenting soul, I must obey my Maker's call. Duty, whose cold and artificial verdict, the God of infinite love is served withal, is a sentiment which the lowest relationships of life are not content with. Servant with master—child with teacher—friend with friend—when it comes to the sentiment of duty, it is near its dissolution; and it never thrives or comes to good but when it rests upon well-tried trust and hearty regard; upon a love to our persons, and a confidence in our worth. And in the ties of nature, to parents, to children, to brethren, to husband and wife, there to be listened to out of cold constraint of duty argues nature gone well nigh dead. There is a prompter consent, a deep sympathy of love, an overstepping of all the limits of duty, a going even unto the death, which hardly satisfies the soul of such affection. What then shall we say of that closest of all relations—creature to Creator—which hath in it the germ of every other: the parental, for he formed us; the patronal, for he hath upheld us; the friendly, for in all our straits he hath befriended us; the loyal, for our safety is in his royal hand; and, which addeth the attachment to very self, “for we are ourselves his workmanship!” To bind this tie, nothing will suffice but strong and stubborn necessity. Duty, in truth, is the very lowest conception of it—privilege is a higher—honour a higher, happiness and delight a higher still. But duty may be suspended by more pressing duty—privilege may be foregone and honour forgot, and the sense of happiness grow dull; but this of listening to His voice who plants the sense of duty, bestows privilege, honour and happiness, and our every other faculty, is before all these, and is equalled by nothing but the stubbornest necessity. We should hear

His voice as the sun and stars do in their courses, as the restful element of earth doth in its settled habitation. His voice is our law, which it is sacrilege, worse than rebellion, worse than parental rebellion, to disobey. He keeps the bands of our being together. His voice is the charter of our existence, which being disobeyed, we should run to annihilation, as our great father would have done, had not God in mercy given us a second chance, by erecting the platform of our being upon the new condition of probation, different from that of all known existencies. Was it ever heard that the sun stopped in his path, but it was God that commanded? Was it ever heard that the sea forgot her instability, and stood apart in walled steadfastness, but it was God that commanded? Or that fire forgot to consume, but at the voice of God? Even so man should seek his Maker's word, as he loveth his well-being, or, like the unfallen creatures of God, as he loveth his very being—and labour in his obedience, without knowing or wishing to know aught beyond.

Necessity, therefore, I say, strong and eternal necessity is that, which joins the link between the creature and the Creator, and makes man incumbent to the voice of God. To read the Word is no ordinary duty, but the mother of all duty, enlightening the eyes and converting the soul, and creating that very conscience to which we would subject it. We take our meat not by duty—the body must go down to dust without it—therefore we persevere because we love to exist. So also the word of God is the bread of life, the root of all spiritual action, without which the soul will go down, if not to instant annihilation, to the wretched abyss of spiritual and eternal death. But while we insist that the Scriptures should be perused out of the sense, not of an incumbency, but of a strong necessity, as being the issued orders of Him who upholdeth all things—we except against any idea of painfulness or force. We say necessity, to indicate the strength of the obligation, not its disagreeableness. But, in truth, there is no such feeling, but the very opposite, attached to every necessity of the Lord's appointing. Light is pleasant to the eyes, though the necessary element of vision. Food is pleasant to the body, though the staple necessary of life. Air is refreshing to the frame, though the necessary element of the breathing spirit. What so refreshing as the necessary of water to all animated existence? Sleep is the very balm of life to all creatures under the sun. Motion is from infancy to feeblest age the most recreating of things, save rest after motion. Every necessary instinct for preserving or continuing our existence, hath in it a pleasure, when indulged in moderation

and the pain which attends excess is the sentinel in the way of danger, and, like the sentinel's voice, upon the brink of ruin should be considered as the pleasantest of all, though withdrawing us from the fondest pursuit. In like manner attendance on God's law, though necessary to the soul as wine and milk to the body, will be found equally refreshing: though necessary as light to the eyes, will be found equally cheerful: though necessary as rest to weary limbs, will be found equally refreshing to our spiritual strength.

A duty, which is at all times a duty, is a necessity, and this listening to the voice of God can at no time be dispensed with, and therefore is a stark necessity. The life of the soul can at no time proceed, without the present sense and obedience of its Maker's government. His law must be present and keep concert with our most inward thoughts; from which, as we can never dissolve connection, so ought we never to dissolve connection with the regulating voice of God. In all our rising emotions; in all our purposes conceiving; in all our thoughtful debates, holden upon the propriety of things; in all the secret councils of the bosom—the law of God should be consentaneous with the law of Nature, or rather should be umpire of the council, seeing Nature and Nature's laws have receded from the will of God, and become blinded to the best interests of our spiritual state. The world is apt to look only to the executive part of conduct—to the outward actions, which come forth from behind the curtains of deliberative thought; and as these have stated seasons, and are not constantly recurring, it hath come to pass, that the Word of God is read and entertained, chiefly for the visible parts of life; being used as a sort of elbow monitor to guard our conduct from offence, rather than a universal law to impregnate all the sources of thought and action. My brethren, doth the hand ever forget its cunning, or the tongue its many forms of speech, or the soul its various states of feeling and passion? Is there an interval, in the wakeful day, when the mind ceases to be in fluctuating motion, and is bound in rest like the frozen lake? I do not ask, is it always vexed like the troubled sea—but doth it ever rest from emotion, and remain steadfast like the solid land? Doth not thought succeed thought, impression impression, recollection recollection, in a ceaseless and endless round? And, before this pleasant agitation of vital consciousness can compose itself to rest, the eye must be sealed to light, and the ear stopped to hearing, and the body become dead to feeling, and the powers of thought and action, done out, surrender themselves to repose. Nay, even then, under the death-like desertion of all her facul-

ties, and the oppressive weight of sleep, the mind in her remoter chambers keeps up a fantastical disport of mimic life, as if loath for an instant to forego the pleasure she hath in conscious being. Seeing, then, not even the sleep-locked avenues of sense, nor the worn-out powers of thought and action, nor slumber's soft embrace, can so lull the soul that she should for a while forget her cogitations, and join herself to dark oblivion; seeing that she keeps up the livelong day a busy play of thought, feeling, and action, and during the night keeps vigils in her mysterious chambers, fighting with the powers of oblivion and inertness a battle for existence—how should she be able for any instant to do without the presence and operations of her Creator's laws—from which being at any instant exempted, she is a god unto herself, or the world is her god? From their authority to be detached, however brief a season, is for that season to be under foreign control, and rebellious to the Being of whom her faculties are holden, and by whom her powers of life are upheld.—His laws should be present in our inward parts, yea, hidden in our hearts, that we offend him not. They should be familiar as the very consciousness of life. Into the belief being received, they should pass into the memory, grow incorporate with the hidden sources of nature; until the array of our purposes and actions learn to display itself under the banners of the Supreme; until instinct, blind instinct himself, have his eye opened and purged by the light of Heaven and come forth submissive to Heaven's voice!—pp. 33—36.

In the third oration upon obeying the oracles of God, this eloquent preacher meets and disposes of a current objection in the following effectual manner:—

There prevails universally against divine institutions not only a strong reluctance, but also a delusive prejudice that they are an invasion upon the liberty of man's estate. The question is conceived to be, whether we shall be at our own liberty, or at the disposal of God—a question between freedom and compulsion. This prejudice we shall first expose, and bring the fair statement of the question before you. Then we shall account for the reluctance which we feel to the law of God when we enter into its obedience. Then set before you the fatal result of persisting against it; and close this oration by contesting it with your demurs and oppositions.

The portion of truth which one can for himself examine is so mere a scantling of what is useful for the service of his life and has in it such instability when not under the helm of authority, human or di-

vine, that men have found it necessary to lay up and patronize a store of common truth, out of which each man may be furnished ready to hand when he comes to need it, without the trouble of discovering for himself. This common store consists of the customs established, the opinions popular, the laws instituted, the private duties expected, and the manners approved. These are a grand legacy transmitted from successive generations, the accumulated wealth of the wit and wisdom of our fathers—in which to become conversant we are for nearly a third of our life regarded as under age, wards of our parents, and incompetent in great matters to act for ourselves. If we set any of these traditions aside, following our own inventions or giving scope to our personal freedom, we are eyed with suspicion or punished as defaulters, and, in capital matters, banished from good society, from our native land, and from life itself. Thus it fares with human kind; they are knit generation to generation. Our fathers bind us, and we shall bind our children. No man is free. All men are constrained by an authority over which they have no control, and are in their turn controlling others who have yet to be.

Let no man, therefore, in the pride of his heart, revolt from the traditions of God as an imposition upon the freedom of his estate. If the wisdom of God take no hand in the ordination of our life, then the wisdom of our fathers will do it all. But for us we shall be the same governed and shackled creatures as before. We may change the place of our residence for a country where God's traditions are unknown, and thereby change the degree or form of the bondage, but the necessity of it for peace and enjoyment will still remain. We may change our sphere in life to one where God's traditions are trampled under foot, and find a momentary release, but soon the habits of our new condition will become as peremptory as those of the old.—In truth, there is no deliverance. Society is beforehand with us; and along with its beautiful fields and happy inventions and manifold conditions of comfort, hands down to us as the price of these a thousand laws and restraints upon the freedom of our conduct.

Such being the hereditary bondage of all ages and of all nations, those are the happiest who have had the wisest and most virtuous ancestors, to derive to them only wholesome restraints upon the uncertainty of individual judgment and the waywardness of individual will;—those being the most blessed of all who have been favored with laws and institutions from the perfection of wisdom which is in Him who knows the bounds of man's capacity, and the limits within which his

happiness and honor reside. For the wisest men being little acquainted with the secret workings of their own heart, whose mysterious organization is deep seated beyond our observation, are still less able to comprehend another's nature, so as to prescribe with infallible certainty for its government. The best they can do is to point out some palpable errors to be avoided, some gross delinquencies to be shunned, some common rights to be revered, some noble actions to be honored, some base ones to be disgraced. They can buoy some few of the shoals and rocks of life, but the tides and currents which pervade it, are beyond their management. They can construct ports and havens for us to touch at, but the manning, and equipping, and propelling the vessel, is with God alone. He who gave the soul her powers, and to all his works their properties, can alone sweetly accommodate them with ordinances.—The best attempts of lawgivers are but bungling artifices for compassing coarse designs, aiming at the security of some visible and external good, and that attaining not without great waste of private liberty and happiness; whereas God, being perfectly acquainted with our most inward principles, and with all the shortest and safest ways to happiness, can, with no more effort than is necessary, carry us through all the departments and degrees of excellence. He therefore is the only fit lawgiver; His statutes the only liberty; all other obedience being an acquiescence in that of whose perfect rectitude we are nothing sure, has in it a servility, —but this is honor, this is exaltation to fulfil all our powers for the purposes for which they were given, and after the rules of Him who gave them.

The question therefore, of a religious or an irreligious life, when thus opened up, no longer shows itself to be a question of liberty or of compulsion, but of one kind of authority against another. There are two competitors for our service, God and the world; and the question is, which will we obey. Will we yield to the sovereignty of the various laws and customs which, upon coming to man's estate, we find established, time-serving what has in it no wit but the wisdom of man, and no stability but the power of man, and which we had no say whatever in constructing, and which accommodates itself but ill to our conditions; or will we yield to the sovereignty of those institutes which have in them no seed of change, softly framed to sway the heart, and to insinuate into all its corners the harmony and peace of heaven, which supply the deficiencies of our wisdom, and stay the swervings of our life, and conduct us at length to the unchangeable happiness and honor of the life to come.

And yet, though the question when thus accurately stated stands beyond all reasonable doubt, and leaves us without excuse in preferring human authority to divine, such is the antipathy and resistance of human nature to God, that his statutes which rejoice the heart are obstinately withstood, while to the ordinances and customs of men we willingly yield our necks. There be multitudes with whom the voice of the Lord of Hosts hath no sway against the voice of fashion; and the saintly graces of the Spirit of God no chance against the graces of accomplished life. Multitudes with whom the calls of low sensual instinct prevail against the calls of the Almighty to glory and honor. And multitudes to whom life's commonest drudgery is an enjoyment compared with the obedience of a godly custom, or a christian precept.—pp. 44—46.

We merely point out to the censure of his readers, without quoting from page 47, an example of Mr. Irving's loose and exaggerated statements, which, taken separately, might very much endanger his character for orthodoxy. He surely never learned from his bible or catechism, that naturally our "enmity is as strong to the world's institutions as to the institutions of God:" indeed he does not believe that "we grow christians as we grow men;" yet he states so abruptly what he only intends for an illustration, that he would almost lead us to suppose that the chances are equal, that any child shall turn out saint or sinner, according to the discipline to which it is subjected.

From this censure we pass gladly to recite some paragraphs towards the peroration, which are as forceful in their expression, as they are fearfully in their pictures, and tremendously momentous in their application.

Obey the Scriptures or you perish. You may despise the honour done you by the Majesty above, you may spurn the sovereignty of Almighty God, you may revolt from creation's universal rule to bow before its Creator, and stand in momentary rebellion against his ordinances; his overtures of mercy you may cast contempt on, and crucify afresh the royal personage who bears them; and you may riot in your licentious liberty for a while, and make game of his indulgence and

long-suffering. But come at length it will, when Revenge shall array herself to go forth, and Anguish shall attend her, and from the wheels of their chariot, ruin and dismay shall shoot far and wide among the enemies of the king, whose desolation shall not tarry, and whose destruction, as the wing of the whirlwind shall be swift—hopeless as the conclusion of eternity and the reversion of doom. Then around the fiery concave of the wasteful pit the clang of grief shall ring, and the flinty heart which repelled tender mercy shall strike its fangs into its proper bosom; and the soft and gentle spirit which dissolved in voluptuous pleasures shall dissolve in weeping sorrows and outbursting lamentations; and the gay glory of time shall depart; and sportful liberty shall be bound for ever in the chain of obdurate necessity. The green earth with all her blooming beauty and bowers of peace shall depart. The morning and evening salutations of kinsmen shall depart, and the ever welcome voice of friendship and the tender whispering of full-hearted affection shall depart, for the sad discord of weeping and wailing and gnashing of teeth. And the tender names of children, and father and mother, and wife and husband, with the communion of domestic love, and mutual affection and the inward touches of natural instinct, which family compact, when uninvaded by discord, wraps thy live-long day into one swell of tender emotion, making earth's lowly scenes worthy of heaven itself—All, all shall pass away; and instead shall come the level lake that burneth, and the solitary dungeon, and the desolate bosom, and the throes, and tossings of horror and hopelessness, and the worm that dieth not, and the fire that is not quenched.

'Tis written, 'tis written, 'tis sealed of heaven, and a few years shall reveal it all. Be assured it is even so to happen to the despisers of holy writ. With this in arrear, what boots liberty, pleasure, enjoyment—all within the hourglass of time, or the round earth's continent, all the sensibilities of life, all the powers of man, all the attractions of woman!

Terror hath sitten enthroned on the brows of tyrants, and made the heart of a nation quake; but upon this peaceful volume there sits a terror to make the mute world stand aghast. Yet not the terror of tyranny neither, but the terror of justice, which abides the scorers of the most High God, and the revilers of his most gracious Son. And is it not just, though terrible, that he who brooked not in heaven one moment's disaffection, but launched the rebel host to hell and bound them evermore in chains of darkness, should also do his sovereign will upon the disaffected of this earth, whom he hath long

endured and pleaded with in vain? We are fallen, 'tis true—we found the world fallen into ungodly customs, 'tis true—here are we full grown and mature in disaffection, most true. And what can we do to repair a ruined world, and regain a lost purity? Nothing—nothing can we do to such a task. But God hath provided for this pass of perplexity; he hath opened a door of reconciliation, and laid forth a store of help, and asks at our hand no impossibilities, only what our condition is equal to, in concert with his freely offered grace.

These topics of terror, it is very much the fashion of the time to turn the ear from, as if it were unmanly to fear pain. Call it manly or unmanly, it is Nature's strongest instinct—the strongest instinct of all animated nature: and to avoid it is the chief impulse of all our actions. Punishment is that which law founds upon, and parental authority in the first instance, and every human institution from which it is painful to be dismembered. Not only is pain not to be inflicted without high cause, or endured without trouble, but not to be looked on without a pang; as ye may judge, when ye see the cold knife of the surgeon enter the patient's flesh, or the heavy wain grind onward to the neck of a fallen child. Despise pain, I wot not what it means. Bodily pain you may despise in a good cause, but let there be no motive, let it be God's simple visitation, spasms of the body for example, then how many give it license, how many send for the physician to stay it? Truly, there is not a man in being whom bodily pain, however slight, if incessant, will not turn to fury or to insensibility—embittering peace, eating out kindness, contracting sympathy, and altogether deforming the inner man. Fits of acute suffering, which are soon to be over, any disease with death in the distance, may be borne; but take away hope, and let there be no visible escape, and he is more than mortal that can endure. A drop of water incessantly falling upon the head, is found to be the most excruciating of all torture, which proveth experimentally the truth of what is said.

Hell, therefore, is not to be despised, like a sick bed, if any of you be so hardy as to despise a sick bed. There are no comforting kindred, no physician's aid, no hope of recovery, no melancholy relief of death, no sustenance of grace. It is no work of earthly torture or execution, with a good cause to suffer in, and a beholding world or posterity to look on, a good conscience to approve, perhaps scornful words to revenge cruel actions, and the constant play of resolution, or study of revenge. It is no struggle of mind against its material envelopments and worldly ills, like stoicism, which was the senti-

ment of virtue nobly downbearing the sense of pain. I cannot render it to fancy, but I can render it to fear. Why may it not be the agony of all diseases the body is susceptible of, with the anguish of all deranged conceptions and disordered feelings, stinging recollections, present remorses, bursting indignations, with nothing but ourselves to burst on, dismal prospects, fearful certainties, fury, folly and despair.

I know it is not only the fashion of the world, but of christians, to despise the preaching of future wo; but the methods of modern schools which are content with one idea for their gospel, and one motive for their activity, we willingly renounce for the broad methods of the scripture, which bring out ever and anon, the recesses of the future to upheard duty and downbear wickedness, and assail men by their hopes and fears, as often as by their affections, by the authority of God as often as by the constraining love of Christ, by arguments of reason and of interest no less. Therefore, sustained by the frequent example of our Saviour, the most tender-hearted of all beings, and who to man hath shown the most excessive love; we return, and give men to wit, that the despisers of God's law, and of Christ's gospel, shall by no means escape the most rigorous fate. Pain, pain inexorable, tribulation and anguish, shall be their everlasting doom! The smoke of their torments ascendeth forever and ever. One frail thread snapped, and they are down to the bottomless pit. Think of him who had a sword suspended by a hair over his naked neck, while he lay and feasted,—think of yourselves suspended over the pit of perdition by the flimsy thread of life—a thread near worn, weak in a thousand places, ever threatened by the fatal shears which soon shall clip it. You believe the scriptures, then this you believe, which is true as that Christ died to save you from the same.

If you call for a truce to such terrific pictures, then call for mercy against the more terrific realities; but if you be too callous and too careless to call for mercy and ensue repentance, your pastors may give you truce to the pictures, but God will give no abeyance to the realities into which they are dropping evermore, and you shall likewise presently drop, if you repent not.—pp. 50—53.

The last oration, in which the subject of obeying the oracles of God is continued, displays "the good fruit which will accrue to all who search and entertain and obey the scriptures after the manner set forth, under three heads: "the knowledge

obtained; the life of heavenly enterprise begotten; and the eternal reward to be gained." For the discussion of them we refer our readers to the volume itself. Our extracts are so copious that they have the elements of judgment, and may frame their estimate without our aid. Instead of putting the author to the rack, reviewers sometimes enter the confessional themselves, and reveal the secret workings of their mind. This practice touches near upon the confines of modesty, and begets a more impartial verdict from the public. Leaving then the public as umpire, and Mr. Irving at liberty to choose the guise in which he will present his thoughts and reasonings to the world—we confess our regret that in the matter of style, he seems to have studied the pure English of our bible, less than the magniloquent sentences of Milton's prose and the latinized phraseology of Jeremy Taylor. These assumed habits hang less gracefully upon his Scottish figure than they might beseem a Southron's aspect, and are no helps to true pulpit eloquence in either Scot or Saxon. Mr. Irving may have used them till they seem second nature, but it is always *second* nature; and it is with a feeling not far from the vexation with which a buyer of old pictures would trace in his supposed Raphael, the almost tints of the inimitable master, that we fall every now and then upon passages, which, in their ancient and half-comprehended phraseology, call up to our mind passages, the most brilliant and eloquent and *natural* in the language.

We know of nothing more natural as well as eloquent than Bishop Taylor's exordium in his sermon on Christ's advent to judgment: and in Milton, writing as he did when the standards of our tongue were unsettled, we never see aught else but a powerful mind laying hold of the first terms in which to clothe its conceptions. But surely Mr. Irving obtaineth not his *rede* where every wise

man might *wis* to find it; and when he saith there was merry making at the creation among the morning stars, our spirit stirreth us to utter *threnes* that authors—hyena-like—leave not graves undisturbed. We know that he will agree with us that the following sentence of the mighty Milton defines perfection in style. "True eloquence I find to be none but the serious and hearty love of truth; and that whose mind soever, is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words, (by what I can express) like so many nimble and airy servitors trip about him at command, and in well ordered files, as he would wish, fall aptly into their own places." But our author may be likened to a man who has become so expert a fencer that he cannot but throw his arms into one of the positions which the science teaches. Sometimes the force of his thrusts is not abated by this cause—sometimes even a point, and air of originality are thus given to quite ordinary thoughts—but in the main, the effect is not praise-worthy. We may seem to use too much lightness with a book so full of sacred truths, but the combinations are at times very whimsical, and the criticism which the writer has received from the most scurrilous of the periodicals of his own land, viz.—the *Liberal* and *John Bull*—up to the most respectable viz.—the *Christian Observer*—show that all sorts of people think they have a right to put their hands on him. But besides the rules of taste we have a solemn objection to his style. We think that it does not suit the simple, native grandeur of his themes. We regret, if he will dive into "the wells of English undefiled"—that he should not join with his study of the two great masters named, the reading of some more ancient, such as Bishop Jewell, the martyr Bradford and others whose works are enshrined in Fox's acts and monuments.

The analysis of the second part of this book is reserved for the following number—but as we would lay it by now rather as christians than critics—we add the following powerful and pathetic passages from the last oration.

But if you rather prefer the fortune of the brutes that perish, to look upon the light of the sun, and eat the provision of the day, to vegetate like a plant through the stages of life, and, like a plant, to drop where ye grew, and perish from the memory of earth—having done nothing, desired nothing, and expected nothing beyond :— If this you prefer to the other, then have you heard what you lose in the present ; hear now what you lose through eternity :—

You lose God's presence, in which all creation rejoiceth. You lose God's capacity to bless you with his manifold blessings, which the cherubim and seraphim can speak of better than a fallen man. You lose the peace and perfect blessedness of heaven, which from this earth we can hardly catch the vision of. Have you suffered spiritual oppression, and drowning from fleshly appetites?—freedom from this you lose. Have you groaned under the general bondage of the creature, and called for deliverance?—this deliverance you lose. Have you conceived pictures of quiet and peaceful enjoyment, amidst beautiful and refreshing scenes?—the realities of these you lose. Have you felt the ravishment of divine communion, when the conscious soul breathes its raptures, but cannot utter them?—the eternal enjoyment of these you lose. What Adam and Eve enjoyed within the unblemished Paradise of Eden with the presence of God you lose. What Peter and John felt upon the mount of transfiguration, where they would have built tabernacles and remained for ever, you lose. Can you, brethren, think of this world's fare with contentment? If you are wicked, how do your sins find you out, or overhang you with detection. If you are holy, how your desires outrun your performance, and your knowledge your power; how you fall, are faint, are backsliding, are in darkness, are in doubt, are in dismay. You are not content with this world's fare; you long after something higher and better; hence the perpetual cheering of hope, and instigation of ambition, and thirst after novelty, and restlessness to better your condition. When man cometh to wish, to expect to labor or care for nothing higher or better than his present condition, he is supremely miserable. God hath left these witnesses within our

breasts, out of whose mouth to convict us. He will say, "Ye strove after something happier. 'Twas the labor of your life to reach it. I let down heaven's glory to your eager eyes. You put it away; therefore be it put away from your habitation forever. Oh, ye who labor by toil and trouble to exalt your condition, will ye not exalt it far above the level of thrones or principalities, or any name that is named upon the earth."

Would that, like St. John in the Apocalypse, I had felt, or, like Paul in the trance, I had seen the glories of heaven, that for your sakes I might unfold them. I have spoken of the removal of earthly disasters and embarrassments, which cleave to the lot of the religious in our kind, and to the lot of the wicked in another kind. But the removal of these is nothing. I have spoken of the gratification of all Nature's hungerings and thirstings after truth, knowledge, goodness and happiness. But this is nothing; these distresses, these desires pertain to a weak and fallen creature. It behoves to speak of the enjoyments and desires of angels—of their fervors, their loves, their communions. But who can speak of them?

Yet if emblems can assist you, then do you join in your imagination the emblems and pictures of heaven. What is the condition of its people? That of crowned kings. What is their enjoyment? That of conquerors triumphant, with palms of victory in their hands. What their haunts? The green pastures, by the living waters. What their employment? Losing their spirits in the ecstasies of melody, making music upon their harps to the Lord God Almighty, and to the Lamb forever and ever. For guidance, the Lamb that is in the midst of them shall lead them by rivers of living waters, and wipe away all tears from their eyes. For knowledge, they shall be like unto God, for they shall know even as they are known. For vision and understanding, they shall see face to face, needing no intervention of language or of sign. For ordinances, through which the soul makes imperfect way to her Maker, there is no temple in the city of their habitation, for the Lord God Almighty and the Lamb are the temple thereof. There shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever, nay, the very sense hath its gratifications in the city of God. The building of the wall is of jasper, the city of pure gold, like unto clear glass; the foundation of the wall garnished with all manner of precious stones. Every one of the twelve gates a pearl. Now what means this wealth of imagery drawn from every storehouse of nature, if it be not that the choic-

est of all which the eye beholds, or the heart is ravished with—that all which makes matter beautiful, and the spirit happy—that all which wealth values itself on, and beauty delights in, with all the scenery which charms the taste, and all the employments which can engage the affections, every thing, in short, shall lend its influence to consummate the felicity of the saints in light.

Oh, what untried forms of happy being, what cycles of revolving bliss, await the just! Conception cannot reach it, nor experience present materials for the picture of its similitude; and, though thus figured out by the choicest emblems, they do no more represent it, than the name of Shepherd does the guardianship of Christ, or the name of Father the love of Almighty God.

Then, brethren, let me persuade you to make much of the volume which contains the password to the city of God, and without which it is hid both from your knowledge and your search. And if in this volume there be one truth more praiseworthy than another, it is this, that Christ hath set open to you the gates of the city, and that he alone is the way by which it is to be reached. He hath gone before to prepare its mansions for your reception, and he will come again to those who look for his appearing. For his sake be ye reconciled to God, that ye may have a right to the tree of life, and enter by the gate into the city.—pp. 64—67.

* * * * *

Many will think it an unchristian thing to reason thus violently, and many will think it altogether unintelligible; and to ourselves it would feel unseemly, did we not reassure ourselves by looking around. They are ruling and they are ruled, but God's oracles rule them not. They are studying every record of antiquity in their seats of learning, but the record of God and of him whom he hath sent is almost unheeded. They enjoy every

communion of society, of pleasure, of enterprise, this world affords; but little communion with the Father and with his Son Jesus Christ. They carry on commerce with all lands, the bustle and noise of their traffic fill the whole earth; they go to and fro and knowledge is increased, —but how few in the hasting crowd are hasting after the kingdom of God. Meanwhile death sweepeth on with his chilling blast, freezing up the life of generations, catching their spirits unblessed with any preparation of peace, quenching hope and binding destiny for evermore. Their graves are dressed, and their tombs are adorned. But their spirits, where are they? How oft hath this city, where I now write these lamentations over a thoughtless age, been filled and emptied of her people since first she reared her imperial head! How many generations of her revellers have gone to another kind of revelry; how many generations of her gay courtiers to a royal residence where courtier-arts are not; how many generations of her toilsome tradesmen to the place of silence, whither no gain can follow them! How time hath swept over her, age after age, with its consuming wave, swallowing every living thing, and bearing it away unto the shores of eternity! The sight and thought of all which is our assurance, that we have not in the heat of our feelings surpassed the merit of the case. The theme is fitter for an indignant prophet, than an uninspired sinful man.

But the increase is of the Lord. May He honour these thoughts to find a welcome in every breast which weighs them —may He carry these warnings to the conscience of every one whose eye peruseth them. And may his oracles come forth to guide the proceedings of all mankind, that they may dwell together in love and unity, and come at length to the everlasting habitation of his holiness. Amen.—pp. 70, 71.

(To be concluded.)

Literary and Philosophical Intelligence.

It is understood that the Rev. Dr. Lee, of Colebrook, is preparing for publication a small volume of original hymns, designed to accompany a volume of "Revival Sermons," which he proposes to publish.

Proposals have been issued at Philadelphia for republishing the Treatise of Archbishop Potter on Church Government. A writer in the Philadelphia Recorder earnestly recommends this work to the patronage of Episcopalians.

The Trustees of the University of North Carolina have appropriated the sum of \$3000 for the purchase of a philosophical apparatus for that institution, and a similar sum for the increase of the library.

The Petition of the Trustees of the Amherst Collegiate Institution to the Massachusetts Legislature for a charter, has been unsuccessful; the House of Repre-

sentatives having refused to concur with the Senate in granting the petition.

Washington College.—To the enquiries of such as have not distinctly apprehended the object or the necessity of establishing another College in this State, the following document may furnish an official and satisfactory answer.

Address in behalf of the Episcopal College in Connecticut.—

"To the Bishops, Clergy, and Laity of the Church of England.

Brethren,

An occasion has arrived, when the Episcopal Church in the United States once more looks, with filial solicitude, to her parent Church in Great Britain. Planted in the midst of Dissenters from her ministry and worship, and opposed by many prejudices, numerous difficulties have heretofore retarded her progress: yet, fostered originally by the venerable *Society for the Propagation of the Gospel in Foreign Parts*, and prospered by the Divine blessing, she has now attained a respectable rank among the other Reformed Churches in our country. Still, she experiences a formidable obstacle to her advancement, in the necessity of educating her youth in seminaries under the influence and direction of other denominations of Christians.

Within the present year, however, an Episcopal College has received a charter from the legislature of the State of Connecticut, to be called by the name of *Washington College*,* and it is in behalf of this institution, that its trustees now beg leave to address you.

Active and successful exertions in behalf of this institution, are now in operation, among the friends of the Church in this country, for its respectable endowment; but after our best efforts, we shall still need the assistance of her friends in Great Britain; and it is to them especially that we must look, for the supply of books to furnish a library, and for the necessary philosophical apparatus.

We earnestly hope that your aid will enable us to place this Episcopal College upon an equal footing with the other literary institutions among us. You will readily conceive, that no measures could be better calculated to promote the prosperity of the Church in this country, and to oppose an effectual barrier to those spreading errors, which are dividing and destroying the other religious communions.

*It was necessary that some name should be given it in the charter. Should some munificent benefactor to the institution be found, it is intended to honour it with his name.

Between nations, as among individuals, a common religion is a strong bond of union. We beg leave to add that *the best friends which Great Britain has in America, will be found among the members of the Episcopal Church*; and to express our conviction, that every thing which conduces to the extension of this church, will be found to strengthen the bands of relationship and amity which connect the two countries.

Under the influence of these considerations, we have deputed the Rev. *Nathaniel S. Wheaton*, A. M. rector of Christ Church, Hartford, to proceed to England, to solicit your friendly assistance; and we beg leave to commend him to your hospitable reception as a man of piety and worth, and every way worthy of confidence and esteem.

By the Trustees of Washington College,
THOMAS C. BROWNELL, President,
and Bishop of the Diocese of Connecticut.
HARRY CROSWELL, Secretary.
New-Haven, Conn. August 30, 1823.

It is stated in a London paper, that materials for a new *Life of Columbus*, the Discoverer of America, have been for some time collecting by one of his descendants, who has succeeded in discovering a number of public documents hitherto unknown, in the public archives in Spain, which throw a new light on many occurrences relating to the conquest of the New World. Notwithstanding Robertson's great diligence, and the protection he enjoyed, through the medium of the British Embassy in Spain, at the time he wrote his *History of America*, it has been long known that the most important treasures of Simancas were never opened to him.

The Canton of Argow, is perhaps of all the Swiss Cantons, that which enjoys the greatest share of liberty, industry, ease, and general extension of knowledge. This canton has now 312 primary schools, (exclusive of those which exist in manufactories,) four secondary schools or colleges, in the towns of Arau, Brugg, Lensbourg, and Zoffingen; two other schools of the second degree in the Catholic towns of Rheinfield and Baden; a superior or cantonal school in Arau, in which the history of Argow, read with interest and enthusiasm, excites in the minds of its young citizens the *Amor patriæ*; a normal school for forming teachers; one public, and various private schools for females; and a school for the deaf and dumb. In the town of Arau are three societies for public good, viz. One for patriotic culture, divided into sections for the different branches of agricultural and manufacturing industry. One for the assistance of poor children, and a reading

society, which has also the care of the cantonal library. Four periodical papers are published in the same town. One of them, in German, the *Swiss Messenger*, had, a few years since, more than five thousand subscribers. The inhabitants of Arau, celebrate in the month of August every year, *la Fête de la jeunesse*. The houses and the streets, on this occasion, are ornamented with garlands of verdure and flowers; and after a solemn religious ceremony, and a sermon, the evolutions of the corps of cadets, and various gymnastic exercises take place, in which young people between the age of eight and eighteen, are engaged, presenting a very animated spectacle, and attracting crowds of observers. To this succeeds a banquet in the open air, in which the children of all the schools, instructors, members of the government, and principal inhabitants take a part. These joyful repasts are sometimes followed by the flight of a balloon, or a hymn sung in concert, and the fête is terminated by a rural dance.

Silliman's Journal.

"We have been favoured," says the *Christian Observer* for October, "by the author, with the loan of a literary curiosity, entitled, 'Divinity; or Discourses on the Being of God, the Divinity of Christ, the Personality of the Holy Ghost, and on the Sacred Trinity; being improved Extracts from a System of Divinity,' by the Rev. W. Davy, A. B., Curate of Lustleigh, Devon. Printed by himself; fourteen copies only. 1823. The name of Mr. Davy will be familiar to our literary readers, as the indefatigable author, editor, and printer of the 'System of Divinity,' alluded to in the above title: a massy work of 26 thick volumes, compiled and printed under circumstances which well entitle the writer to a conspicuous place in Mr. D'Israeli's 'Calamities of Authors.' This work, the fruit of a life of labor, ('from the first maturity,' says the author, 'of my reason, 1763, to the present, 1823,') Mr. Davy was anxious to

give to the world, fully expecting that it would not only be extensively purchased and read by individuals, but be "authoritatively placed in churches for the benefit of mankind in general." He began with a tolerable subscription list in 1786; but this failing him by desertion, and his pecuniary loss being heavy and himself poor, he resolved to become his own printer. He accordingly constructed a press with his own hands, and purchased a few old types, with which he commenced his protracted task. In 1795, he had completed forty copies of his first volume, all of which, except 14, he distributed to reviewers, public characters, and learned institutions, hoping by this specimen to ensure a large demand for the whole work. Disappointed in his expectation, he recommenced his manual labours, printing, however, only fourteen copies of the remaining volumes; because, as he says in the work before us, he was unequal to the purchase of a larger quantity of paper, being in the possession of only £40 per annum, in a ruined and ruinous parsonage house; and, from the paucity of his types and skill, able to take off but one page at a time,—so that, working almost night and day, he would not, up to the present moment, at the age of 80 years, have more than half concluded his undertaking, if a considerable number had been to be struck off. The 26 volumes were completed in 1807; and the volume just printed consists of "improved Extracts" from them. The *getting up* is sufficiently curious; and among other novelties in typography, the author frequently sticks on sundry slips, riders, and codicils, wherever a new thought has occurred after the page was printed off. We recommend to his friends to consider, whether, under all the circumstances of the case, it might not be desirable to procure a liberal subscription-list, for the reprint of the "improved Extracts," to reimburse the worthy and aged author for a fraction of his life's labor."

List of New Publications.

RELIGIOUS.

Notes on the Epistle to the Romans; intended to assist Students in Theology and others, who read the Scriptures in the originals. By Samuel H. Turner, D. D., Professor of Biblical Learning, and Interpreter of Scripture in the General Theological Seminary of the Protestant Episcopal Church. pp. 120.—New-York.—1824.

The Cause of the Greeks. A Sermon preached in St. Andrew's Church, on Sunday, Jan. 18. By the Rev. G. T. Bell. Philadelphia.

A Survey of the Protestant Missionary Stations throughout the World; carefully prepared on a new plan, from authentic documents. By the Editor of the *Christian Herald*. New-York, 1824.

The New Jerusalem Church Defended; being a Reply to an attack made upon her Doctrines and Principles, in the Christian Spectator of New-Haven. By M. B. Roche.—pp. 20. 8vo. Philadelphia.

Sermons illustrative of the Influence of a life according to the Commandments, on our idea of the character of the Lord; delivered before the Boston Society of the New-Jerusalem. By Thomas Worcester. Boston. 37½ cents.

A Sermon, preached at Newark, October 22, 1823, before the Synod of New-Jersey, for the benefit of the African School, under the care of the Synod. By Samuel Miller, D. D., Professor in the Theological Seminary at Princeton—Trenton, 1823.

An Examination of the Divine Testimony concerning the Character of the Son of God, by Henry Grew, Minister of the Gospel, in Hartford, Connecticut.

MISCELLANEOUS.

The American Journal of Science, and Arts. Conducted by Professor Silliman. Vol. VII. No. 2.—Feb. 1824. S. Converse New-Haven.

A Winter in Washington; or Memoirs of the Seymore Family.—2 vols. 8vo.—New-York, 1824.

A Practical Essay on Typhous Fever. By Nathan Smith, M. D., Professor of the Theory and Practice of Surgery in Yale College.—pp. 88. 8vo.

An Anniversary Discourse, delivered before the Historical Society of New-York, on Saturday, December 6, 1823; showing the origin, progress, antiquities, curiosities, and nature, of the Common Law. By William Sampson, Esqr.—pp. 68. 8vo.

Sketches of the Earth and its Inhabitants, with one hundred engravings. By J. E. Worcester, A. A. S.—Boston.

Religious Intelligence.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

Our readers are aware that the plan originally contemplated by this Society was that of an extensive colony in the interior of New-York. We learn from Israel's Advocate for February, that this plan has been given up:—First, as being too extensive.—The purchase of a tract of land sufficiently extensive for such a purpose would require not less than \$75,000. This sum, with the expense of transporting them from the seaboard to the settlement, the erection of buildings for their accommodation, &c. &c. would far exceed the resources which the Society could hope to command. Secondly, as being unnecessary. The warmest friend to any plan of meliorating the condition of the Jews, does not suppose, that in many prospective years, converts will come to our shores in such numbers as to require the occupancy of 15 or 20,000 acres of land; or if they should, that any considerable portion of them would be prepared by inclination, or previous habits, to engage in agricultural pursuits.

The plan now adopted by the Board is as follows:

I. The object of the society is, to invite and receive from any part of the world, such Jews as do already profess the christian religion, or are desirous to receive christian instruction, to form them into a settlement, and to furnish them with the ordinances of the gospel, and with such employment in the settlement as shall be assigned them.

II. The Jews who come to the settlement are to be *principally* employed in agricultural and mechanical operations.

III. In order to facilitate this object, the Board shall procure as much land as will afford a site for the necessary buildings, and the contemplated mechanical and agricultural operations.

IV. In order to afford the emigrants suitable religious instruction, a minister of the gospel shall be procured by the Board, whose duty it shall be to act as the general superintendent of the settlement.

V. A schoolmaster shall be provided, to teach the children and youth such branches of the different sciences as may fit them for becoming intelligent, respectable, and useful members of society.

VI. Theological instruction shall be provided in the settlement for such youth of piety and talent among the Jewish converts, as it may be deemed expedient to have qualified for becoming ministers of the gospel or missionaries.

VII. On the contemplated settlement, a farm shall be stocked, and furnished with suitable implements of husbandry. The produce of the farm shall be considered common stock for the support of the different members of the settlement; and an experienced farmer shall be placed thereon to manage its concerns.

VIII. All the members of the settlement are to be considered as a band of brethren, governed by the laws of our Divine Redeemer, and associated together for the purpose of aiding each other in the concerns of the life that now is, and of that which is to come; and if any of the emi-

grants should act inconsistently with their profession, the Board reserve to themselves the right, at any time to remove them; lest by their improper conduct they should corrupt the morals of the other members of the settlement.

The committee have not entered into the details of the internal regulations of the settlement. Many of these must necessarily be left to circumstances and experience. They have contented themselves with submitting a general plan, which may form the basis of future operation, and which may be expanded and improved, as the necessities of our Jewish brethren may require, and the means of the society will admit.

It is the intention of the Board to purchase, for the present, from four to six thousand acres on the site of the intended settlement; and as a preparatory step to this, and that no delays may take place in the consummation of their views, they intend to procure immediately, near the city of New-York, a place of reception for those Jewish brethren who may seek the blessings of civil and religious liberty on our shores.

American Colony at Cape Messurado.

By the arrival of the *Fidelity*, at Philadelphia, from Cape Messurado, intelligence has been received that the colonists were generally in good health and spirits. Trade up the country was, in January, when the *Fidelity* sailed, obstructed by war between the *Soosos* and the *Toulahs*, but a more auspicious state of affairs was anticipated.

The ten blacks, whom the United States' government permitted to return to their native country last October, had all reached their respective homes. The fathers of three of them were trading at the settlement when the *Fidelity* arrived in Africa. Their mutual joy may be imagined more readily than described. It is also stated as a singular occurrence concerning another of the ten, that on their landing at the colony, he immediately met a native who had come down from the interior to trade, and who was the very person that had sold the now liberated man, as a slave. He had captured him in war, and, agreeably to custom, sold him as his own property; and now, (as soon as convinced that the free man disclaimed all intention of revenge) accompanied him home.

From statements recently made by the agent of the American Colonization Society, (says the New-York Observer,) we learn that the whole number of colonists at Messurado, including 105 who sailed not long since in the *Cyrus*, is 245. The

whole number of coloured people who have embarked for Africa under the patronage of the Colonization Society is 317. Several of these have returned to this country, and some of them have become settlers in the English Colony at Sierra Leone. The whole number of deaths among the colonists from the commencement of the settlement has been 42, of which number 22 were among the passengers in the *Elizabeth*, the first vessel which visited Africa. Since the settlement at Messurado in the spring of 1822, 20 deaths have occurred, and of these, four were killed in the war with the natives, and two were drowned. If we understand the statement then, there have been only fourteen deaths by sickness in a population of 140 persons, during a period of probably 18 months, and under all the multiplied hardships and privations incident to a new settlement in a tropical climate. Surely there is no foundation for all the alarm that has been excited about the mortality at the colony!

Missionary Seminary at Basle in Switzerland.

The object of this Institution is the education of missionaries. The number of students, according to the latest accounts, is thirty-three. They are divided into three classes. The *first* class contains nine students, and consists of those who are engaged in merely preparatory studies. The directors feel under no obligation to carry them through the whole course of their education. The *second* class is composed of eleven young men, who, during their preparatory studies, have shown themselves worthy of being employed in the arduous service of missions. The *third* class consists of thirteen, who are in the last year of their studies, and who expect soon to enter into the field of labor. The members of the two higher classes are subdivided into two divisions the first consisting of those who are intended for *missionary preachers*, and the second, of those who are considered as better qualified for *missionary teachers* and *catechists*. In the education of the teachers and catechists some of the higher exercises are omitted.

The directors of the seminary state that numerous applications have been made for admission into the seminary, and that, although in some cases, the motive could be traced to the influence of mere worldly inducement, they have reason to believe that in by far the greater number of instances, the applicants are actuated by a deep-felt love to Christ.—*N. Y. Observer.*

The *Archives du Christianisme*, a periodical work published in Paris, contains

the extraordinary intelligence, that on the 6th of April last M. Henboffer, the Roman Catholic Rector of the Parishes of Mullsaußen and Steyneyg, in the Duchy of Baden in Germany, with the Baronde Gimdingen, his household and forty other families, making in all 220 persons, publicly embraced the Reformed Religion, in the Seigneurial Chapel in Steyneyg; after which the adults received the Holy Communion, according to the rites of the Protestant Church. The affecting ceremony took place in a Roman Catholic country, in the midst of a vast assemblage of personages of different religious denominations, without the smallest interruption or disorder.

GERMANY.

Germany which a few years since contained a great number of infidels, has participated in an uncommon degree in the benefits resulting from the establishment of Bible Societies. Pure religion appears to be reviving. The Rt. Hon. Sir G. H. Rose, in a speech delivered before a Bible Society in England observed, "From the period of the active operation of these societies, infidelity has been giving way, and there is no other assignable cause for this but the increased attention paid to the holy scriptures. A pure spirit of religion is now rising in the north of Germany, and the missionaries lately sent thence to Sierra Leone, were among the first fruits of this revival of German piety."

Intelligencer.

MISSIONARY OPERATIONS.

It appears from the N. Y. Religious Chronicle, that a union of the two principal missionary societies in this country is in contemplation,—that of the American Board of Com. for For. Missions, and the United Foreign Missionary Society. "Although the officers of the Societies may not meet before the middle of the next summer, yet there is a hope that the plan will eventually be carried into execution."

ib.

PALESTINE MISSION.

(Extracted from the Missionary Herald for February.)

Journey of Messrs. Fisk and King, from Cairo to Jerusalem, through the Desert.

Messrs. Fisk and King were in Egypt about three months, during which time they distributed, or gave away for distribution, 3,700 tracts. They also gave away 256 copies of the Bible, or parts of it, and sold 644, (in all 900,) for 2378 piastres, or about 183 dollars.

We now commence the description of their journey from Cairo to Jerusalem, in the course of which they passed through the same desert, though not through the same part of it, which the children of Israel passed through, when escaping from Egyptian bondage to the promised land of their inheritance and rest.

Monday April 7, 1823.—Soon after sunrise, an Arab Shekh came with our camels. We had engaged 13, and were to pay six dollars and a half for each, for the journey from Cairo to Jaffa. Four were for ourselves and servant, one for our guide Mustapha, one for water, one for provisions, four for our trunks of books and clothes, and two for the books of the Bible Society and the Jews' Society. We had purchased four goat skins, and four leather bottles, in which to carry our water.

We had hoped to find a caravan going through the desert, but finding it not likely that one would go for some weeks, we prepared to set out alone.

At 9 o'clock we took leave of Mr. Salt and his family, and rode out of town; and after arranging our baggage, commenced our journey at ten, in regular order for Syria. As we started, a Turkish Dervish and two or three others joined our caravan. We passed a little way from Matariéh, and the obelisk of On, or Heriopolis. Till one o'clock we rode in the edge of the wilderness, with its immense extent stretching away to the right, and the fertile plains of the Nile to the left. At one, our road led us into the fields, but still near the desert. At nearly 4 o'clock, after riding more than five hours, course E. N. E. we pitched our tent on the sandy plain near the village Abu-Sabel. Here a number of Mussulmans and several Armenians joined our caravan. They had been waiting at the village for a caravan to pass, with which they might go through the desert.

In the evening we observed the Monthly Concert of Prayer.

Tuesday, 8th.—We arose at 5, and at 6, resumed our journey. At 8, we passed a village in a large grove of palm-trees.—At half past eleven, having rode on with our guide, trotting our camels till we were almost out of sight of the caravan, we stopped to rest under the shade of a tree. Here we felt the force, and saw the beauty of the comparison, "like the shadow of a great rock in a weary land." The caravan came up in half an hour, and we went on. At one, after riding seven hours, course N. and N. E. we pitched our tent on the road near the village Bilbes. Found the thermometer in our tent at 85°. In our room at Cairo it had been for some time from 70° to 76°. We have hitherto had fertile fields on our left hand, and the

barren desert on our right. In looking off upon the desert, we have observed at a distance the appearance of water. The illusion is perfect; and did we not know that it is a mere illusion, we should confidently say that we saw water. It sometimes appears like a lake, and sometimes like a river. As you approach it, it recedes or vanishes. Thus are the hopes of this world, and the objects which men ardently pursue, false and illusive as the streams of the desert.

Wednesday, 9th.—Bilbes being the last village before crossing the desert, our attendants were employed in getting things for themselves and their beasts, and we did not set off till half past nine. Several Turks, Arabs and Armenians here joined our caravan. After entering the desert, we counted the persons belonging to the caravan, and found the whole number 74, with 44 camels, 57 asses, one mule, and one horse. Several of the camels are loaded with merchandize, and most of the camel-drivers perform the whole journey on foot. It may be interesting to some of our friends to see a list of oriental names, and to learn with what a "mixed multitude" we passed through the "great and terrible wilderness."

There were *Mussulman Dervishes*; viz. Hadgi Mustapha, of Jerusalem; Hadgi Abdool, Hadgi Khaleel (i. e. the beloved,) and Hadgi Saveer, from Bokkaria; Hadgi Kahman (i. e. the merciful,) Hadgi Mohammed, and Abdallah, (i. e. the slave or servant of God,) from near Astrachan.

Arabs.—Mustapha, our guide and the Shekh of the caravan; Ismael (Ishmael) and Abdool Assiz (the slave of the Excellent,) who own a part of the camels; and Hadgi Ahmed, the conductor of a part of the caravan. Among the camel-drivers on foot were Moses, Mahommed of El Arish, Hassan, Hadgi Ibrahim (Abraham,) Mahommed of Gaza, Said, Khaleel, Mahommed, a lad, and Selim and Salina, two Bedouins.

Turks.—Hadgi Ibrahim, of Damascus. [He was attended by a black eunuch, and his form and size would seem to mark him out as a son of Anak. "He seemed built like a tower." Three soldiers from Erzeroum: Hadgi Suleiman (Solomon,) of Dearbeker; Hadgi Younas (Jonas,) of Bagdad; and Hadgi Mahmoud.

Armenians.—Boghas (Paul,) from Smyrna; one from Constantinople; Boghas, and three others from Koordistan; and Fa-meer, who passed for a Turkish soldier, but told us privately that he was an Armenian.

Greeks.—One from Tocat, where Martyn died, one from Anatolia, (neither of whom speak any thing but Turkish,) and Elias, a Catholic Maronite from Nazareth.

There were, also, eight women; one the mother of Elias, three Turkish, one an Arab, and three negro slaves.

At half past 2, after riding five hours, we pitched our tent on the plain called Rode el Wolten. Thermometer in our tent at 79°. Asked the Dervish Hadgi Mustapha, what a Dervish is. He replied, "One that eats what he has to day, and trusts to God for the future." "Are they priests?" "They are among Turks what priests are among Christians." "Are they Monks; or can they marry?" "Some marry, others not, as they please." The term *Hadgi*, which occurs so often in the above list of names, means pilgrim, and is a title given by the Turks to all who have performed the pilgrimage to Mecca. The Greeks have adopted the word into their language, and bestowed the title upon all who have made the pilgrimage to Jerusalem.

Most of the time to day we have been rising a gentle ascent, course E. and N. E. We are now in the desert, out of sight of the inhabited world. Its appearance, however, is not so perfectly barren, as we expected to find it. Almost every where we see thistles, grass, and flowers, growing out of the sand, though thinly scattered, of stunted growth, and of a dry and withered look. When we stop, we select a good spot for our encampment, raise our tent on its two poles; and stretch out the ropes and fasten them to the earth with pins, and then arrange our trunks and boxes of books, so that they serve us for tables, chairs, and bed-steads.

Thursday, 10.—When the caravan stops the camels are turned out to feed on the thistles, weeds, and grass, which the desert produces. At sun-set they are assembled, and made to lie down around the encampment. Yesterday afternoon four of them, which carried merchandize for an Armenian, went off, and could not be found. Two or three men were despatched in search of them. This morning they were not found, and we arranged our baggage so as to give the Armenian one of ours. The rest of the company, also, gave him assistance in carrying his baggage, and we set off at seven. Saw a mountain at a great distance on our right, and a village far off on our left. In the course of the day the four camels were found at a distance, and brought into the encampment at evening. At 2, after seven hours travelling, we pitched our tent at Mahsima. Thermometer in the tent 84°, in the sun 104°. Here is a well of what we call here in the desert, good water. The goat-skins, which we took to carry water in, were new, and have given the water a reddish color, and an exceedingly loathsome taste.

In the evening, they found that the butter, which they had put up at Cairo for their journey, had, like the manna which the Israelites kept over night, "bred worms," so that they could not eat it.

Thrice, during the forenoon of the next day, the passports of the different companies composing the caravan were demanded by Arab soldiers patrolling this part of the desert for the purpose of stopping travellers who were destitute of passports.—One of the soldiers had in his arms a beautiful *Gazelle*, which at a distance looked like a young deer.

Far off on our right hand, we saw a range of mountains. Our course in the morning was nearly E.; afterwards it varied to nearly N. At two, after more than seven hours travel, we pitched our tent at Jissar. Those places in the desert where there are wells, or where caravans are accustomed to encamp, have, in consequence, received names. We give the names as they were repeated to us by our guide. Our road hitherto has been alternately loose, moveable sand, and hard sand mixed with gravel.

The singular combination of events, described in the following paragraph, took place during this day.

After some refreshment, we took a Persian Testament, and Genesis in Arabic, and went to Hadgi Mahommed the Dervish. We sat down with him on his blanket spread on the sand, with the sun beating on our heads, and then showed him our books. He reads well in Persian and Arabic. Of all the other Dervishes, not one knows how to read. While we were reading with him, most of the Dervishes and several Turks and Armenians, gathered around and listened. Mohammed read in Genesis, and said it was *very good*. Another Turk then took it, and read that God *rested* on the seventh day, and said angrily, that it was infidelity to say that God *rested*. Mr. Wolff tried to explain, but to no purpose, till he said he had given such a book to the Mufti of Jerusalem, who said it was good. This argument silenced him at once. We gave the book of Genesis to Mahommed. While we were sitting with him, Elias the Maronite began to beat his mother, because she did not cook his victuals as he wished. Mr. Wolff went to him, and reproved him severely for such conduct. The Turks said *tauntingly*, "He is a Christian." We were glad they heard Mr. Wolff's admonition, in which he showed them how inconsistent his behaviour was with the commands of the Gospel. The unnatural man

at length relented, and wept to his mother and kissed her hand, in token of acknowledgment. Towards evening, two Turks had a dispute, which finally led to blows. Hadgi Ibrahim (the Anakite), interfered, and, by loud words and a few blows, settled the quarrel. After this, the Dervish Mustapha became very angry with his ass, and, like Balaam, fell to beating him, and concluded by calling him a *Jew*.

During the next day, they beheld several flocks of sheep and goats, guarded by Bedouin shepherds, and feeding on the scanty vegetation which the wilderness affords. One of the flocks, from which our travellers purchased a lamb, contained about 300 sheep and goats. The shepherd and two boys were spinning cotton with a small spindle, as they walked about surrounded by the objects of their care.—They also met a caravan of 150 camels going to Cairo.

As they proceeded in a northeasterly direction, they found less vegetation, and more sand and hills, than heretofore.

(*To be continued.*)

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

To the American Board of Commissioners for Foreign Missions, from Dec. 13, to Jan. 12, inclusive, \$5,264 86.

To the American Bible Society in the month of January, \$2,084 50. Issued from the Depository—Bibles, 1,595—Testaments, 1,771—Total, 3,366—Value \$1,793 84.

United Foreign Missionary Society, in the month of January, \$1089 45.

American Education Society in the same month, \$1674 26.

American Tract Society, in the same month, \$280 00.

American Society for Meliorating the Condition of the Jews, during the same month, \$414 00.

The Treasurer of the Columbian College, D. C., acknowledges the receipt of \$2,205 75 during the month of January.

The Commissioner of the Greek Fund in New-York has received \$13,000 for the benefit of the Greeks.

The charitable donations, for the use of the sufferers by fire in Wiscasset and Alna, Maine, amounted to \$19,832 20 in cash, \$4461 47 in clothing, &c., which, with \$1,000 paid from the treasuries of those towns, make a total of \$25,293 74.

Ordinations and Installations.

Jan. 7.—The Rev. ANSEL D. EDDY, was installed Pastor of the First Congregational Church in the village of Canandaigua, N. Y. Sermon by the Rev. Mr. Lansing of Auburn.

Jan. 7.—The Rev. JOSEPH MERIAM was installed Pastor over the united congregations in Rootstown and Randolph, Ohio. Sermon by the Rev. C. B. Storrs.

Jan. 17.—The Rev. EBENEZER NEWHALL was ordained Pastor of the church in Oxford, Mass. Sermon by the Rev. Mr. Nelson of Leicester.

Jan. 21.—The Rev. JOSEPH SEARLS was ordained Pastor of the church and society at Lynnfield, Mass. Sermon by the Rev. Dr. Parish.

Jan. 21.—The Rev. GEORGE MORRISON was ordained by the Presbytery of New-Castle, Delaware, Pastor of the church in that place.

Jan. 23.—The Rev. JOHN H. WOODS was ordained Pastor of the Congregational church and society in Newport, N. H.

Jan. 23.—The Rev. SAMUEL R. WHEELLOCK was installed Pastor of the

Congregational church and society in Lancaster, N. H.

Feb. 4.—The Rev. BENJAMIN F. CLARK was ordained Pastor of the Congregational church and society at Buckland, Ms.

Feb. 4.—The Rev. J. O. BARNEY, as Pastor of the Congregational church and society in Seekonk, Mass. Sermon by the Rev. Dr. Park, of Brown University.

Feb. 3.—At St. James' church, Philadelphia, the Rev. CHRISTIAN F. CRUSE, late Pastor of the Evangelical German Lutheran Church was admitted to the Holy Order of Deacons by the Rt. Rev. Bp. White.

Feb. 14.—The Rev. JAMES W. FARGO, as Pastor of the church in Solon, Maine.

Feb. 13.—The Rev. CHESTER ISHAM was ordained Pastor of the Trinitarian Congregational church and society in Taunton, Mass. Sermon by Rev. Samuel Greene, Boston.

Feb. 25.—The Rev. JOEL HARVEY LINDSLEY was ordained Pastor of the Second Congregational church and society in Hartford Conn. Sermon by the Rev. Professor Fitch, of Yale College.

View of Public Affairs.

DOMESTIC.

We record it as a fact which we wish to preserve on our pages, rather than as a matter of intelligence to our readers, that the celebrated Resolution of Mr. Webster for appropriating money for sending an Agent to Greece whenever the President should deem it expedient, was virtually postponed to an indefinite time, or rather dropped entirely, by the House going out of committee of the whole without taking any question. No American will regret a discussion, which, though it was followed by no decisive measure, was as nobly characterized by the generous feeling which pervaded it, as by the eloquence with which it was conducted.

A meeting of members from both houses of Congress was held at Washington on the evening of the 14th of February, for the purpose of recommending to the people of the United States, a candidate for the Presidency. Of the sixty-six gentlemen who composed this meeting, sixty-two concurred in a recommendation of the Secretary of the Treasury.

Notwithstanding the zeal with which some editors have advocated the propriety of such a measure, we think they will have failed to convince the intelligent part of the community that a congressional caucus is either expedient or constitu-

tional. The constitution provides that the electors of president and vice-president shall be appointed in such manner as the several state legislatures may direct; and that they shall meet in *their respective States*, to discharge the duties of their appointment. It also provides that no *senator or representative*, or person holding any office of profit or trust under the United States, shall be appointed an elector. These provisions were wisely calculated by the framers of the constitution, to secure, on the part of the electors, a faithful discharge of the high trust committed to them, and to prevent that caballing, and connivance at by-ends, which can never be too solicitously guarded against in the disposing of so capital an object of ambition as the highest office in the nation. But if our senators and representatives may meet—in their *private capacity*, if our readers please, which, however, is a solecism—in conclave at the seat of government—in the presence of the candidates themselves, and make a *virtual* election; the constitution is a dead letter, and the business of the electors a formality. They have only to ratify what is already done—to give a 'local habitation and a name' to the individual who has been dictated to their choice.

We disclaim any reference in these remarks, either to the fitness or unfitness of the several candidates for the Presidency

That is a question to which we have no desire to become partisans. Nor have we introduced the subject of congressional caucuses, so much with a view to discuss their propriety, as with a desire to offer a remark or two on the general subject of the presidential election. For two years this subject has been publicly agitated; in the course of which, public decency has been disregarded, and public feeling trifled with. Editors of newspapers, affecting to direct the public mind in so important and delicate a matter; and discovering quite as much party zeal as patriotism, and quite as little disinterestedness as modesty, have suffered their columns to be filled with gratuitous criminations, with political biographies and libellous discussions;—errors called up from the grave to which oblivion had consigned them, like evil spirits mustered from the shades, have been made to cluster round the most exalted individuals in the nation—confidential letters have been published to the world—grossly personal allusions and angry retorts have been made on the floor of congress,—and the subject has been insidiously interwoven with the discussion of important public measures. Now we ask what has been gained, either to the interests of the parties concerned, or to the welfare of the nation, by a controversy so prematurely commenced, and so indecorously conducted? Has the public mind become any the better prepared for an election? Has the confidence of the people in any one candidate, been established or increased, or will the successful candidate be rendered any the more respectable in their estimation, by the calumnies which have been forged, or the “mournful reminiscences” which have been called up from oblivion? Ambitious men and partisans may feel an interest in thus agitating this subject, but we are much mistaken if the great mass of honest citizens do not regard it with disgust, and with disquieting apprehensions respecting its tendency and ultimate effects. If in anticipation of every presidential election, we are to be visited with a bold, defamatory, electioneering spirit, pervading every section of the Union and gathering rancour from the protracted strife of years, thinking men may discover in the following allusion to our country, less of the sober prescience of philosophy than of the visions of poetry.

—Who shall then declare

The date of thy deep-founded strength,
or tell

How happy, in thy lap, the sons of men
shall dwell!

The subject, has as much to do with our

respectability abroad, as with our tranquility at home. The progress of our ‘great political experiment’ is narrowly watched by the supporters of legitimacy in Europe; and every symptom of disorganization strengthens the hands of despotism.

An act has recently passed the legislature of South Carolina, prohibiting, under penalties sufficiently formidable, the entrance into that state of any free negro, or person of color, on board any vessel, as mariner, steward, or in any capacity whatever.

This act in effect renders all persons of color incapable of citizenship in any part of the Union. It puts it out of the power of any State to enact a law which shall invest this prescribed portion of its population with the privileges of freemen. The citizens of each State are entitled, by the constitution, to all the privileges and immunities of citizens in the several States. But according to existing laws at the South, no coloured citizen of any State—any law of such State to the contrary notwithstanding—shall be permitted to enjoy the benefit of this provision. Laws may be enacted to make him free; but to give effect to them we must first literally “bleach him into the enjoyment of freedom.” This act of South Carolina and similar acts of other slave-holding states, demonstrate the bearing of slavery upon the free states, and ought to silence the complaint against them, that they intermeddle with a subject in which, politically, they have no interest.

That these laws are unconstitutional, would seem to be admitted even by those who make them. A proposition has been sent round to the different States by the legislature of Georgia, for an amendment to the United States Constitution, providing that no part of that instrument shall be so construed as to authorize any person of color to enter any State contrary to the laws of such State. We do not see any necessity for this measure, says the New-York Advertiser, unless the legislature of Georgia mean to concede the point that the laws of many of the Slave States on this subject are unconstitutional. If this is their meaning, they had better, in the first place, repeal their unconstitutional acts; and then ask for further favors. We should like to know where the Slave States intend the free people of color shall go? Banished from every State, they must, for ought we can see, take to the ocean, there being no place of rest for them on the land.

Answers to Correspondents.

MILLENARIUS; J. F.; and DELOS, have been received; also, OLD TIMES, whose injunction shall not be forgotten.

CHRISTIAN SPECTATOR.

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[VOL. VI.]

Religious Communications.

To the Editor of the Christian Spectator.

HINTS ON SIN AND FREE AGENCY.

I am one of those, who from an early period of life, have taken a deep interest in theological discussions. These latter years, I have not been remarkably fond of what are called *metaphysical* discussions, in the science of theology; nor have I been particularly averse to them, when managed with judgment and moderation. My fondness for them in early life was perhaps somewhat great, because I had not then sufficiently learned how varying and inconstant they are; one generation rejecting, not unfrequently with scorn and contumely, what another had regarded as fundamental and all-important. The observation of this has taught me more moderation in respect to them, and less confidence in them. On the other hand, the objection to all deep and thorough discussion of difficult topics in religious doctrine, so often made by calling them *metaphysics*, I am well persuaded, originates in most cases from ignorance in regard to these topics, or from want of interest in them, or from opposition to religion in general.

The bible is not, indeed, a book of metaphysics, but it is filled with commands and prohibitions, which have an indissoluble connexion with, and relation to our metaphysical nature; and the reasonableness of which can in no way be demonstrated without an appeal to

the fundamental principles of that nature. In what way can it be shown that man is a sinner, if he be not a free agent? And can the question, what is a free agent, be well answered without any considerations of a metaphysical character?

This very simple view of the subject may serve as an apology, perhaps, for the interest which some of our ablest divines take, and have for a long time been accustomed to take, in discussions pertaining to the psychological nature of man. I intend it as a kind of apology, for the considerations which I am about to offer.

I have read, with no common interest, all our late publications on the subject of human depravity and original sin. My object is neither directly to review them, nor to call them in question here. They have insensibly led my mind to think much on the questions, What is sin? How does it commence in our race? And where may we draw the line between what is sinful, and what is not? Questions surely of deep interest to every rational being, who is accountable to a God of purer eyes than to behold iniquity.

I have no great confidence in my own speculations on this subject. The practical part of it is easy; and happy is it for our race that a great part of them never have any doubts about it. When light is let in upon the understanding, conscience settles most of the questions that can be raised about sin, with perfect ease, and by a decision

that admits of no appeal. The most important part of religion can doubtless never depend on nice speculation and tenuous distinctions; for then how could the great mass of mankind ever attain to it?

But still, it is not useless to inquire what knowledge we have, in respect to the topics above suggested. The late controversy between Dr. Ware and Dr. Woods, seems to have turned, at last, very much on the point, whether a *disposition* to sin constitutes the essence of sinfulness or moral guilt, and whether this disposition is native or acquired.

I confess myself to be somewhat embarrassed, whenever I attempt to get a definite idea of what this *disposition* means. Is it *love* of what is sinful—a *desire* to do what is sinful—an *inclination* to do what is sinful? If it be either of these, it seems to me necessary to imply an act of the will. What is love but the goings forth of desire after an object that is agreeable—the wishing it, or willing it? And what are desire and inclination but acts of the will craving any object, or wishing the accomplishment of it? If this be the meaning of *disposition*, then I see not how it differs from the views of all those who hold sin to consist essentially in volition.

But if disposition mean something still more recondite in our nature (if I may be allowed the expression) than love, desire, or inclination, then it must mean simply the aptitude of our nature to a thing, or the susceptibility of it in respect to a thing. For example, (if I may illustrate a moral subject by a comparison drawn from a corporeal appetite,) before we taste of honey, there is an aptitude in our physical constitution, which prepares us to love it, when it is applied to the palate; or we are physically susceptible of loving it: although before it is actually applied, we cannot be said to love it: so in respect to a susceptibility of becoming sinful. We may have this, when we are not actual sinners.

Adam surely had this in a state of innocence. This is certain; because the event showed that he was susceptible of sin. The fallen angels had this in their pristine state; for they did sin. Beings perfectly innocent then may have it. They are not sinners because they are susceptible of becoming so. For ought that I can see, the human nature of the Saviour may have had this without any contamination. I do not aver that it had; but I can hardly refrain from asking; how could he be “tempted in all points as we are,” if he had not such a susceptibility? And what temptation did he, after all, undergo in the desert, on the pinnacle of the temple, and on the mountain if he had no susceptibility in respect to the alluring objects presented by the tempter? His spotless purity, his perfect freedom from the contamination of sin, shine the brighter, when we consider him as overcoming, without a moment’s doubt or hesitation, all the enticements offered to him. But where is the victory, and where the triumph, if these enticements were brought in contact with no susceptibility of being moved by them? And how was his nature *truly human*, if he were entirely destitute of all our sympathies in regard to such objects?

This view of the subject is, I hope, at an infinite remove from that sentiment, which maintains the peccability of the Saviour’s human nature, in the ordinary sense of that word. The desire or inclination to do what was sinful, he never entertained for a moment. “He was without sin.” But that while he tabernacled in the flesh, he had that susceptibility which Adam possessed in a state of innocence, and the fallen angels while in their pristine state, might be safely admitted, without any other consequence than an accession of glory to him, who, though tempted in all points as we are, remained perfectly free from the contamination of sin.

If a *disposition* to sin, then, mean only a susceptibility of being influenced by sinful objects, or of having them act upon us by way of excitement, it clearly cannot constitute the essence of sinfulness. Adam, in innocence, angels now fallen, when in the abodes of light possessed it.

We seem then to have come to the conclusion, that *disposition* to sin must either mean what implies actual volition or desire, and so does not differ from the views of the older speculatists on this subject; or else it means a susceptibility of being influenced by sinful motives, which in itself most certainly cannot be sin. If it mean neither of these; I am unable to divine what it can mean. If it does mean either, it leaves the difficulty about the origin and nature of sin just where it found it.

Indulge me a little farther. All men (and all moral beings in a state of trial) have, and necessarily must have, a susceptibility of being influenced or excited by sinful motives. Trial is, of course, a *mere name* without this. Is it sufficient then to say, that God has merely created men with this susceptibility, and left them so? This is the view of many. This however, would only go to show that we are at first in the same situation as Adam was, or as the fallen angels were. But the angels did *not all* apostatize. How comes it, then, that *all* our race *are* sinners? How is this question to be solved? The predominance of sin among the *whole* species is a certain and acknowledged fact. How can we account for this?

The fact that all men are sinners must have some cause, or exist uncaused. The latter I suppose will not be maintained, at the present stage of philosophy, not to say of theology. If there be a cause then, in any proper sense of this word, what is it?

A grand question which has been the *offendiculum philosophorum et*

theologorum in every age, and which I have not the presumption to think that I can satisfactorily answer. A few plain considerations is all which I shall attempt to suggest, and for the correctness of these, I make the appeal to every man's consciousness, who has ever seriously directed his thoughts to the investigation of what passes within him.

What are the facts in respect to this subject, with which experience and observation make us acquainted? I find within myself a susceptibility of impression from external objects; a susceptibility of impression from objects of a sinful nature. This has existed so long as I have any consciousness of being; and I see it in children, at an age, the consciousness of which they lose in after life. Motives to do what God has forbidden, act upon me. They create what I may name an excitement in me, in respect to some forbidden object. To this excitement I can yield; or I can make resistance to it, and refuse to yield. I am conscious of such a power. It belongs to my nature as a free agent. It constitutes the very essence of that free agency. It is at the same time, from its very nature, altogether indefinable. It is a matter of simple consciousness—an ultimate fact—and can therefore be defined by no comparison, and no circumlocution. Every human being has the same proof of it, as he has of his own existence, for it is inseparable from his consciousness.

Whatever may be the nature of my physical and metaphysical relation to God and dependence on him, it can never be a subject of a consciousness so distinct and certain as this. It is to be made out by reasoning and argument; but the consciousness of free agency is a proof of a still higher nature, and therefore can never be weakened by any process of reasoning or induction, which may subsequently be made out and deduced from other topics.

The point of actual sin seems to me to begin with the wrong exer-

cise of this power, which from its own intrinsic nature is voluntary and free. If I yield to excitement or motives to do evil, I am guilty of sin ; if I resist and overcome them, I am free from that guilt.

One may say, (as has often been said,) the will always acts from motives, and is decided by them.

Be it so. In this case, then, the motive to sin is the excitement produced within us by an inviting sinful object. But in case we resist and overcome this excitement, is there no motive which leads us to do this ? Undoubtedly there may be ; and it commonly is a regard to the commands of God, or a respect to the recompense of reward, or a fear of punishment. But is there not something in free agency, which takes a higher position still, and has within its control even the very motives to good and evil which are presented ? I cannot philosophize about it, nor make a verbal diagram of it, nor draw it out in propositions exposed to the eye ; but *I can and do feel it*, every conscious moment of my life. My soul is sovereign over all the objects which surround it. It has an ultimate, supreme, *moral* control, as to the fact whether I will yield to their moral influence, or reject it. If you call on me to define this power, I acknowledge myself utterly unable to define it ; for to what shall I liken this very essence of the image of the Divinity which we bear ? But shall I deny what I am conscious of, because I cannot define it ? Then must I deny that I have any consciousness too ; for how shall I define this ?

Here then is the very boundary beyond which no metaphysical prying can pass. All beyond this, in regard to the point under consideration, evidently lies out of the reach of human investigation.

My present belief is, that the very essence of sin lies in yielding to sinful excitement, when we have physical and metaphysical power to resist it. Certainly our physical powers are not destroyed by the lapse of

Adam. Our psychological or metaphysical ones remain *substantially* the same as his before the fall. But the fact is, as every one must see, that Adam's race, one and all, without exception of any but the Son of Man, who was also the Son of God, have yielded and do yield to the excitement in question ; and so one and all have become sinners.

Why ? Because they *voluntarily* yield to it, I may answer. This is certainly true, also ; and the consciousness of this is the very thing that fixes the stings of guilt in the breast. But then it is easy to press further questions here, which I cannot answer ; and which I believe no one has satisfactorily answered. They are such as these. If God knew that men would all be sinners, when excited to become so, why did he place them where they would be surrounded by objects which he knew would excite them ? Which I take to amount exactly to the same as, Why did he place moral beings in a state of probation, if he knew that they would fall ?

I hesitate not to say, at once, I do not know. I believe—I fully believe—(his character obliges me to do so) that he did it out of a wise and benevolent design. But he has left the particulars unexplained ; and shall I attempt to remove the veil from what he has covered ?

Enough for us—man is a sinner—every where and in every case, a sinner—*voluntarily* so. But what is the divine agency in this case ? Is God the author of sin in *any* sense ? And if so, in what ? Is he the *mediate* or *immediate* author of it ?—Questions on which disputes in New England have been long and loud ; and which no feeble efforts of mine will terminate ; nor will they probably have any influence upon them.

But if I am not already growing tedious, indulge me here in a few plain and miscellaneous suggestions ; (miscellaneous all I have said was intended to be, for I am not writing an essay). I must regard all the reasoning of those who would prove that

God is the *immediate* author of sin, (or, which is the same thing, hold to *immediate* divine influence in the case of sinful actions) from the language of the bible, as destitute of any foundation in a considerate explanation of scripture language. I lay it down as a proposition, in which I do not fear contradiction from any one who well understands the nature of scriptural language, that the *form* of expression in the bible never determines of itself whether the agency designated by it is mediate or immediate. So that when God is said to have hardened Pharaoh's heart, the conclusion from this expression that his immediate agency effected this, is altogether without certainty. Solomon built the temple; but he did not hew the stone, and adjust them. God delivered the law on mount Sinai. Nay, Moses in his history has given no intimation that any but the Deity himself, by his immediate agency, did this. Yet Stephen, in Acts vii. and Paul in Galatians and Hebrews, declare that the law "was given by the ministry of angels." In Kings, the writer says that "God moved (ש) David to go and number Israel; an action that was followed by the most fearful consequences. In Chronicles, the writer says, that 'Satan moved (ש) David' to do this. The evangelist tells us that Jesus made and baptized more disciples than John; and yet afterwards we find that Jesus himself baptized not, but his disciples. To these, hundreds of similar instances might be added. Now in the face of such facts, will a man, not bigoted to system, venture to say, that the language of scripture of itself determines whether divine agency is mediate or immediate? I trust not. If there be any proof of *immediate* divine agency in respect to sin, it must result from philosophy. But philosophy cannot well determine in this case. Consciousness of free agency surely affords no good ground to argue *immediate* divine influence *ab extra*. If there be such influence

in the case under consideration, it is beyond the power of man to prove it.

Is the divine agency *mediate* then? This question will be answered just according to the different views that persons have of *mediate* agency. That all men live, and move, and have their being in God, will not—cannot be denied. They depend on him for physical and metaphysical existence; for all their moral powers and faculties, and of course for the exercise of them. But does dependence exclude agency of our own? If so, then there is not an agent in the universe but God himself. Consciousness contradicts any such conclusion drawn from our dependence; a consciousness inseparable from the exercise of our moral powers. All attempts to go farther than this, are merely attempts to transcend the limits of human knowledge. That dependence is consistent with free agency we *feel*, we know for certainty; but *how* it is reconciled with it, is a question to be solved only in a future state.

Here then I leave it. All the efforts made by speculating minds have not thrown one ray of light upon it; and from the very nature of the case, it is evident that they never can.

Whatever the divine agency may be, I am conscious that it is not such as in any measure to impair my free agency, or to diminish my sense of guilt, when I yield to sinful excitement. No philosophy can eradicate or impair this persuasion in me. It is inseparably combined with the consciousness of moral existence. The assurance that "God tempteth no man," satisfies me also, that the scriptures take sides with conscience. Here then I leave the matter of divine agency, by simply adding, it cannot be proved to be *immediate*, neither from scripture nor philosophy; it cannot be shown to be *mediate* in any such sense as to diminish our free agency or our guilt. Its limits, its *modus operandi* are known only to him who exerts it.

One word on the position, that the will is always directed by motives. This seems to be a very reasonable and philosophical proposition. Nay, one can be reduced to the strait of absurdity, who ventures to contradict it, by an ingenious metaphysical opponent; and brought in guilty of asserting that *effects* exist without *causes*. So Leibnitz, President Edwards, and all who reason with them. *Do manus*; but still I have a kind of doubt, arising from turning my views within, which prevents me from settling down on this as terra firma. The whole process seems to me to be drawn from *physical* analogies. No physical motion, we know, takes place without an adequate impelling force. But how is it with that *freely acting, immortal part*, which bears the image of God himself? Must it always have what is equivalent to physical impulse, i. e. motives? I hesitate here, at the venture of my philosophical reputation. I do not know enough of the *modus* of free agency to venture on this belief. I do not venture, indeed, to assert the contrary; For the present, I believe this is one of the subjects out of the boundaries of human knowledge, however specious the speculations on it may have been. I wait for more light before I adopt them. The fact of free agency I know—I feel—I am certain of; the *modus* in which the mind or will is balanced and inclined, in all cases, I leave for those to settle, who have more lights to guide them in this terra incognita, than I enjoy.

I promise now to come to an end; after having like all metaphysical speculators, wearied the reader's patience by protracting my discourse. I only add, that the *susceptibility* of influence from sinful objects, which necessarily are incident to a state of *probation*, in a state of reward is doubtless removed. Angels and the spirits of the just made perfect, no longer have it, and therefore cannot be tempted. God has it not, and therefore cannot be tempted to sin.

Infants, born with this susceptibility, if admitted to happiness (which I believe, though I cannot prove it) are divested of this.

In all mankind this susceptibility exists to such a degree, that it is *de facto* certain that they will yield to sinful excitement. This cannot be contradicted. They are born to this lot. Regeneration subdues the predominant power of it, by strengthening all the moral powers in opposition to its influence. A state of glory removes it finally and forever.

Now if any of your readers, Mr. Spectator, have their metaphysical cogitations disturbed by mine, let them expose my weakness and show their own strength. I challenge no one. My weapons are not sharp nor polished. *Look within*, has been the watch-word with me, in all my speculations. If any one thinks them quite bad or unfashionable metaphysics (as I have no doubt many will) I have only to say, Let him write for you something plainer, more orderly, more distinguishing, more philosophical, more scriptural, and last, but not least of all, *more brief*, than I have written, and I will be among the first to do him obeisance.

OLD TIMES.

For the Christian Spectator.

Lay Presbyters, No. VII.

If a mode of government can be elicited from the New Testament, the maxim, "whatever is best administered is best," is more objectionable in ecclesiastical, than civil politics. Ambition has often perverted both; yet the essentials of the church of Christ exist in many denominations unto this day. Nevertheless, to affirm that expediency can vindicate ordinations not found in the word, is to assert, that the end can justify unlawful means. Pious breathings of heart are religion, yet zeal should associate attainable knowledge, correct motives, and other circumstances; and never

substitute "for doctrines the commandments of men."

Minucius, Hippolytus, and Origen will now prove, that during the intermissions of the sufferings inflicted by Severus, Maximinus, and Decius, in the third century, the scriptural ordinary officers ruled, and served the churches.

The Octavius of Marcus Minucius Felix appears to have been written, after the apology of Tertullian, and to contain passages transcribed by Cyprian. It is a vindication of Christianity perfectly in character for a Roman orator, as was the writer.

Cecilius presents the arguments of the day against, and Octavius defends, the "mad superstition;" Marcus is intrusted by the former to be umpire, and by him also saved from the trouble of a sentence. This pleasant little fiction offers to our subject nothing relevant, except an unbiased representation, at its period, of the humble condition of the Christian church in the Capital of the world. Cecilius, in his ardour asks; "Why have they," *the Christians*, "neither altars, nor temples, nor any images, at least which are known? Why do they not speak, but in private holes, and corners, whither they repair by stealth, if this their religion be not infamous and criminal?" *Octavius*, who answers the objections of his opponent in succession, asks. "To what purpose should we make any form or representation of God, whose living image, man himself is? Or what temple should we raise to him, since the world, which he has formed, is not able to contain him? Were it not much better to dedicate our mind for his abode, and consecrate our heart for his altar? Nor ought we to be accused of prating in corners, if you be either ashamed or afraid to hear us in public." *Cecilius* had also said "Their nocturnal ceremonies and concealed devotions sufficiently prove the things charged against them.—And they who

tell us, that they worship a man, who was crucified, and that the wood of a cross constitutes a great part of their devotion, do worthily attribute to them altars suitable to their crimes, adoring what they deserve." *Octavius* replied; "We neither worship crosses, nor wish to be nailed to them. You yourselves are more likely to adore them, who worship wooden gods, that are made of the same matter,"—*Cecilius* had with acrimony asked; "shall we suffer men of an unlawful, infamous and desperate faction, without fear of punishment, to attempt against the gods—a confederacy, or rather a conspiracy, into which they are not initiated by any holy rites, but by impious crimes, practised in their night conventicles, solemn fasts, and horrid and inhuman feasts? These are the people that skulk in the dark, and flee the light, who are mute in public; and full of chat in their private assemblies.—They slight the dignities of the priesthood, and condemn the sacred purple, &c." *Octavius* answered; "As for our feasts, they are chaste and sober. With respect to honours, it doth not follow, that because we decline your purple and dignities, that we are the dregs of the people; nor are we to be accounted factious, if aspiring after the same happiness, we all meet together in peace, and retirement."

Such was the humiliating condition of the churches in Italy, at the period mentioned. Instead of power and dignity, liberty of conscience had no public protection, and the true worshippers met, only, under the clouds of the night, in sequestered corners.

Hippolytus, probably an inhabitant of Arabia, was contemporary with Minucius Felix; but if a resident of Portus, the mouths of the Tiber only divided him from the scene of the Octavius. Some fragments only are his, in the volume which bears his name.

The "Chronicon" was the work

of another Hippolytus. The tract "De Consummatione Mundi," which treats of Antichrist, is the production of a later age. The confidence and ignorance, which it displays, agree not with the character given by Photius and others, of this father. "The commentary on the story of Susannah" is equally unworthy. "The accounts of the Apostles and Disciples," if his, have been interpolated with fictions of later times. The nameless monumental statue, now in the vatican, rescued from the ground in 1551, bearing an engraving of the Cycle attributed to Hippolytus, is supposed to have been of him; but four fifths of the titles of the works, appearing on the engraved representation of it, are not those ascribed to him by Eusebius, Jerom, Photius and the rest; and no one of them is certain. The forms of some of the Greek letters are later, and so must the statue be, than the sixth century. "The apostolic tradition" which is now published in his name, rests upon no other evidence than this stone. Being indeed a modification from the eighth book of the apostolical constitutions, it merits equal contempt, and carries its obvious grounds of condemnation on its face. Yet was it written when bishops were parochial, commissioned without imposition of hands, when a presbytery was in every church, when the presbyters *were all preachers*, and the deacons served. "The demonstration against the Jews," seems to be a commentary on the 69th Psalm. Neither in it, nor in any of the fragments of his commentaries, has any thing been found relative to the government of the church.

The tract "Against the heresy of a certain Nœtus," the patripassian, contains much good sense, and has claims of genuineness. In the first paragraph Nœtus is said to have affirmed, that Christ was the Father, and that the Father himself suffered;

that Nœtus was Moses; and his brother, Aaron; and that "the presbyters having heard these things, and cited him, *πρεσβυτεροι προσκαλεσασθαι*, they examined him before the church." He denied, but afterwards, defended openly his opinions. "The presbyters summoned him a second time, condemned"—and "cast him out of the church." If this be a part of the writings of Hippolytus against heretics, mentioned by Eusebius, Jerom, and Photius, and quoted without name by Epiphanius, it accords with all antecedent evidence, and evinces, that the *presbytery* in a church, then, had the power of citing, trying, and excommunicating heretics. The presbyters in this case acted unquestionably as a presbytery, which must have had its president, or in the language of some in that day, bishop. The whole proceedings are described as they should have been, upon the supposition, that this had all the officers heretofore found in any regularly constituted church. The trial and sentence against a heretic, here had by presbyters, well accords with their clerical ordination. Hippolytus says, Nœtus was of Smyrna. Epiphanius makes Ephesus, the birth place of this heresy, but he is a loose writer, and was born more than a century after.

Origen, who was honoured with the name Adamantius, was born some time before the end of the second, and lived unto the middle of the third century. Having taught successfully a philosophic and catechetical school in Alexandria, he was at length irregularly ordained in Palestine, a presbyter. (a) His expositions of the scriptures are often refined, and visionary; and his doctrines on some points unsound. But as his powers of discrimination have

(a) Erasmus in his life of Origen, and others, have given too much credit to the relations of Eusebius; he was partial to Origen, and opposed Porphyry by stories instead of proofs.

justly demanded high respect, so his piety was of the purest water. Speaking of the Angels in the Apocalypse, he says; "That certain ruling presbyters in the churches were called angels, by John in the Apocalypse."

(a) The same term, *προσβίως*, was used by Paul; (b) and continually by Justin Martyr, for that presbyter, who presided in worship, and blessed the sacramental elements. This head of the elders must have been, for there was no higher ordinary officer in any Christian church, the angel in each of the churches in the Apocalypse. Here is the learned Origen, a cotemporary for many years with Irenæus, Clemens Al. and Tertullian, another decisive witness, that the *ruling*, was not a *lay*, presbyter. He observes also; "With us, reasonings are mild towards those, who receive instruction; but it becomes him, who has been promoted to the work of teaching, *προσβιαμενον του λογου*, to be able to convince such as oppose the Gospel."

(c) The word *προσβιαμενον* here used for any person, who has been elevated to the office of a teacher, is used in the same sense, in 1 Thess. v. 12. where, following, without the article, it is another characteristic of those, who had been described as "labouring in the word." If it be the duty of a *προσβιαμενος*, *president*, to be able to convince adversaries, it follows that the same *προσβιαμενος*, *ruling elder* of a church was a teacher. The word denotes presidency or priority, and being associated with the authority to teach, but contrasted with the milder instructions of catechists, it sufficiently discovers the office to have been that of a presbyter; for although the term *bishop* was now often used for *προσβίως*, *presiding elder*; there were, as yet, but the two ordinations, one of presbyters, the other of deacons.

(a) "Προσβίως τινας τῶν ἐκκλησιῶν ἀγγέλους λεγέσθαι παρὰ τῷ Ἰωάννῃ ἐν τῇ ἀποκαλύψει." De Orat. S. 34.

(b) 1 Tim. v. 17,

(c) Contra Celsum, Lib. vi. p. 279.

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An argument for the identity of the orders of bishops and presbyters, has often been drawn from the first chapter of Titus, where the terms of office, and the personal qualifications are used so promiscuously, as to baffle all powers of discrimination. Origen has observed on the same passage, that; "It is evident, that in the designation of those denominated bishops, Paul delineating what kind of a man, it was fit, should be a bishop, has directed, that he be a teacher, saying, *it becomes him to be able to confute gainsayers*." (d) Here the presbyters, whom Titus was left in Crete to ordain, are declared by Origen, to have been the persons, whom Paul immediately afterwards denominates bishops; and if these were all to be teachers, which is here also affirmed, they were of one kind only, and none of them laymen.

A passage has sometimes been quoted and unfairly translated, on prayer. "Besides those which are general, there is a certain debt to the widow, who has been received by the church, *τις χήρας*—*οφείλη*, and another to the deacon, *καὶ ἕτερον διακονου*, and another to the presbyter, *καὶ ἄλλη πρεσβυτερου*, but the debt to the bishop is the most weighty, *καὶ ἐπισκοπου δε οφείλη βαρύνουσα ἐστίν*, being required by the Saviour of the whole church, and avenged, unless it be paid." (e)

If the debt to the presbyter was thought by Origen, to be different from that due the bishop, he has not so expressed it. The translation, "another to presbyters, and another to bishops" is indefensible. Yet if we suppose Origen to have intended, that *the debt due the bishops was weightiest*, because of his care and responsibility, as the *presiding presbyter*, whose superintending anxiety for the whole church, laid a just foundation of a claim upon the people for proportional remuneration, the passage will be a just representa-

(d) Orig. contra Celsum. lib. III. p. 140.

(e) Orig. Πρὸς τυχίαν.

tion of facts, in the government of the churches at that time; and the adoption of the word bishop in the sense of *πρεσβυτης*, *ruling elder*, would have been no more than a conformity to a mode of expression, which was beginning to be adopted in his day. But the *debt to the bishop* not being expressed to be *another*, may be taken to be that, which was before declared to be due to the presbyter, and what may be said of the bishop's claim may be grammatically viewed, as affirmed of the last of the three kinds of debts, which had been enumerated. This interpretation is supported also, by the circumstance, that he speaks of the officers of the church, sometimes as presbyters, and deacons. and at others as bishops, presbyters and deacons. (a) But upon any interpretation there is no ground to imagine, that he meant by the presbyter, a layman.

The Philocalia were collected more than a century after Origen's death. To quote this production in support of those writings, from whence they are presumed to have been taken, may be proper. But they ought not to be deemed competent evidence of any thing, not found in his works. A mistaken passage has been brought from the Philocalia to prove "the succession *διαδοχην* of the apostles," but the writer is speaking of the *handing down* of the scriptures by the apostles.

He censures those deacons, who coveted "the first seats of those, who are denominated presbyters, and such as laid schemes to be called presbyters;(b) and alleges, that as Christ washed the feet of his disciples, "so a bishop should minister as a servant, to his fellow servants." (c) His complaint of those bishops and presbyters, who were unlearned

and flagitious (d) may have provoked his own bishop, by whose obloquy his character was assailed. Had the office of Demetrius, been by ordination, or resulted from seniority, those jealousies would probably never have arisen; nor had the church at Alexandria been deprived of the unrivalled learning, and exemplary piety of Origen.

That there should be one, however designated among the plurality of equals, in every public body, to facilitate their operations, or lead in duties, is suggested by the experience of all assemblies, civil and ecclesiastical. The Greeks denominated him *πρεσβυτης*, *president*, the identical term adopted by the first Christian presbyteries for their *primus*. The seven apocalyptic churches were indirectly addressed, through that officer, by the name *angel*, chosen because less publicly known, but we have found not one instance in any uninspired writing of the use of that name in the same sense. To show, how this unordained presidency over equals, grew into parochial episcopacy, all the credible evidence, which has hitherto occurred, has been presented. But every effort to discover, even the existence of lay elders, or of any inferior grade of presbyters, has totally failed; neither has there been found a single word of such a diversity, nor the idea of such an officer, in any church. If such a class of men had existed in the apostolic churches, it could not have escaped detection. If the scriptures had been understood, by the apostles and evangelists to warrant it, the grade must have existed, and would certainly have appeared. The conclusion is consequently undeniable, that those, who find lay presbyters in the New Testament, have made a discovery of that, of which the inspired men, who wrote it, never entertained an idea.

J. P. W.

(a) Tract. No. V. on Matt. and Hom. VII. on Jeremiah.

(b) Tract 24, on Matt.

(c) Tract. 31, on Matt.

(d) Tract. 15 on Matt.

The power and grace of Christ displayed in the conversion of the thief on the cross.—A SERMON, from Luke xxiii. 42.—And he said unto Jesus, Lord, remember me, when thou comest into thy kingdom.

This simple and comprehensive prayer, in connexion with the events which preceded and accompanied it, furnishes an interesting theme for meditation. It was the language of a malefactor, justly suffering for his crimes, and casting his soul on the expiring Saviour, by whose side he was suspended, for forgiveness and salvation. May the Holy Spirit lead us to adore the riches of God's grace displayed in the conversion of this guilty man.

In elucidating the subject, it may be remarked,

1. The person, who uttered the prayer under consideration, was one of the lost sheep of the house of Israel, and one who had possessed, in the eyes of the world, an openly vicious and immoral character.

He had been publicly arraigned as a thief. His iniquitous deeds had, on trial, been proved against him, and he was condemned to suffer a painful death, as an example to others. Nothing more is recorded of his history, than what transpired, during the crucifixion of the Saviour. But the character he sustained is explicitly stated, by all the Evangelists, who agree in speaking of him, as a *thief* and a *malefactor*. It is also worthy of notice, that the prophet Isaiah, who foretold the sufferings of Christ hundreds of years before the event took place, makes particular mention, that the Messiah was to be "numbered with the *transgressors*," one of which was this very thief. That he was not unjustly condemned, is evident from his own confession to his companion in wickedness, when they were enduring together the tortures of crucifixion. "We receive," said he, "the

due reward of our deeds; but this man hath done nothing amiss."

We have, then, full evidence, that the person who made this interesting prayer, was one who had sustained an infamous character, who had been convicted of his crimes, and received sentence of death, and who at the time he uttered it, was enduring the agonies of dissolving nature. He and his vile associate were crucified with our Saviour, not with a design to alleviate the sufferings of that holy person, or to confer any honour on him, but to add, in the view of the spectators, to his disgrace. To a Redeemer, not only thus numbered with transgressors, but suspended between them, as if he & himself were the chief of transgressors, the request was made—"Lord, remember me, when thou comest into thy kingdom." Such a prayer, from such a man, and in such circumstances, must lead us to admire the riches of divine grace. We shall have still greater occasion to do this, as we advance in the illustration of the subject, and remark;

2. That the person, who uttered this prayer, was an open *despiser* of the Saviour, even after he was suspended by his side on a cross. From the testimony of the inspired writers, it appears, that he came to the place of his execution, with a hard heart, and with as contemptuous views of Christ, as his executioners had, or any of the spectators. The words of Matthew are the following:—"And they that passed by reviled him, wagging their heads and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders said, He saved others, himself he cannot save: if he be king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him deliver him now, if he will have him: for he

said I am the Son of God." Such was the scornful and triumphing language of the spectators of a scene which no serious mind can contemplate, but with the deepest emotion. To this affecting account it is added—The thieves also, which were crucified with him, *cast the same in his teeth*. It is not said *one* of them, but the *thieves*, which were crucified with him. It appears, then, from the testimony of this Evangelist, that the person who was heard to make the prayer, under consideration, was an open despiser of the Saviour, even after he was suspended with him on the cross. The Evangelist Mark testifies to the same effect. His words are these:—"And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the king of Israel descend now from the cross, that we may see and believe. And *they* that were crucified with him, reviled him." The four Evangelists testify, that two thieves were crucified with Christ. Matthew and Mark affirm, that these two thieves joined the multitude in *reviling* him;—and though Luke and John have not recorded this particular fact, yet they have said nothing to contradict it. These men, it is to be remembered, did not write in concert, but, at different times; and they relate different circumstances of the same great event. Comparing their histories, we fairly and unavoidably come to the conclusion, though many have presumed to entertain a different opinion, that the *penitent* thief, at first joined his companion in wickedness and suffering, in reviling the Saviour, as is affirmed by Matthew and Mark; and that some time before he expired, divine grace subdued him, and he possessed another heart, as is affirmed by Luke, in the

text and context. Admitting these facts, we may see further and more abundant occasion to admire the power and grace of God, our Saviour. Truly we have before us a wonderful instance of conversion from sin to holiness;—an instance, which establishes, beyond all controversy, the reality of what is called *conversion* or the *new birth*. The same invisible and constraining influence, which struck dumb a persecuting Saul, in his mad career, and caused him to bow in humble submission at the feet of Jesus, must have wrought a thorough change, in the heart of this graceless, unbelieving thief. So totally blinded by sin was this wretched man, and so contemptuous were his views of Him who claimed to be the Messiah, and who was now in a condition similar to his own, that he could openly join with others in mocking him, when he knew himself to be fast sinking into the eternal world. Possibly he came to the cross determined not to shrink in passing through the painful scene of being tortured to death; and to convince the spectators of his fortitude, he might be influenced to join the multitude in the common cry. Whether he was thus influenced or not, the evidence is clear, that he *did* revile the Saviour, after he was suspended on his cross. How sudden, and how great then must have been the change wrought in this man! How astonishing the grace and compassion of the Redeemer! What greater proof could he exhibit, that he truly laid down his life for his *enemies*; and that he came into the world to save even the chief of sinners! This interesting event took place, not in a corner, but in a populous city, and in the presence of a great concourse of people, to convince the world, that none are so deeply sunk in sin, as to be beyond the reach of the all conquering grace of Christ. Here, was one of our fallen race, rescued from endless destruction, who was known to possess a vile character, and who had just

been heard to speak scornfully of the blessed Saviour, who is the only hope and help of sinners. What must the spectators have thought, of the sudden, and total change in the language of this malefactor, whom they had heard, a short time before, uniting with his fellow-sufferer and others, in deriding Him, to whom he now humbly and fervently prayed for *help*. The other malefactor, still railing on the Saviour, he rebuked saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our iniquity, but this man hath done nothing amiss.—Here were the happy fruits of repentance. After thus rebuking and exhorting his fellow-sufferer, the penitent thief turned his weeping eyes to Christ and prayed, “Lord, remember me, when thou comest into thy kingdom.”—Why did not this earnest prayer, heard from the lips of the malefactor, strike dumb all the spectators? Why were they not brought to a solemn pause? Truly they were hardened through the deceitfulness of sin.

The sudden and total alteration in the views and language of this man was full evidence of a supernatural work on his heart. He was constrained to believe in Christ, as an Almighty Saviour, whom, a short time before, he openly despised. Where shall we find an instance, recorded in the inspired volume, which more fully proves the special influence of the Holy Spirit in renewing the hearts of those who turn from darkness unto light? Let those who deny, or reluctantly admit the fact of such an influence in the work of regeneration, attend candidly to this account, and no longer indulge a doubt respecting this important truth. To resist the evidence, furnished by this instance, is to manifest the same unbelief, which appeared in the Jews.

But we shall perceive still greater occasion for admiring the power of

the divine Redeemer and the riches of his mercy, by attending.

3. To the nature and suitableness of the prayer, offered by this suffering criminal. It was but a short time,—supposed to be six hours, that is, from nine o'clock in the morning until three in the afternoon,—that our Lord endured the tortures of the cross. In this time, great changes were effected in the mind of this malefactor. A more suitable petition could not have entered the heart of any man than he presented to the dying Saviour:—“Lord, remember me when thou comest into thy kingdom.” Had he been in the school of Christ all his days, associated with the most eminent Christians, he could not have expressed himself with more propriety and pertinency. He was now a dying man, witnessing also the last struggles of Christ, and must have looked beyond a *temporal kingdom*, on which even the disciples of Christ seemed so much to dwell. In him were manifested the teachings of the Holy Spirit, which will enlighten the darkest minds, in the most forlorn condition, and without which all will walk in darkness. By his praying to the Saviour on the cross, and solemnly and fervently addressing him as his Lord, he exhibited evidence not to be questioned, that he fully believed in his divinity. To him Christ crucified was now no stumbling-block. How astonishing was the light which shone into his heart! A few moments before, he was glorying in his fortitude, and deriding with the multitude him whom he now called upon as his Lord and his God. This was the effectual teaching of the Holy Spirit; yet *means*, and such as may be denominated the most powerful, were used in his conversion. He had opportunity to witness the wonderful manner in which Christ endured the pains of the cross. He had opportunity to witness also the darkness, which took place over all the earth for three hours. This was a miraculous display of divine pow-

er, a visible and an awful token of God's wrath against the crucifiers of the holy Jesus. What more powerful means of conviction did he need? These were accompanied by the quickening influences of the Holy Spirit, and a mighty change was wrought in him. By his entreating Christ, as his Lord and Saviour, to remember him when he came into his kingdom, he gave decided proof of the reality and strength of his faith. His stubborn heart was bowed, and in that honest hour, he was willing to let the whole world know what were his convictions, and of how much importance he now esteemed Jesus of Nazareth, who was then on the cross, despised by the great and honourable men of the earth. He was not ashamed to change his language, nor to be heard pleading for his immortal soul, and making supplication to him, who was then offering his life a ransom. He evidently, and at once, rose in his feelings above this world. He looked beyond the gloomy scene which was passing before him, fully convinced, that Jesus Christ, though suffering with ignominy, and regarded with general contempt, was nevertheless a great king, and would establish a great kingdom. Taught by the Holy Spirit, he had a clear discernment of the nature of that kingdom—that it was not of this world, but was spiritual, glorious and everlasting. A deep conviction seemed to have pervaded his mind, that “this stone,” which was, at that time, so contemptuously “set at nought by the builders,” would soon “become the head of the corner.” Fully persuaded of this, he reproved his fellow-sufferer, for continuing his scoffing language. It is an interesting fact, which many who have often read the account, may not have noticed, that the mind of this man was more enlightened with respect to the nature of the Redeemer's kingdom, than the minds of those, who had been with him, during the whole of his ministry. Their faith was

shaken, and a dark cloud came over all their hopes, when they saw Christ condemned to be crucified; but through God's marvellous grace, imparted to this poor malefactor, he was enabled to see the final conquest of the Redeemer and the future glory of his kingdom. The light of the gospel beamed upon his soul, inspiring him with a hope, which “entereth into that within the veil,” while the disciples, who had avowed their strong attachment to Christ, owing to their pre-conceived and false notions of his kingdom, were involved in doubt and perplexity, not knowing what to believe.

This man was doubtless designed to be exhibited to the world as a glorious trophy of the victory of Christ, and an earnest of his future success in bringing over captive souls to his standard and kingdom. The change which he experienced was sudden, and the marks of his faith were strong, that the more striking evidence might be exhibited of the power and grace of the Redeemer. In the hearing of the multitude convened on that occasion, he prayed like one who had been favored with long experience in the divine life.—We may proceed still further in our contemplations, and consider,

4. The manner in which the Saviour treated this prayer. Here, we shall see new occasion to adore the riches of divine grace. In the midst of all his own sufferings, and the mocking of the multitude, the compassionate Redeemer heard the prayer of the penitent thief, and that his enemies might witness his readiness to forgive the chief of sinners upon their repentance and faith in him, gave him a public answer. *Verily I say unto thee, to-day shalt thou be with me in paradise.*

What a distinguished honour did this vessel of mercy receive, in being allowed to suffer with Christ! But though he suffered with him, short indeed was the time, that he suffered for him. Owing the despised Redeemer as his Lord, he was

carried with him, as a trophy of his victory, to the bosom of the Father. This, fellow sinners, was the happy fruit of repentance, though at the eleventh hour. The whole scene may be viewed as showing the world by a fact, that "whosoever believeth on the son of God, shall not perish, but have everlasting life." Pardon was granted, and eternal life ensured, to a malefactor and public scoffer at Christ, as soon as he repented. Infinite blessings were conferred on a personal enemy. This was love far exceeding any thing of the kind ever seen among men; and the happy subject of it, situated as he was, probably did more to honour Christ in this short space, than many do, who live for years as his professed friends.

In thus tracing this short, though interesting portion of sacred history, we may with propriety exclaim in the language of the apostle Paul: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

It concerns us, as candidates for eternity, to bear in mind, that all the instruction, which this great event exhibited to the Jews, is no less important to us than it was to them. Doubtless many of those who had been prompted to demand Christ's crucifixion because he said he was the Son of God, were deeply affected by his behaviour on the cross, and by the many miracles attending his death. These prodigies alarmed and silenced them. They could not resist the evidence that he was what he claimed to be, a divine person. The centurion, and they that were with him, watching Jesus, were filled with astonishment and fear, saying, *Truly this was the Son of God!* Nor were they alone in their astonishment and fears; for "all the people that came together to that sight, beholding the things which were done, smote their breasts and returned." Such a scene could not soon be forgotten. It is rational to suppose that the remorse and sorrow which many

felt, for their approving of Christ's death, might prepare the way for their believing the gospel, when preached by the apostles on the day of Pentecost.

We, in this day, may as clearly see the power and grace of Christ in this great event, as might the Jews. The readiness of Christ to pardon the very chief of sinners, which was made certain to them by a most interesting fact, is, by the same fact, made certain to us. Of this assurance, it is our duty to make a wise improvement. Yet how many do we see abandoning themselves to evil courses, and of whose salvation we entertain no hope? We see them perhaps glorying in their shame, and viewing their case as being hopeless, we cease to make efforts for their spiritual good. But the instance which we have been contemplating, shows us that we ought not to despair of the conversion of any fellow mortal whom God continues a prisoner of hope, and a subject of prayer. Infinite wisdom has however, guarded this illustrious display of sovereign grace against all rational ground of abuse. It was so ordered as to afford no warrant for any one to put off repentance, or to continue in a course of rebellion. Who made the penitent thief to differ from his fellow-sufferer? They both enjoyed the same powerful means. Why was the heart of one changed, and not the heart of the other? Could the penitent thief ascribe his conversion to any previous good disposition in himself? Was not Christ found by one who sought him not—and who, if he had not been snatched as a brand from the burning, would have sunk down to the regions of despair, with his heart and mouth filled with blasphemies.

In view of the scripture which has now been opened, faith in the Lord Jesus Christ appears to be infinitely important. We must have that faith which discerns the spirituality, greatness, and glory of Christ's kingdom, amidst all the unbelief and

scoffs of the multitude around us, or we shall be found at his left hand, and among the enemies of God. Let us seriously and constantly reflect on our wants, our unworthiness and vileness, and the worth of our souls, and let it be the fervent prayer of each one—"Lord, remember me when thou comest into thy kingdom."

Exegesis of John, xvi. 8—11.

"And at his coming, he shall instruct the world respecting sin, righteousness, and judgment. Respecting sin, because they believe not on me; respecting righteousness, because I go to the Father, and ye no longer see me; respecting judgment, because the prince of this world is judged."

The general design of our Saviour, in this passage, is sufficiently apparent from its connexion. It was to prepare his disciples for his approaching departure. "It is for your good" says he to them, "that I now depart; otherwise, the Comforter," or as it is in the original, the *Helper* "will not come to you." It is for your good. You need more complete instruction fully to discharge your apostolical duties. This will be communicated when the Helper shall come. He shall far more than compensate for my bodily absence, by his constant presence and abode with you. Mourn not, then, at my departure.—This Helper will surely come. "*And at his coming,*" και ελθων εκεινος;—the pronoun εκεινος, *he*, refers here to the Helper above promised; and who is denominated, "*ὁ παρακλητος,*" which I have translated *Helper*, as best agreeing with the original, and as being most consonant to the nature of his office. The same person is elsewhere denominated, "*το πνευμα της αληθειας,*" "*το πνευμα το ἅγιον,*" &c. By "*ὁ παρακλητος,*" then, is to be understood, the Holy Spirit, the Spirit of truth, the Helper.—And at his coming, *he shall ελεγχει convince,*

instruct, enlighten the world. By τον κοσμον is meant generally, *the impenitent*, but particularly here, the Jews and those who took part in Christ's crucifixion.

These, he was to convince of three things, viz.

1. *Respecting sin, because they believe not on me,* ἀπαρχια, according to Schleusner, here signifies *pervicacia, incredulitas, obstinacy, unbelief.* So that the phrase might have been translated. "Of their obstinacy or incredulity in not believing in me." Unbelief in the Messiahship of Jesus, then, was the first thing of which they were to be convinced.

2. *Respecting righteousness, because I go to the Father. Respecting righteousness;* δικαιοσυνη signifies *integrity, uprightness, innocence.* It is equivocal to the Hebrew צדקה. They were to be convinced, that Christ was righteous, or that he was innocent of the charges which they had brought against him; that he was no impostor or blasphemer, but the "*Anointed of God, the Holy and Just one,*" whose coming the prophets had predicted; that the expectation that he was to be a temporal deliverer, an earthly conqueror, who would advance their nation to earthly grandeur, was groundless. By what means this should be effected, we are informed in the next clause. "*Because I go to the Father.*" By Christ's exaltation to heaven, the Jews were to be convinced that God approved the work which he had accomplished. It would be a palpable manifestation to them, and to the universe, of the innocence of his character, the righteousness of his cause, and the justice of his claims.

3. *Respecting judgment, because the Prince of this world is judged.* John, 12, 31, it is said, "Now is the Prince of this world cast out." The phrase, "*ὁ αρχων τς κοσμου τς τς,*" as used in these places, means, according to all commentators, *Satan*, who is elsewhere styled the "*god of this world,*" &c.—He was the great enemy of Christ and his religion. But

his hostile plans were now to be defeated. "I beheld him," says the Saviour, "as lightning fall from heaven." He was the seed of the woman that should bruise the serpent's head. By his sufferings and death, Satan was to receive a fatal wound. When the Holy Ghost shall descend upon you, says the Saviour, in the passage under examination, then will the kingdom of darkness totter and shake to its centre. By means of your preaching, great numbers will be led to desert this kingdom, and gather around the standard of the cross. My kingdom shall spread among all nations.

This promise was fulfilled, first on the day of Pentecost. Then it was, that, in consequence of the descent of the Holy Ghost, 3000 under the sermon of Peter, were pricked in the heart, and cried out, "*Men and Brethren, what shall we do!*"

It was fulfilled secondly, at the same time, and soon after that period. We read not only of 3000, on the day of Pentecost, but of 5000 afterwards, who publicly professed their faith in the Redeemer. In one place, we are informed that "the

Lord added to the church daily, such as should be saved." In another, that they assembled weekly in the name of Christ, and rendered him divine honours.

It was fulfilled, thirdly, when the apostles carried the gospel among the different nations. Then was the kingdom of Christ greatly extended, and Satan's kingdom much divided and weakened.

To conclude; the passage may be thus paraphrased: And when the Holy Ghost shall descend upon you my apostles, on the day of Pentecost, he shall fully instruct you as to the spiritual nature of my kingdom, and by means of your ministry, convince the Jews that their rejection of the Messiah is most unreasonable and wicked; that they are without excuse; that my ascension to heaven is sufficient proof that God the Father loves me, approves the work I have undertaken, supports my cause and the justice of my claims; that Satan's kingdom, which is now beginning to be destroyed, will be finally and completely overthrown, and that my kingdom shall spread and fill the whole earth. YODH.

Miscellaneous.

Observations on the State of Religion in Spain.

To a benevolent mind, Spain is an object of painful interest in every point of view. Ignorance, superstition, and despotism,—a triple cord which events show to be not easily broken—bind her to her miseries. And the more minutely we examine the condition of that country, the more deeply must we regret the failure of those efforts which were intended to effect its political and moral renovation.

While in other countries the tendency of Christianity has been to diffuse the blessings of knowledge

and freedom, and to augment and purify all the sources of human happiness, in Spain it has spread its influence over the people, like a spell, only to chill the heart and paralyze the intellect.

It is stated upon the authority of Antillon, that there were in Spain previous to the adoption of the Constitution in 1820, two hundred thousand ecclesiastics.* It cannot be doubted that there were among them pious, intelligent, and liberal men, but the great mass were ignorant, superstitious, and intolerant; opposed by habit, by principle, and

* There were recently 2000 monasteries and 1075 convents. *Morse's Geography*. (1821.)

by interest, to every species of national improvement. As a body, they possessed great revenues, and immense influence. The friends of liberty, during the short reign of the Constitution, did all that they could safely do, to destroy that influence and relieve the country from the long night of Papal darkness.

The Cortes, at their first session, abolished the Inquisition, with a great number of monastic institutions; and appropriated their revenues to the payment of the national debt. They decreed that no new convents should be founded, no novitiates be enrolled, nor any person assume the monastic habit. To monks already in sacred orders, they allowed a small pension in lieu of their sequestered revenues, and held out to nuns a provision of one hundred ducats per annum, to induce them to renounce their vows. They gave freedom to the press, and published great numbers of political and other writings, and encouraged the education of all classes. By these measures they greatly diminished, but did not destroy the influence of that system of things which had so long enthralled the minds of the Spanish people. Its hold was too ancient, and too deep, to be broken off at once. "In anticipating a period in which the Spaniard shall be freed from monkish influence," says an interesting writer, from whom we quote the following observations,* "it must not be forgotten, how interwoven is that influence with his most delightful recollections and associations. His festivities, his *romerias*, his rural pastimes, are all connected with, and dependent on, the annual return of some saint's day, in honor of which he gives himself up to the most unrestrained enjoyment. A mass is, with him, the introductory scene to every species of gaiety, and

a procession of monks and friars forms a part of every picture on which his memory delights to dwell. And a similar, though perhaps a stronger impression, is created on his mind by the enthusiastic 'love of song,' so universal in Spain. He lives and breathes in a land of poetry and fiction: he listens with ever glowing rapture to the *Romanceros*, who celebrate the feats of his heroes, and surround his monks and hermits with all the glories of saints and angels. He hears of their mighty works, their sufferings, their martyrdom: and the tale, decorated with the charms of verse, is dearer to him than the best of holy writ.—He feels himself the most privileged among the faithful. On him "our Lady of Protection" (*del Amparo*) smiles; to him the Virgin of *Carmen* bows her gracious head. In his eye, ten thousand rays of glory encircle the brow of his patron saint, the fancied tones of whose voice support, assure, and encourage him; he believes that his scapulary (blessed by a Carmelite friar,) secures him from every evil: his house is adorned with the Pope's bull of indulgences; a vessel of holy water is suspended over his bed, and what more can he want,—what danger can approach him? His mind is one mass of undistinguishing, confiding, comforting faith. *That* faith is his religion! How difficult will it be to separate the evil from the good, if, indeed they can be separated. What a fortress must be overthrown before truth and reason can advance a single step! What delightful visions must be forgotten, what animating recollections, what transporting hopes! This is indeed the ignorance that is bliss. Is it not folly to wish him wise?

But alas! this is only one side of the picture! For, however soothing, however charming the contemplation of contented ignorance may be to the imagination, in the eye of reason the moral influence of such a system is baneful in the extreme. All error is evil; and the error which substitutes

* Observations on the state of Religion and Literature in Spain, made during a journey through the Peninsula in 1819. By S. Bowring, Esq.

the external forms of worship for its internal influence on the heart, is a colossal evil. Here we have a religion, if such it may be called, that is purely ceremonial. Its duties are not discharged in the daily walk of life, not by the cultivation of pure, and pious, and benevolent affections, but by attending masses, by reciting Paternosters and Ave Marias, by pecuniary offerings for souls in purgatory, and by a thousand childish observances, which affect remotely, if they affect at all, the conduct and the character. The Spaniard attends his parish church to hear a service in an unknown tongue. He bends his knees, and beats his bosom, at certain sounds familiar to his ear, but not to his sense; he confesses and communicates with undeviating regularity; and sometimes, perhaps, he listens to a sermon in the elegant style, and beautiful language of his country, not, indeed, instructing him in the moral claims of his religion, but celebrating the virtues, and recounting the miracles, of some saint or martyr to whom the day is dedicated. He reads his religious duties, not in a bible, but an almanac; and his almanac is but a sort of Christian mythology. His saints are more numerous than the deities of the pantheon; and, to say the truth, there are many of them little better than these.

He is told, however, that his country exhibits the proudest triumphs of orthodox christianity. Schism and heresy have been scattered, or at least silenced; and if in Spain the eye is constantly attracted, and the heart distressed, by objects of unalleviated human misery; if the hospitals are either wholly unprotected, or abandoned to the care of the venal and the vile; if the prisons are crowded with a promiscuous mass of innocence and guilt in all its shades and shapes of enormity, what does it matter? Spain, Catholic Spain, has preserved her faith un-

adulterated and unchanged; and her priests assure us that an error in creed is far more dangerous, or, to use their own mild language, far more damnable, than a multitude of errors in conduct. A depraved heart may be forgiven, but not an erring head. This is, in fact, the fatal principle, whose poison spreads through this strongly cemented system. To this we may attribute its absurdities, its errors, its crimes. This has created Dominics and Torquemadas.

In a word, intolerance, in its widest and worst extent, is the foundation on which the whole of the Spanish ecclesiastical edifice rests. It has been called the main pillar of the constitution, and is so inwrought with the habits and prejudices of the nation, that the Cortes, with all their general liberality, dared not allow the profission of any other religion than the "*Catolica Apostolica Romana unica Verdadera.*"

Would they look around them, they might see the melancholy effects which superstition and intolerance have produced in their hapless country. How many a town and city, once illustrious, has sunk into nothingness. What remains of their ancient glory? The ruins of palaces, of fabrics, of storehouses, and dwellings, and undilapidated churches and monasteries, and hospitals, outliving the misery of which they have been the cause.

One might surely expect that in a country possessing eight archbishops, more than fifty bishops, and more than a hundred abbacies, with a jurisdiction almost episcopal; "in which," to use the language of a Spanish writer, "there are more churches than houses, more altars than hearths, more priests than peasants;" in which every dwelling has its saint, and every individual his scapulary,—one might expect to see some benefits, some blessings, resulting from this gigantic mass of ecclesiastical influence. Let

us, then, look upon a picture drawn by the hand of an acknowledged master.

“Our universities are the faithful depositories of the prejudices of the middle age; our teachers, doctors of the tenth century. Beardless novitiates instruct us in the sublime mysteries of our faith; mendicant friars, in the profound secrets of philosophy; while barbarous monks explain the nice distinctions of metaphysics.

“Who goes into our streets without meeting *cofradías*, processions, or rosaries; without hearing the shrill voice of eunuchs, the braying of sacristans, the confused sound of sacred music, entertaining and instructing the devout with compositions so exalted, and imagery so romantic, that devotion itself is forced into a smile. In the corners of our squares, at the doors of our houses, the mysterious truths of our religion are commented on by blind beggars, to the discordant accompaniment of an untuned guitar. Our walls are papered with records of ‘authentic miracles,’ compared to which, the metamorphoses of Ovid are natural and credible. And ignorance has been the parent, not of superstition alone, but of incredulity and infidelity. The Bible, the argument and evidence of our Christian faith, has been shamefully abandoned, or cautiously buried beneath piles of decretals, formularies, puerile meditations, and fabulous histories.

“Monkish influence has given to the dreams and deliriums of foolish women or crafty men, the authority of revealed truth. Our friars have pretended to repair with their rotten and barbarous scaffolding the eternal edifice of the gospel. They have twisted and tortured the moral law into a thousand monstrous forms, to suit their passions and their interests. Now they describe the path to heaven as plain and easy,—now it is difficult,—tomorrow they will call it impassable. They have dared to obscure, with their artful commenta-

ries, the beautiful simplicity of the word of God. They have darkened the plainest truths of revelation, and on the hallowed charter of christian liberty, they have even erected the altar of civil despotism.

“In the fictions and falsehoods they have invented to deceive their followers, in their pretended visions and spurious miracles, they have even ventured to compromise the terrible majesty of heaven. They show us our Saviour lighting one nun to put cakes into an oven; throwing oranges at another from the *sagrario*; tasting different dishes in the convent kitchens, and tormenting friars with childish and ridiculous playfulness. They represent a monk gathering together the fragments of a broken bottle, and depositing in it the spilt wine, to console a child who had let it fall at the door of a wine shop; another, repeating the miracle of Cana to satisfy the brotherhood, and a third restoring a still-born chicken to life that some inmate of the convent might not be disappointed.

“They represent to us a man preserving his speech many years after death, in order to confess his sins; another throwing himself from a high balcony without danger, that he might go to mass. They show us the Virgin feeding a monk from her own bosom; angels habited like friars chanting the matins of the convent, because the friars were asleep. They paint the meekest and holiest of men torturing and murdering the best and the wisest for professing a different religious creed.

“We have indeed, much *religion*, but no christian charity. We hurry with our pecuniary offerings to advance any *pious work*, but we do not scruple to defraud our fellow men. We confess every month, but our vices last our lives. We insist, almost exclusively, on the name of christians, while our conduct is worse than that of infidels. In one concluding word, we fear the dark dungeon of the inquisition, but not the

awful, the tremendous tribunal of God."

This is the representation of a Spaniard. Though the colouring is high, it is a copy from nature."

To the Editor of the Christian Spectator.

Eloquence of Ministers.

I was much pleased with some remarks on this subject in the Christian Spectator for May 1823, believing that they are founded in reason and confirmed by experience. I confess I was not a little surprised to see the remarks of another of your correspondents in the number for July.

It is not my intention to reply at large to these remarks; but I wish to express a few thoughts which were suggested by reading them. Much which the writer says respecting preaching to the consciences of men is certainly important; yet may not his treatment of this topic induce some to undervalue *discussion* in sermons? Instruction is important as well as impression, and indeed is important considered in its connexion with the desired effect upon the conscience. I would have the preacher charge upon sinners the full extent of their guilt, and would allow him even to say, "Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost;" but I would have him, previous to this, take such steps as to make the charge come to their minds like a peal of thunder; even if he must, like Stephen, go back to the call of Abraham in Haran and give us the history of the Jews for several hundred years.

In relation to the second topic of your correspondent, I wish merely to advert to one error into which I think he, with others who talk like him, has fallen: it is overlooking the difference in the talents and qualifications of ministers. One man has imagination, another has not. The latter never can be eloquent; it is impossible. He can perhaps write

sound, instructive discourses, and preach in a good degree to the conscience; but preach extempore he cannot. One man has a mind well disciplined, and can *study* his sermon without writing it; another has a mind, that, like a discontented boy, never can be at home when it is wanted, and cannot be brought to act with efficiency upon a subject and study it thoroughly, unless at the same time the result of its operations is committed to paper. This man cannot preach, at least cannot give that varied and thorough instruction which is expected of a "pastor and teacher," without writing his sermons.

He who preaches written sermons need not be dull when writing them. If he is a dull man, he will be; and if he preaches extempore he will also be dull. But if he has any imagination and christian feeling, he will write eloquently. The operations of the imagination are not confined to a public assembly, and the Holy Spirit is as ready to bestow his assistance in the study as in the church.

The most eloquent preachers of our country, when they preach their best and most eloquent sermons, have them written. The unthinking multitude, perhaps, dignifying their heedless judgment with the name of *common sense*, attribute the eloquence of these men to their speaking without their sermons before them. But a person capable of writing the article which is the subject of these remarks, should not be ignorant of the fact, that they *write* their sermons, and that there is eloquence which may originate in the study of a minister, and be exhibited through the medium of written composition.

E.

To the Editor of the Christian Spectator:

One of the most important ecclesiastical Councils, that has been held in this state, was the General consociation which assembled at Guilford;

by order of the General Assembly, in the year 1741. Our venerable historian, Dr. Trumbull, after giving an account of a memorable act of the General Assembly, relative to ecclesiastical transactions, passed in May 1742, speaks particularly of the Guilford Council. The preamble to the act, after noticing the ecclesiastical constitution of the colony formed in 1708, with its beneficial operations, and having adverted to some unhappy recent events, observes: "Whereupon this Assembly did direct to the calling of a General Consociation at Guilford, in November last, which said Consociation was convened accordingly, at which convention it was endeavoured to prevent the growing disorders," &c.

After giving a transcript of the act of the Assembly, the historian remarks, (*History of Connecticut*, Vol. 2, page 165.) "What ministers composed the General Association [Consociation] at Guilford, cannot be known, as there is not the least minute of any such council on the records of the General Association, nor is there any intimation of the result or doings of it, any further than what is found in the preamble to this extraordinary Act, and in references to it, by associations, and consociations afterwards. But it undoubtedly gave countenance to this and other violent measures, adopted and pursued by the Legislature; and was a concerted plan—to suppress as far as possible, all the zealous and Calvinistic preachers."

I have lately found a copy of the proceedings of the Guilford Consociation, and am persuaded, that if our excellent historian had seen their Resolves, they would not have been made the subject of such serious animadversion. And whatever judgment may be formed of the proceedings of the General Assembly at that period, I think this document will satisfy any person that they must have arisen from some other cause than the Resolves of the Guilford Consociation.

T. R.

NIGHT.

BY MONTGOMERY.

Night is the time for rest;
How sweet when labours close,
To gather round an aching breast
The curtain of repose,
Stretch the tired limbs, and lay the head
Upon our own delightful bed!

Night is the time for dreams—
The gay romance of life,
When truth that is, and truth that seems
Blend in fantastic strife;
Ah! vision less beguiling far
Than waking dreams by daylight are!

Night is the time for toil—
To plough the classic field,
Intent to find the burial spoil
Its wealthy furrows yield;
Till all is ours that sages taught,
That poets sung, or heroes wrought.

Night is the time to weep—
To wet with unseen tears,
Those graves of memory, where sleep
The joys of other years—
Hopes that were angels in their birth,
But perished young, like things of earth.

Night is the time to watch—
On ocean's dark expanse,
To hail the pleiades, or catch
The full moon's earliest glance,
That brings into the home-sick mind,
All we have loved and left behind.

Night is the time for care—
Brooding on hours mis-spent,
To see the spectre of despair
Come to our lonely tent;
Like Brutus, 'midst his slumbering host,
Startled by Cæsar's stalwart ghost.

Night is the time to muse—
Then from the eye the soul
Takes flight, and with expanding views
Beyond the starry pole,
Descries athwart the abyss of night,
The dawn of uncreated light.

Night is the time to pray—
Our Saviour oft withdrew
To desert mountains, far away;
So will his followers do—
Steal from the throng to haunts untrod,
And hold communion there with God.

Night is the time for death—
When all around is peace,
Calmly to yield the weary breath,
From sin and suffering cease,
Think of heaven's bliss, and give the sign
To parting friends:—such death be mine.

Review of New Publications.

For the Oracles of God, four Orations. For Judgment to come, an Argument, in nine parts. By the Rev. EDWARD IRVING, M. A., Minister of the Caledonian Church, Hatton-Garden.

(Concluded from page 167.)

IT is with Mr. Irving's title page, as with his volume,—the more it is examined the better it looks. At first view, there is something quaint, not to say affected, in the lettering of his work all the way through, yet it has so much the stamp of original power, that it can plead many reasons for its departure from the trodden track. Perhaps it is as much from the manner of its movement, as from its inward and beaming light, that this star, which hung for a time scarcely above the edge of the northern horizon, has shot up so brightly into the zenith of metropolitan influence and fame, and left the offspring of the English universities, the earth-destined heirs of the high places, to stand below and draw the horoscope of his fortune, instead of shining forth his rivals in the dominant constellation. We devoutly wish the overwhelming popularity of this *evangelical* preacher may induce some of the hundreds who issue incessantly from Oxford and Cambridge, to inquire what is that basis of divine doctrine which Mr. Irving endeavors to rest his themes upon. Now, to obtain a title to a *living*, from a bishop, little more is necessary than to know the system of heathenism taught in Homer, and not to demur at the 87 articles of the Bishop of Peterborough's creed: but after the perquisition we allude to, it will be felt that the people perish for lack of vision, where the priest, who professes at his "*ordering*," "to be inwardly moved by the Holy Ghost to take upon him this office and ministration," is not deeply and experimentally imbued with all that Moses

and the prophets and our Lord Jesus Christ do report. Then, instead of that meagre Arminianism and morality, which, since the time that the two thousand non-conformists were cast over the Episcopal pale into a persecuting wilderness, has filled the pulpits and emptied the churches in London and elsewhere; we may yearly have in the ministers of that communion those who shall copy the doctrine and example of the present Bishop of Gloucester, and Mr. Simeon, and Henry Martyn.

It is a fact, at once singular and instructive, which strikes the eye of every observer who traverses the metropolis or Island of Great Britain, that in the Establishment, only those churches can boast of regular and attentive and crowded audiences, where the doctrines usually termed Calvinistic, the doctrines of the puritans and non-conformists bear sway in the head and heart of the clergyman. The contrast between the numbers at St. Mary Woolnoth or Percy chapel, and at other places—ancient gothic structures, which we might name, is not unlike that which existed between the well-filled ears of corn, and the thin and withered ones in Pharaoh's dream. We wish this fact were ever remembered by all who occupy stations for preaching, between the archi-episcopal throne in Lambeth and the Moderator's chair in the General Assembly in Edinburgh.

But we were about to remark that a part of the effect of Mr. Irving's discourses originates in his giving new names to old things. This is true of his title-page, as of other parts of his volume. His "*orations*" are not more strictly oratorical than a hundred *sermons* we could mention, and his argument is not more precisely logical, or pathetically rhetorical, than many of Barrow's, or Horsley's, or our own President Edwards' discourses. Mr. Hall, or Mr. Foster

(in his missionary discourse) is a better model than Mr. Irving himself, of "the *new* methods of handling religious truth," which he would inculcate. But authors live by style, said one, whose beauty and power in this respect were the curse of the moral interests of his native land, and have fastened deeper into his soul the abiding doom of a final reprobation—we mean Voltaire. So much are names and things linked together, that the one cannot be roused but at the bidding of the other. He who attains the highest reach in both, is the most complete orator and logician—who never wants the idea which shall fill out the train of reflection and the words which shall picture forth the thought. We might recommend Mr. Irving's book to most of our preachers and orators to two perusals, if only for the benefit of obtaining the no small advantage of a copia verborum. If his style is sometimes cumbersome from super-abundance or obsolescence, it is in the faulty extreme of a good quality that he exceeds any writer we can name. But we proceed to show that primarily in the *matter* of this volume, it of right challenges the award of public estimation and the study of the most enlightened classes in the community.

The nine parts of the Argument for Judgment to come are under the following heads:—Part I. The plan of the argument; with an inquiry into responsibility in general, and God's right to place the world under responsibility. II. and III. The constitution under which it hath pleased God to place the world. IV. The good effects of the above constitution, both upon the individual and upon political society. V. Preliminaries of the solemn judgment. VI. The last judgment. VII. The issues of the judgment. VIII. The only way to escape condemnation and wrath to come. IX. The review of the whole argument, and endeavor to bring it home to the sons of men.

It will be seen, at the mere men-

tion of these topics, that they embrace the most momentous subjects which the human mind can survey; and that being matters of pure revelation, they fall directly within the peculiar province of a Christian preacher. As all the laws and circumstances, and events of judgment were secrets lodged in the breast of the Judge, and known only to the Eternal, until he spoke them forth and recorded them in the books of inspiration, however the themes be of universal interest, they can only be treated in the spirit of a true philosophy—the philosophy which illustrates facts by a felicitous classification—and with an unction, which shall breathe forth a divine commission upon an attentive assemblage, by one who announces himself to be only a herald—a messenger—a reporter—a witness, of what is set forth in the book of God. If this consideration be not perpetually prominent, such unbounded scope is afforded for the imagination, that a discussion upon these most solemn topics may degenerate into a display as profitless and unauthoritative, as Virgil's description of Eneas' descent into the Elysian fields. But it is the deserved commendation which Mr. Irving has earned, that his mind obviously derives its fervour and confidence from his assurance that he holds the oracles of God; and even when he runs somewhat at loose in the field of general analogy and illustration, his impulse originated in his elevation upon the mount around whose summit is to be heard the voice of words. He has descended in the kindness of human sympathy, from the place of divine communication—sometimes a little too rapidly—to bring news to the wandering companies of his fellows and to reason with them upon righteousness, temperance and a judgment to come. We would simply hint, in passing, at one small particular in which his manner might be mended without injury to either his style or eloquence and to the great help of the *authority* of

his preaching. We allude to the loose way in which he quotes the language of scripture—herein copying the no laudable habit of Dr. Chalmers.

The importance and sacredness of the holy text require that we should write it out, as nearly as the grammar and the connexion of the argument will allow, in its own words. Its sense is not seldom violated, and its force abated, by its being transmitted from the vague memory of the preacher to the uninstructed ears of the hearer, in a partial form. It is a most reasonable request to make to a herald, that he know the very words of his commission—it is his first duty to report his sovereign's sayings with an exactness like that of a witness repeating under oath, the most solemn asseveration. Such reverence will be apt to beget like holy dread in the auditors. And although we trust that many of Mr. Irving's readers will know where to set up the inverted commas, many others, we fear, will need some such visible token to note that "I command, yet not I, but the Lord."

In biblical criticism there is a singular exemplification of the importance of literal quotations, when the scripture phrases, strewed through the writings of the Christian Fathers of the earlier centuries, are gathered up to exhibit the *textus receptus* of that age.—The invention of printing will never allow such another case of necessity to exist, else we might suggest—if Mr. Irving's book may not be suffered to die by posterity, how difficult it would be for some future Lardner to guess at King James' version from this publication.

We make no pretensions to the power of extracting the marrow from this volume, that our readers may have all its value in the little measure to which these pages confine us; we invite their attention to the book itself, and shall only attempt such a view of its scope and character, as may not quench, but enkindle their curiosity.

In the first part, Mr. Irving opens with the observation that he pleads before the tribunal of the human understanding:—"not the intellect of man merely, but his affections, his interests, his hopes, his fears, his wishes,—in one word, his whole undivided soul." His instruction, or his *brief*, he says, "to speak technically is taken from the revelation of God, to which we would not willingly add one idea of our own, as we would not withhold, for the sake of easing the burden of our theme, any one idea which it contains."

The revelation, the whole revelation, and nothing but the revelation, upon the subject of our responsibility, and our condemnation or acquittal, is the thing which we undertake to argue for, and to justify before every noble attribute of human nature. We hold no question upon the authenticity of the revelation, which we take altogether for granted; we have ado with its matter only; so that our business is not with the believer or the unbeliever, but with the *man*. Here is a certain future transaction revealed. We inquire not how nor whence it hath come; we take it as we find it, and inquire whether it be a just thing, an honorable thing, an advantageous thing to the nature and condition of those to whom it is known. We inquire not with respect to any save such as have had it revealed to them, because we think it is applicable to none besides. It is part of a system of revealed truth—the keystone, as it were, of the system, and cannot be applied but as a part of it. Therefore in justice it is not right, and certainly in point of fact it is not our intention to apply it to any others than to those to whom revelation hath come.

But whereas an act of judgment presupposeth something which is to be judged of, and implies something good or bad which is to follow thereon, it is absolutely necessary to an argument or apology for Judgment to come, that the thing should be developed upon which judgment is to pass, and the consequences to follow after judgment hath been passed. The assize is not the first act, but the second act of a drama which is not yet closed. The first act is the occurrence which is charged upon, the second act is the decision, and the third is the execution of the verdict—and there the matter endeth. But our argument we do not intend to conclude therewith; for, knowing the mighty stake which is in issue to every one who readeth this discourse, we should have

but ill discharged our duty to his soul and to our God, for whose sakes we enter the lists of this controversy, were we not to add to the completed representation something which might turn to a good purpose those anxieties which it may please God to awaken; and if they be not awakened, we would discharge our duty still worse, did we not cast aside all reserves and awaken all the energy of our mind, and with our heart and strength, and soul and might, cast ourselves upon the barriers which are defending conscience, from the invasion of truth. Therefore, after this order will our discourse proceed.—First, we shall set forth the constitution of divine government upon which this judgment is to be passed. Then we shall treat of the actual judgment; then of the issues of the judgment; and, lastly, do our endeavour to guide the people into the way of salvation from the judgment, concerning which, if they should continue reckless, we shall strike a note to thrill the drowsy chambers of the soul, and awaken it from its fatal slumbers.

In arguing the question of responsibility in general, and of the nature of the responsibility which the world is under to God in particular, the reasoning is chiefly from analogy. The relatives of the family and of the commonwealth, are adduced to illustrate our responsibility to our Creator. The cases are put with great propriety and force by our author; but it is manifest that they go only a small way towards relieving the mind of a metaphysical inquirer. Like all arguments from analogy, they do but remove the difficulty one step further, or rather produce two where there was originally but one. Indeed this reasoning is always the argumentum ad hominem, and deserves to be called argument only by courtesy, being essentially illustration. Bishop Butler's whole volume, admirable and unanswerable as it is—proves chiefly our extreme ignorance; and shows that facts, rather than their mode of being, are the province of a common-sense philosophy—and it is all drawn out of the fine observation which he quotes from Origen, that “He who believes the scripture to have proceeded from Him who is the author of nature, may well expect to find the same sort of difficulties in it,

as are found in the constitution of nature.”

If any man have the hardihood to dispute the righteousness of the laws of nature, we can only leave him, as an atheist, not to be reasoned with;—and if he admit the justice of these, no more insuperable obstacles will meet him in all the doctrines of revelation. And if he believes every declaration of the Bible literally, it will only show that besides wanting the audacity which will dispute with the Creator concerning the laws which his sovereign pleasure imposes upon the universe, he possesses the faculty of weighing testimony, such as the divine oracles ever bear with them, and loving the moral attributes of God, and greeting the advent of the Son of the Highest. But it is delightful to a heart suitably affected with the majesty of God, to perceive that it is the end and aim of all the facts, explicable and inexplicable, in nature and revelation, to enthrone the sovereign in the highest place, and oblige all that have voice to exclaim, Alleluiah, the Lord God omnipotent reigneth. The philosopher who finds himself obliged to eat bread and not stones—who knows that his measure of intellect greatly depended upon his parents and his instructor, and who feels that there is any future state at all, will be assaulted by the very same difficulties which attend the scripture doctrine of election. Philosophy and religion—(alas! that they should be often separated,) equally demand that the ultimate reason of every thing be found in the mere good pleasure of God; and that all argumentation and objection, and murmuring be silenced when he arieth. “*Thy will be done.*”

In the view of these thoughts, we are not disappointed that Mr. Irving has thrown no new light upon the subject of responsibility—he has only stated in the most forcible manner the argument, which so far as analogy goes, can justify the ways of God to man.

From the earliest dawn of comprehension, our parents lay down to us things to be done and things to be avoided; praising or blaming, rewarding or punishing, according to our performances. In this they are prompted by a regard to our future happiness, so far as they can discern the way to it; otherwise they would never impose painful restraints upon those whom they love. Accordingly, as soon as we are able to weigh the consequences of things, they point out the good they would secure, and the evil they would avoid, by this early discipline, thereby bringing our own will to go along with theirs, and so securing us by two principles, that of parental authority, and that of advantage foreseen. Here from the very first, are all the elements of government—a good end to be secured for the little state—laws drawn out and made known for securing it, one who persuades obedience to them, and sees them obeyed, and if disobeyed, visits the offence with such treatment as may recall the offender, and be a warning to the rest. The parent who is at the head of this little administration is so far from being divested of the sense of responsibility, that he is the one perhaps who feels it most. He makes no regulation according to blind wilfulness, but consults for the future welfare of his offspring—he studies their nature, and so soon as it is ripe, he addresses their understanding—he executes justice amongst them, and preserves consistency in his judgment, and mingles a reasonable allowance of liberty with the painfulness of restraint; so that he is responsible to his own wisdom, to their future welfare, to exact justice, besides being responsible to higher powers, which, for the sake of our argument, we must at present keep out of the question. Now, before we pass on to another topic, I pray you to observe, that no family estate would prosper, however well joined by affection and interest, or well ordered by wise regulations, were there not added a judgment, or calling to account when it is necessary; all the rest would go for nought, were there not in the rear of it, the certainty of judgment to pass upon offences. For consider that the reason which moves you to lay down rules to your children, is not that you love to govern, or to see them restrained of their liberty, or that they have a natural pleasure in obeying; but that you take pity upon their ignorance of the world, and are acquainted with the tendency of their nature to go astray, and would be wanting in affection, and in carefulness, did you not lay down to them the course which you judged best. Now if you do but make them acquainted, taking no cognizance of their observance and calling no account of it, then you on-

ly half obtain your object, or rather you do not attain at all. They know your opinion only, but at first they know not how to value your opinion, they should also know your smiles, your favour, your reward upon the good, your frowns, your discountenance, your chastisement upon the evil. Your commands will be forgotten if not frequently recommended by all the tokens of affection, and the contrary discommended by all the tokens of displeasure. Therefore in every family there goes on, not only a silent operation of law-giving but also a secret operation of law-enforcing, a system of rewards and punishments;—judgment as well as affection being a standing order of the house.

Now if from the family we pass upwards to the state, we shall find the same principle of responsibility regulating and ruling its affairs, with this difference, that here every thing is open and visible; whereas in the other, it was silent and invisible, yet not on that account the less certain or strong. The first thing in the state is to obtain a lawgiver, no one being so naturally the guardian of the rest as the father is of the family, who are his offspring and his dependants. Superior wisdom in the infancy of states was wont to confer this distinction of lawgiver which nature had not decided. But as soon as this difficulty is got over, and a code of laws hath been adopted and spread abroad, there begins a general bending of the common will to its obedience, and whosoever does not choose to obey, is fain to take his leave of the Society. The judge is no part of the law, but only the mouth which utters it. The magistrate also is no part of the law, being the hand to enforce it. The law, the naked law, is sovereign over all. And when a necessity arises for amending the law, then the best method is taken of collecting the common sentiment of the community. But no one voice can alter the law, or set the law at naught—no, but the highest personage of the realm, who has his power defined no less strictly than the meanest. Thus men, in order to bring themselves to any condition of prosperity or enjoyment, find it necessary to submit themselves to a law, to disarm themselves of their natural strength and natural freedom, and go into a state of bondage and responsibility to the common sense or recorded conscience of those amongst whom they dwell. Now here again we remark, that were there not judgement days, no wisdom nor wise administration could protect the law from being trampled under foot of men: You might preach obedience at every corner, and show how it promotes the good of each, by securing the welfare and peace of the whole; but it were

vain, had you not a regular roll made up of the offenders, and a regular assize holden of their offences, and proper sentences adjudged to their transgression. Some would always be found ignorant enough not to comprehend their own well being secured in the common weal—others wilful enough to provide for themselves at the expense of the common weal, and therefore measures must be taken that the well-informed and well-disposed suffer not at the hands of the ignorant and the wicked.—Judgment and discrimination must take place, or the whole platform of a well-ordered state will be speedily undermined.

In the following passage, our author beautifully describes the donations of our heavenly Father.

Now in turning over the sacred books to examine into this previous question, we find them full of various information concerning the interest which God hath taken in man from the very first, and the schemes which he hath on foot to ameliorate our state, and the desire he hath to contribute to our present happiness, and the views he hath for our future glory. He presents himself as our father, who first breathed into our nostrils the breath of life, and ever since hath nourished and brought us up as children.—He declares himself to have prepared the earth for our habitation; and for our sakes to have made its womb teem with various food, with beauty and with life.—For our sakes no less he garnished the heavens and created the whole host of them with the breath of his mouth, bringing the sun forth from his chamber every morning with the joy of a bridegroom, and a giant's strength, to shed his cheerful light over the face of creation, and draw blooming life from the bosom of the earth.—From him also was derived the wonderful workmanship of our frames—the eye, in whose orb of beauty is pencilled the whole orbs of heaven and of earth, for the mind to peruse and know and possess and rejoice over, even as if the whole universe were her own—the ear, in whose vocal chambers are entertained harmonious numbers, the melody of rejoicing nature, the welcomes and salutations of friends, the whisperings of love, the voices of parents and of children, with all the sweetness and the power that dwell upon the tongue of man.—His also is the gift of the beating heart, flooding all the hidden recesses of the human frame with the tide of life,—his the cunning of the hand, whose workmanship turns rude and raw materials to such pleasant forms and wholesome uses,—his the whole vital frame of man, which

is a world of wonders within itself, a world of bounty, and, if rightly used, a world of finest enjoyments.—His also are the mysteries of the soul within—the judgment, which weighs in a balance all contending thoughts, extracting wisdom out of folly, and extricating order from confusion; the memory, recorder of the soul, in whose books are chronicled the accidents of the changing world, and the fluctuating moods of the mind itself; fancy, the eye of the soul, which scales the heavens and circles round the verge and circuits of all possible existence; hope, the purveyor of happiness, which peoples the hidden future with brighter forms and happier accidents than ever possessed the present, offering to the soul the foretaste of every joy; affection, the nurse of joy, whose full bosom can cherish a thousand objects without being impoverished, but rather replenished, a storehouse inexhaustible towards the brotherhood and sisterhood of this earth, as the storehouse of God is inexhaustible to the universal world; and conscience, the arbitrator of the soul, and the touchstone of the evil and the good, whose voice within our breast is the echo of the voice of God.—These, all these, whose varied action and movement constitutes the maze of thought, the mystery of life, the continuous chain of being—God hath given us to know that we hold of his hand, and during his pleasure, and out of the fullness of his care.—pp. 36, 37.

Without indicating, as yet, how he will manage the momentous question of the righteousness of inflicting everlasting penalties as the issues of judgment in events in this life, Mr. Irving, in what we proceed to quote, exhibits the impossibility that the power of the Almighty Judge, should fall into the wrong balance, or his justice be ever otherwise than even-handed.

Had there not been such an account and punishment, God might have spared his pains in promulgating any laws for the guidance of man. For it has been well shown by the greatest philosopher, and perhaps the best man* that England hath produced, that a law is nothing unless it be supported by rewards and punishments. And certainly there never was a law upon the earth that was not so supported. But if these laws of God were mere expressions of his will, not consultations for our welfare, having more of rigour in them

* Locke—in the *Essay on Human Understanding*.

than was necessary, harrassing life out of its natural joy and contentment, and reducing us all into an unmanly servitude—then there might be reason to complain of inquisitorial judgment and undue severity. But waving the right of the Creator to have his will out of his creature, which is an argument God never uses, except when the creature sets himself into a most daring attitude—(I know only once in scripture it is used, in the sixth of the Romans, against a most inveterate and incorrigible fault finder and objector, whom there was no other way of bringing under)—waving God's right, which he seldom rests his commandments upon, it is most apparent from the whole tenor of Scripture, that the happiness of the creature, not his own will, is his aim. He had thrones, and dominions, and principalities and powers enow to rule over, if it was power he wanted. He could have created another world in room of this, if he had found his empire incomplete. He could have rid the universe of us if we had been an eyesore to him—or put us out of the way as he did the angels that kept not their first estate. It was an interest in us, a deep and pathetic interest, which moved him to interfere so often, and draw us out of sin, under his own good government—to commission counsellor after counsellor, and to part at length with his own well-beloved Son. It is manifest from the whole tendency and language of the revelation, that it is intended for our happiness. Its name is the Gospel, that is, good news—it sets forth redemption, that is, deliverance out of slavery—salvation, that is, keeping from the power of evil, forgiveness, comfort, and consolation. It summoneth to glory and renown, to victory and triumph, and an immortal crown. It commandeth not to penance or monastic severity, but to honest, comely deeds; forbiddeth dishonesty, dishonour, and untruth; encourageth love and kindness; hateth hardness of heart and harshness of behaviour; breathes gentleness, peace, and charity; renounces strife, war, and bloodshed; knowledge it encourages, purity and love still more: all these virtuous and worthy qualities of heart and life it sustains and crowns with the promise of life and blessedness everlasting. The spirit of the law therefore, is to rejoice the heart, to convert the soul, to enlighten the eyes, and give understanding to the simple. And, if we had leisure to trace its effects upon the world, we should find that it hath tended in every instance to promote its happiness and prosperity.

Here then is an argument which the law hath within itself, in addition to these many obligations mentioned above, which the author hath upon us for all his bounti-

ful gifts. It is not only the voice of God, our parent, preserver, patron, and friend—but it is the devise of wisdom for securing the welfare of the world. It is bound upon us not only by early and affectionate ties of nature, but by ties of interest—not only a bond upon the heart, but a preservative of peace between man and man, and the insurance of the common safety. Thus it hath in it all that gives to political government reverence and authority. It is a constitution of social intercourse for the wide world, leaguering men together in community—owing to no locality of jurisdiction or separation of interests, but embracing human nature, every where, extending from pole to pole, and round the five zones of the earth. Now, among the many causes, well or ill-grounded, against any political institution, I never heard any one murmur against tribunals of justice and execution of judgment. No one ever imagined that a state could stand without a judge and a punishment. The mode may be objected against—the facility or severity—but the necessity of the thing was never questioned. On the same ground, it is necessary to the stability and extension of this universal law for the hearts and lives of men.

While I thus argue from all kind of analogies, the reasonableness and pleasure of responsibility to God, with the necessity of judgment in the divine as in the human procedure, I am willing to admit that here also punishment should be the last direful resource, only to be called in when every thing else has failed. Man should be tried by every means before you have recourse to the cruelty of punishment. Address every nobler part before you make your appeal to fear—work upon him by every argument to change his course, before you pass a sentence upon him which cuts him off from repentance, and makes an end of his prospects forever. Now I fearlessly appeal to the knowledge and experience of every one, if God is not slow to judgment, and patient to pursue every method of grace and love—willing to take repentance at any season, to wipe all past misdemeanours away, so that we will turn and behave towards him with affection. In this respect, the divine government surpasses all other governments whatever. A father will take his prodigal son back to his bosom, and forget in the transports of his affection, all the follies of a child who was lost and now is found. But a father will not do this many times; once and again, and peradventure thrice. But if he find promises vain, confidence betrayed, and affection unanswered, he is compelled for the credit of his house and the sustenance of paternal authority, to bid the perverse youth begone, and to cut him off from his inheritance. So also in

every other association, whether of nature or of compact. Political administrations are less patient, because it is not private affection but common interest they steer upon, yet even there a first offence hath mitigation of punishment, perhaps forgiveness—a second sometimes commutation of punishment—but an old offender, one in habit and repute an offender, gets the heavier doom. Private friendship will hardly cement again when its duties have been once violated. In business, one who hath been dishonest to his engagements is not easily trusted the second time. There is need for a sharp outlook in all the affairs of life; and though Mercy hath, we trust, often a glorious pre-eminence in men's hearts as in God's, still she cannot bear to be trampled on or abused; otherwise she steps to a side, and lets Justice with her scales and sword come in to weigh and determine. But, in God mercy rejoiceth over judgment. All a man's lifetime is the reign of grace. Till he closes his eyes mercy weeps over him, to melt his stony heart. God's own Son, whose daughter Mercy is, weeps over him to melt his stony heart—He shows to him his wounds, and his cross, telling him he hath died once, and could die again to save him. There is no argument he does not use—calling upon us by our ancient noble stock from God derived, not to degenerate—calling upon us by all heavenly affections lurking still within us, love of excellence, gratitude for favours, desire of self-satisfaction and inward peace, to attach ourselves to God—calling upon us by the assurance of a glorious regeneration, and reinstatement in the divine image through the powerful operation of the Spirit, to cleave unto the Lord;—finally, calling upon us by an unspeakable weight of glory to be revealed in heaven, to persevere in the service of God. There is nothing noble, nothing tender, nothing spirit-stirring, which the Son of man doth not address unto his brethren. His words drop over them like the tears of a mother over her darling child. He watches and waits for their late return—he comes to their sick-bed suing, and to their death-bed he comes praying. He stands at the door of every heart, and knocks. Our enemies he fought unto the death, and he hath conquered them in death. He hath singly beat our tyrants, and put into every man's hand a patent of his liberty. And now he goeth about and about amongst us, rousing us with songs and sweet melody to rise from slavery and be ourselves again. He asks nothing of us for what he hath done—he lays on no new mastery—but shows the ways of heaven and of sinless happy creatures, and craves us by the memory of his death, and by our own eternal life—all our life long craves

us to be ourselves to be again, the noble sons of God as our father was.

Is this a reign of terror? a reign of judgment? a reign of punishment? What then is a reign of mercy, persuasion, and forgiveness?—He takes no hostages of you, lays no fines for the past, no penalties for the future—free forgiveness even unto the end, unto sincere repentance. Surely God is slower to judgment than man is—surely unto the last he putteth off—surely there is not any thing he would not do, sooner than bring it to the grand and finishing crisis.

The argument of this discourse thus completes itself. Man it seems by all his institutions for securing his welfare is made for responsibility, and for submitting himself to judgment, when all other methods fail of preserving the peace. This is the nature of man, wherever he is found and into whatever community he enters. God, legislating for man, hath adapted himself to this his nature, placing him under responsibility; yet taking every measure of his wisdom, and applying to every faculty of human nature by each kindly, noble method, to secure sweet harmony; putting off issues of judgment to the last, and not ringing the knell of doom until every other note and signal hath entirely failed to have effect. Therefore, he having taken that course which men uniformly take and admire, is devoutly to be adored for accommodating himself so sweetly to our nature and our condition.—pp. 89, 93.

The second and third parts of the argument are upon “the constitution under which it hath pleased God to place the world.” The view which they present of this infinitely interesting subject is very limited, and the course of observation as it appears to us exceedingly unphilosophical for the want of the early statement of one of the most appalling facts, which the scriptures disclose, and which human nature publishes;—we mean, the fall of man. Mr. Irving brings it into view in the VIII. part, but if his readers have aught of that philosophy which inquires into the reason of facts, the better to apprehend their nature, they will require it to be set in the front,—they will not be satisfied with the proof of the perfection of the divine law and their guilt, and the subsequent provision of mercy in our Lord Jesus Christ. They

must look at the "constitution under which God has placed the world" as two-fold—they must distinguish between the *original* and *remedial* constitution, else they are involved in midnight mystery, where Mr. Irving comes to demand that they plead guilty at the bar of judgment. The caption of these chapters might stand for an index to the whole contents of our Bible—and no Christian preacher therefore should have discussed it without setting forth so capital a fact in the history of man, which has had the mightiest influence in giving shape and direction to the divine dispensations towards him. We can distinctly see how our author fell into the choice of the course he pursues; but we think it an unhappy one. If the two facts be clear on each hand that none but a perfect law could emanate from God and a perfect law not fail to remain unfulfilled by corrupt man, then let us use the scripture as the store-house of knowledge, and bring forth the other facts that man was made up to the law and has since fallen away voluntarily, and that to man, thus fallen away, Christ hath descended—being himself made under the law, to fulfil its requirement and to suffer its penalty. Nothing is gained by keeping out of view what is set down in the third chapter of Genesis in large characters. In theology, all is as vague without the knowledge to be derived from an acquaintance with the condition of our first father Adam, as it is in geology without the fact of the deluge. If the justice of that original constitution be disputed, at least the present depravity of the race cannot be denied, and unscriptural reasoners must be left to the darkness in which they dwell who receive not "the light of the world." But repentance cannot be enforced, the fulness of salvation be displayed, the nature of sanctification be evolved, without showing previously, that "by nature, we are children of wrath—that our depravity is *voluntary*—the

work of our father we *will* do—and consequently our need of the manifestation of God in the flesh, pressing as the interests of eternity, and our claim to mercy weak as was that of our first wretched father when he hid himself in the garden. We know Mr. Irving's character well enough to assert our conviction that he did not withhold these statements for fear of the scandal the truth might draw with it from his polite audience; but we are equally convinced that had his reasonings run more into this channel, which the experience of the church for ages proves to be the way by which sinners are brought to conversion, the angels had oftener rejoiced over his crowded assemblies. We can follow him who in the sight of a rainbow utters a high descant upon the glories of creation, or who defines with Newtonian simplicity its prismatic separations; but in what different strain must we imagine we should have listened to Noah when he preached righteousness to his children, and raised their eyes to the memorial of the ever-during covenant, that God would not again cover the face of the earth *with a deluge*. *The constitution under which it hath pleased God to place the world* is such, that it is absolutely required of every ambassador of Christ to exhibit from the holy oracles, how the voluntary earthiness of the children of Adam puts them into the danger of a fiery deluge, from which they can only be delivered by the covenant established with the second Adam, who is the Lord from heaven.

The subject of the fourth part is, "the good effects of the above constitution, both upon the individual and upon political society." It is singularly defective from the entire omission of any notice of the great agent, who is the life of the divine constitution, so far as saints are moulded by it and prepared for the "preliminaries and issues of judgment." To censure Mr. Irving in

the mildest terms, we may say that he points us to a state of things like that which existed in the interval between our Lord's ascension and the descent of the Holy Ghost—and such a train of reasoning as he here employs to those who have not already an unction from the Highest, will leave them astonished and wretched as were the disciples, when they lost the comfort of the personal presence of Christ and had not yet received the Comforter. Our author eloquently reviews in this chapter, some of the glorious effects of the gospel in the seventeenth and nineteenth centuries; but seems all along to indicate that the work was effected directly by the agency of law and motive and example—without the presence of the Spirit which is promised, and which is essential to our flourishing as Christians. So far as the Church is under the evangelical constitution, the results it effectuates are not produced as by a mechanical agency, and in each step of success the divine volition is to be noted—operating it is true mediately, through the word and example of Christ, but still not unnecessarily—there being not that in the human mind and the Holy Gospel, which if brought together, will create us anew in Christ Jesus, without a distinct mission of the Holy Ghost, giving men power to become the sons of God.

As a demonstration to the intellectual philosopher, we think many things in this *part* admirable—but it would have lost none of its philosophical bearing, and would have gained much religious advantage, if after exhibiting how perfectly the channels and the fluids were prepared and adapted to each other, our author had acknowledged what indeed he does not deny, but fails to notice, that there is a beating life in the heart, which to the human eye is inscrutable all but in its effects. The earth and the seed-grain are strangely fitted to produce in their season the waving fields of corn—

but the power which says, let there be life each year and each moment, is only of God. If the rebellion that is in sin resists, under the evangelical constitution, this divine sovereignty, while under the constitution of nature it contentedly, without more understanding than the brutes, submits to it and eats its daily bread in the sweat of the brow, in field or work-shop—this obstinacy must be broken, or our brother will die. So long as men think that there is a sovereign cure in the very letters of the gospel to be brought out in an emergency, it matters not whether by cowed priest or friendly pastor—they neglect the gospel, and it works no other than mortal, humanizing changes in them. But when we show that as the sunshine and dew come to the husbandman according to God's will, so the new-creating influence comes from the truth—and that now God is ready to give his Holy Spirit—and that it is a solemn law of his economy that his spirit shall not always strive with man—then the broken heart—the submissive soul is seen—the “Lord save or I perish” is heard—and a child of sin drops his manacles to walk forth emancipated in and by Christ.

These remarks are not superfluous although Mr. Irving has in the close of the volume, in his eighth part, admirably illustrated the necessity and manner of the operation of the Holy Spirit. Every thing, in enforcing truth, depends upon the order and well-timed distribution of topics.

Having expressed a favourable opinion, in the main, of this chapter, it becomes our less pleasant duty to add that it had been well, if our author had modified his phrase so as, at once to express the truth, and what we hope was his meaning, when he tells us—page 150—“I know how dame Nature of her own self hath suggested deeds, which blaze through dark ages like stars in the vault of night; and I know how bountiful a mother she is still in bearing sons and daughters strong

in virtue, and desirous of glory,"—to which is appended a quotation, the use of which is more irreverent than the application is just. Mr. Irving speaks of the degeneracy of England "from the Arcadian features of old life." He surely must have mistaken Kenilworth for chronicle and never have read Froissart or Hollingshead—or he would not think "fairs" and "prize fights" less frequent and immoral two centuries ago than at present. He says, "our people are a noble stock:"—we frankly confess we believe the stock improves annually as it renews its leaves; and when Mr. Irving explained—"you are not the men your fathers were"—if responses had been used in the Caledonian Chapel, all the people should have said amen—the Lord be thanked! However we fall out with the times we live in, it is always in the prospect of what we ought to be, not of what we have been.

But we will leave it to our author to describe the good effects of the evangelical constitution.

I consider the process by which it dignifies all the parts of human nature, and all the performances of human life, to have been already explained in the conclusion of the last and the introduction to this division of our argument; but that this most important topic of our discourse may stand justified before experience no less than perception, I hold myself to show by three several instances, upon the largest, broadest scale, the perfect sufficiency of the divine constitution to regenerate the most benighted and the most brutalized of mankind.

Our first instance is taken from the origin and first plantation of our faith in the most luxurious and vicious quarters of the earth—Rome and Greece, and Jerusalem and the Lesser Asia. Where it broke the bands of personal interest, and made men generous to the highest pitch of selling all they had, and pouring the price at the apostles' feet; laid low and levelled the dear distinctions of rank and place, bringing the richest with the poorest, the highest with the lowest, to be served at the same tables and supported out of the same common purse. It nerved afresh the Corinthian dissolved in pleasure, humbled the towering pride of the Athenian, tamed the boldness of the warlike Roman, straight-

ened the crooked ways of the cunning Asiatic, opened the selfish heart of the vain-glorious Jew, and knocked off the fetters of superstitious idolatry from them all, unsealing the darkened eye and restoring the abused mind of religion; in doing which it peacefully set fraud and opposition at naught, until it fairly overran the nations, and seated itself in the high places of their hearts, of their lives, and of their laws.

Our second instance is taken from the Reformation, when the divine constitution smote asunder religious and civil bonds, and set nations free, as it were, at a single stride: in little more than the lifetime of a man restoring England, Scotland, Holland, half of Germany, and the Scandinavian nations, to a free use of the faculty of thought, which ten centuries of cunning arts had been employed to shackle. The nations shook themselves as from a sleep; the barbarous, ferocious people, took on piety and virtue, and the sacred sense of human rights. The Hollander roused him from his torpid life amongst his many marshes, and beat the chivalry of haughty Spain from his shores, defeating the conqueror of a new world. The German burgher braved his emperor, though followed by half the nations, and won back his religious rights. The English, under their virgin queen, offered up the Armada, most glorious of navies, a sacrifice to the Lord of Hosts. And of my beloved native country—whose sufferings for more than a long century do place her in a station of honour second only to the Waldenses in the militant church, and whose martyrs (alas! that they should have been to Episcopal pride and Protestant intolerance!) will rank on the same file with those of Lyons and Alexandria in the primitive church—of her regeneration by the power of religion I can hardly trust myself to speak. Before that blessed æra she had no arts but the art of war; no philosophy; no literature, save her songs of love and chivalry; and little government of law. She was torn and mangled with intestine feuds, enslaved to arbitrary or aristocratic power, in vassalage or in turbulence. Her soil niggard, her climate stern, a desert land of misty lakes and hoary mountains. Yet no sooner did the breath of truth from the living oracles of God breathe over her, than the wilderness and the solitary plain became glad, and the desert rejoiced and blossomed like the rose. The high tempered soul of the nation—the "*ingenium perfervidum Scotorum*"—which had roused itself heretofore to resist invasions of her sacred soil and spoil the invader's border, or to rear the front of rebellion and unloose warfare upon herself, did now arise for the cause of religion and liberty—for the rights of God and the rights of man. And, oh! what a de-

monstration of magnanimity we made. The pastoral vales, and upland heaths, which of old were made melodious to the shepherd's lute, now rung responsive to the glory of God, attuned from the hearts of his persecuted saints. The blood of martyrs mingled with our running brooks; their hallowed bones now moulder in peace within their silent tombs, which are dressed by the reverential hands of the pious and patriotic people. And their blood did not cry in vain to heaven for vengeance. Their persecutors were despoiled; the guilty race of kings were made vagabonds upon the earth. The church arose in her purity like a bride decked for the bridegroom; religious principles chose to reside within the troubled land; and they brought moral virtues in their train, and begot a national character for knowledge and industry and enterprize, for every domestic and public virtue, which maketh her children ever an acceptable people in the four quarters of the earth.

Our third instance of the power dwelling in the divine constitution to renovate a people and make them great and good, is taken from the present times, and may be seen in almost every missionary station over the earth. These, the apostles, the true dignitaries of the modern church, have addressed their undertaking to the lowest and most degraded of their species, the West-Indian slave, who is bought and sold and fed for labour, and differeth only from the ox in that he is not installed for the butcher's knife; the Greenlanders, in whose misnamed region the green of nature doth rarely bloom; the treacherous islanders of the South Seas; the Hottentots, whose name hath grown proverbial as the extreme limit of ignorance.—I speak to the dispassioned and well informed, not to self-sufficient bigots who will not stoop to peruse the narratives of such low-bred men, nor degrade themselves to turn the eye from magazines of wit and fashion to the magazines of methodism and religion,—I speak to honest-hearted men who love the improvement of their species however promoted, and crave of their justice to acknowledge how the constitution of divine truth, when adopted by these rudest people, hath brought out the thinking and the feeling man from the human animal, as pure metal is brought out of the earthy ore, or pearly honey droppeth from the waxen comb; how the souls of the converts become peopled with a host of new thoughts and affections, and the missionary village with a hive of industrious, moral, and peaceful citizens, dwelling in the surrounding wastes of idolatry and wickedness, like the Tabernacle of God in the wilderness of sin. Also how the missionaries have come into contact with the high places of power, and reformed the palace of the king, and pacified the

spirit of warriors, and made bloodshed to cease. Also how, in our colonies, the planters, whom long residence among slaves had dispossessed of British spirit, have come at length to acknowledge the humble missionary, and honour him for the sake of the good fruit of his labours. Thus, as in the first ages, this constitution which God hath given to the earth is still continuing to advance subjects into a new sphere of being, from the animal to the spiritual, to disarm the opposition of its foes and to triumph peaceably over the earth.

That religion, pure and undefiled, if brought into the same contact with the ignorant and degraded classes of our country, would work the same humanizing and dignifying effects, we do therefore consider as established by both methods of proof, from the nature of the thing, and the frequent experience of the fact. In those three instances there is every degree and form of human society which the world has seen. The refined luxury of the classical, the feudal wildness of the Gothic, the darkness and ferocity of the savage, all brought under, pacified and ameliorated by the spiritual arts of the divine government. And if there remain any one so unreasonable as still to misgive of its prevailing equally against the abounding ignorance and equity of our lower classes, I have the very fact to appeal to, the successful experiment in the hands of the Wesleyan Methodists. They have grappled with the most irreducible case of the problem, and fairly resolved it. Not in England—perhaps not in the wide world—was there a more ignorant, dissipated, and ferocious people than the colliers of the West and the North, to whom the Wesleys addressed the Gospel of Christ with the most distinguished success; in every case working a reformation upon every individual who joined himself to their communion. And not only amongst them have they succeeded, but amongst the lower classes in general, through all the varied conditions of their life, and all the varied aspects of their ignorance.—pp. 157—160.

To conclude our quotations from this part, we think the following sentence contains a very chaste and admirable comparison.

“The sun never ariseth so glorious, as when he divideth the thick clouds of the morning, and looketh forth from his pavilion of thick waters round about him; nor does man ever bespeak so much his spiritual strength, or show so like to God, as when he rejoiceth with a se-

rene joy over darkness and trouble, and gathers sweet refreshment to his glory from the clouds which overcast him."

Our author arrives at "*the preliminaries of the solemn judgment*," in the 5th part; and is met with a difficulty rather created by his fertile ingenuity, we should suspect, than furnished by actual observation. He seems to think that Christians generally put off the time of judgment to the period when this world's history shall be ended, and the latest of its inhabitants be born, and all the things which it contains, and all the orbs which enlighten it shall have undergone the change which shall take place at the sound of the trump of God. Now, with the exception of a small religious community, who, because they have made their system suitable to unbelieving men of letters, look larger in the apprehension of learned men, than in the more just judgment of the common people, all sects believe in the essential vitality and consciousness of the soul; and whether they give credit to Bishop Horsley's speculation about the state of departed spirits, or with the more orthodox, believe that paradise, or hell, in the ordinary sense of these words, becomes instantly the abode of him whose body is exanimate—all agree that there is continuously present until the last day of this earth's being, a series of joyful or agonizing emotions, which the awards of the day of judgment do but confirm and infinitely enlarge and acuminate.

Respecting the forms which the judgment is to assume, it appears dangerous to decide positively, with our author, what they will be.

I regard all descriptions of judgment, therefore to be only a way of stating to us the design of God, as to our recovery from this fallen state and re-admission into paradise, or our expulsion from this purgatorial state of existence and detrusion to the changeless settlements of the reprobate. These descriptions are no more than, "Do this and live;" "in the day thou eatest thereof thou shalt surely

die;" uttered in a more expanded form to meet the various faculties of human nature, fancy, judgment, fear, hope, pain, or pleasure; but they do no more imply that by the forms of an earthly tribunal we shall be judged, than the creation of animals at first implies the modes of their present creation. When the end of all things hath come, and the renovation of all things hath taken place, I reckon that the bodies of men will start from their unconscious state of dispersion and dissolution, as the materials of Adam's body came at first from their secret and various places, or as the earth teemed out her various tribes; and that the soul will come from its intermediate sojourn, as Adam's soul came, no one knoweth whence, and be united to her ancient comrade. So that the moment, the sleep of death is broken by the trump of God, we shall find ourselves, each one ere we wis, with the paradise of heaven overshadowing our heads, or the pavement of hell glowing beneath our feet.—p. 183.

It is the least necessary, as well as least safe office of a Christian teacher, to define what is allegorical and what literally descriptive, in the revelations of the scripture concerning the last revision of the deeds of men and their final state. We sometimes in attempting to remove the frame work, shake the edifice. We want, in this world, all the elements of conception, as to the *manner* of being and acts in the next;—we only know how to comprehend what is revealed of their palpable, piercing results, as to the amount of horror or exstasy, which the end shall convey to our hearts. We need not seek to set a double guard around the very words of Jesus Christ, and the supremely glorious visions of his servant in Patmos. All who reason at all know that human language conveys the faintest possible image, but we owe it to the authenticity of divine revelation to believe that so far as it goes, it is accurate; and if upon this, any one shall ask us whether we believe in a material white throne and visible angels and audible trump, we shall simply reply by asking him to tell us what the apostle Paul means by a *spiritual body*—while we answer both questions in the single reply, we cannot

define in earthy words, the things of God and spirit and eternity. The trumpet did sound at Sinai—if there be a resurrection of the body, matter may undergo some transformation, which may make sounds no useless appendage to the unspeakable pomp of the judgment—and if all creatures be not endowed with an infinite extent of vision, it may be necessary to bring them all together, and we cannot understand how locality is not a necessary quality of separate being, though we can easily imagine that God could find room for all creatures in the day of doom, and give them all standing places in the great catastrophe. But we seek neither to affirm nor deny in the matter, although inclined to rebuke the extent of our author's surmises—it being clear that the letter of the record is not in his favor. Upon many subjects, it is important to guard our hearers against materializing the spiritual language of scripture, as for example—when faith is regarded as some strange subtle, mysterious quality created in the heart, rather than the ordinary operation of the faculties acting upon the objects of revelation; or when regeneration is explained as if a *new man* were created, instead of *the man* created anew. Here experience and scripture teach us better; but let us leave, as far as may be, the illustrations drawn from this world's affairs to describe everlasting deeds, untouched,—feeling, as all human beings must, who examine and compare, that our Holy Scriptures contain the only semblances of future doom and heaven and hell, which are level to the lowest apprehension and overtop the highest—and while upon this subject the vagaries of the heathen and the book of Mahomet are essentially absurd, our visions of judgment are majestic as the topmost star in the broad vault of cloudless night, while they cast a light upon our duty and our hopes pure and instinct with divinity as the sun at noonday.

As a discourse upon the state of disembodied spirits, there are many things finely imagined in this chapter, but our limits forbid more than the following quotation.

It seemeth to me that death hath no sooner planted his pale signet upon the cold brow of our body, than a first initiatory judgment hath us in its hold, a first paradise, or a first hell instantly ensueth. All the past comes floating down, and all the future comes bearing up; they near us, they possess us, and the soul is engirdled as it were in a ring of events touching her on every side, and communicating each one a stound of pain or a relish of joy. And there she lieth slaughtered by their many wounds or ravished by their many pleasures, and so remaineth in a kind of trance of misery or ecstasy, till the resurrection morn. She dwelleth evermore in the ethereal temperament of sweet recollections and sweet anticipations, brightened into the brilliancy of present enjoyments, without any touch of their instability and grossness—the spirit as it were of every past excellence, and the spirit of every future excellence drawing near, and holding communion with our spirits; or else the sorrow of every past sin, and the bitter twang of every past indulgence; the gall and wormwood of every dalliance with levity and folly and lust, the daughters of unrighteousness, the remorse of every crime, the sting of every untamed passion, and the thirst of every raging appetite, all these come down from the past; while from the cloudy future come bearing up the mist of every prejudice, and the gloom of departed honours, and the grief of happiness for ever foregone, and the terrors of hopelessness and the agonies of despair—the spirits of all the furies which people hell, with the legion which peoples this world, come together to revel it upon our disengaged soul—those that dwell back with conscience, those that dwell forward with fear, come launching down to make a prey of our poor unregenerate soul. It seemeth to me as if the spirit, when it left the body, and did no longer tabernacle or converse with matter, hath its conversation with the spirits of all past events in its experience, and all future events in its anticipation, and doth lie diffused over them all in the purest heaven of delight or a saddest hell of grief, according as they are good and hopeful, or bad and gloomy. Sensation that clouds the memory of the past and dims the anticipation of the future, is no more. The present world is no more, the animal part of man is no more, the knowing part of man which held converse with the accidents and changes of this world, is no more. Neth-

ing is left but the moral and spiritual part of man, to make the best of that knowledge of eternity and the Eternal which it hath, of that love or hatred of eternity and the Eternal which it hath. It launcheth out of the world of sensual pleasures, out of the world of visible beauties, out of the world of proud ambitions, out of the world of avaricious accumulation, out of the world of manual and instrumental employments—And whither is it gone? into the spiritual world, whither nothing of all this can follow; and what remaineth but disappointment, tedium, shame, confusion of face, and every spiritual agony? unless while living in the midst of these same worlds of occupation she was not blinded and befooled and brutified by them, but kept a sacred reverence for her moral and spiritual part, reserving the best of every feeling, and the essence of every thought, and the first of every enjoyment to God her creator and her preserver, and soon to be her judge.

The exordium of the 6th part, which is upon "*the last judgment*," exhibits in its happiest form the genius of Mr. Irving. He has annexed to it the following sentence of commination against two of the most popular writers of the day, Southey and Byron—the one, the leader of the Church and Court party, the other, the titled idol of the radicals. Its boldness is not more to be admired than its justness. After expressing a wish that a poet like Milton might arise, who "should draw forth the theme of judgment from its ambiguous light, and give it form and circumstance, feeling and expression, so that it should strike home upon the heart, with the presentiment of those very feelings which shall then be awakened in our hearts"—he adds—

This task awaits some lofty and pious soul hereafter to arise, and when performed will enrich the world with a "*Paradise Regained*," worthy to be a sequel to the "*Paradise Lost*;" and with an "*Inferno*" that needeth no physical torments to make it infernal; and with a judgment antecedent to both, embracing and embodying the complete justification of God's ways to man.

Instead of which mighty fruit of genius, this age (Oh! shocking!) hath produced out of this theme two most nauseous and unformed abortions, vile, unprincipled, and unmeaning—the one a brazen-face piece of political cant, the other an abandoned parody of solemn judgment. Of which visionaries, I know not whether the self-confident

tone of the one, or the ill-placed merri-mènt of the other, displeaseth me more. It is ignoble and impious to rob the sublimest of subjects of all its grandeur and effect, in order to serve wretched interests and vulgar passions. I have no sympathy with such wretched stuff, and I despise the age which hath. The men are limited in their faculties, for they, both of them, want the greatest of all faculties—to know the living God and stand in awe of his mighty power: with the one, blasphemy is virtue when it makes for loyalty; with the other, blasphemy is the food and spice of jest-making. Barren souls!—and is the land of Shakspeare and Spencer and Milton come to this! that it can procreate nothing but such profane spawn, and is content to exalt such blots and blemishes of manhood into ornaments of the age! Puny age! when religion and virtue and manly freedom have ceased from the character of those it accounteth noble. But I thank God who hath given us a refuge in the great spirits of a former age, who will yet wrest the sceptre from these mongrel Englishmen; from whose impieties we can betake ourselves to the "*Advent to Judgment*" of Taylor; "*The Four Last Things*" of Bates; the "*Blessedness of the Righteous*" of Howe; and the "*Saint's Rest*" of Baxter; books which breathe of the reverend spirit of the olden time. God send to the others repentance, or else blast the powers they have abused so terribly: for if they repent not, they shall harp another strain at that scene they have thought to vulgarize. The men have seated themselves in his throne of judgment, to vent from thence doggrel spleen and insipid flattery; the impious men have no more ado with the holy seat than the obscene owl hath to nestle and bring forth in the Arc of the Covenant, which the wings of the cherubim of glory did overshadow.—pp. 207, 208.

The discourse is composed of an ingenious analysis of our Lord's description of the judgment, and a solemn and affecting application of the doctrine of the six charities, which the 25th chapter of St. Matthew's Gospel brings to view: "the six necessary consolations and supports of human life, being bread, water, and clothing—health, human fellowship, and freedom to travel over the creation of God."

The following passage will show how Mr. Irving endeavours to suit his appeal to the peculiar character of his audience.

It amuses me much to see on what grounds they take themselves to be good, responsible Christians; or rather, I should say, it chills my blood to think what hosts of men are self-deceived, when I look to the nature of these awful tests. There are high-toned men, who make a joke of the meanness of Methodism, and call their churches a sort of shops, by contradistinction with other religious fabrics; there are a multitude more, who are taken with the wealth and splendour and state of religion, feeling solemn moods of mind under "fretted arches and long drawn aisles," and the parade of form and ceremony, and the touching influence of melodious sounds; but cannot find these solemn touches of soul, under the mean, informal rites of other places. Now, I say, that these men cannot look, cannot seek to pass this awful muster of the judgment day. It is not Christ dismantled, but Christ invested, that they fondle; it is not Christ's hungry and thirsty members, but Christ's goodly raiments, that take them with rapture, and they would shun the first summons to visit a poor disciple in a prison—and they would scorn to worship Christ in a conventicle. Now, I must not be mistaken because I utter unpalatable truth, as if I looked sour on stately services or ample ceremonies. If they have a right meaning, and serve good ends of tuning the mind, let them be prized according to their worth. Neither do I disparage mere sublunary and moral accomplishments, but am much gratified wherever I find them to consist with honesty of heart. But I say that these will not pass the solemn tribunal, if we are to take the measure from these verses which are before us. There must be a strong and decisive attachment to Christ and to the cause of Christ, however meanly it may be arrayed, however loudly decried, however hardly mistreated.—pp. 224, 225.

The winding up of this part is in the very highest style of eloquence.

But I seem to myself to mince the matter with the world in my wish to embrace them with the brotherly tenderness of this argument. For upon looking at these virtuous avocations of men with a less complaisant and juster eye, I do perceive that they often exalt themselves into a head and leading against Christ, and become nestling-places for those high-faculties of human nature which are too high to stoop to be counselled by him that is the Almighty. I do find your men of honour, arching their proud brows at the harmless glories of a Christian: and your men accomplished in incorruptible honesty, presuming thereupon to claim a

free passage into heaven, and setting at nought our self-veiling doctrines; and your public-spirited advocates of good government, I do find sneering upon the self-government of the Christian, and screening private delinquency behind public spirit, dying in the faith that mere patriotism will save a man, and requiring the same sentiment to be sculptured on their tombs. And your philanthropists, (be Howard forever an exception, who appointed for the panegyric of his tomb, "In Christ is my trust,") I do frequently find magnifying their deeds and making them honourable, and placing their everlasting confidence upon their charitable works. And for Knowledge—she is as vain as the plumed peacock, and stretcheth out her neck on high, and calleth to the stars of heaven to magnify her greatness. The sons of knowledge or fancy, having gotten a spark from heaven, or it may be from hell, make themselves gods, and say unto the populous world, What are ye without us? Truly these, when accurately examined, must be pronounced broadly out to be no better than wicked idolaters, each in his proper temple, of the idol that dwelleth therein, and despisers of the only living and true God.—And we behove to speak to them in sterner language than we used above.

Hear, then, ye despisers, and perish! Is it a less crime for a philosopher, a man of wisdom and understanding, to despise God, than for an ignorant and unlettered man? Is it a less crime for a sceptred monarch to despise the King of kings and Lord of lords, than for a labouring peasant or a poverty-stricken beggar, who earneth a poor pittance from providence? Is it a less crime for a speculative statesman, who knows and covets good government, to despise the government of God, than for a slave who knoweth only the government of the lash? Or for a man who knoweth the sacrifices of mercy, is it a less crime to despise the inestimable sacrifice of Christ for mercy's sake? or for a man who sitteth in his house at home at his ease, is it a less crime to neglect to study the ways of God, than it is for low-born, hard-toiled, unenlightened men? Whence, then, in the name of sacred truth and justice, this whining, puling pity, that these sovereigns of their various spheres should be turned to the left with the throngs which they served to mislead? It is both bad philosophy and spurious sentiment, that the mind should shrink and misgive for their sakes, as if they were not the most privileged and therefore the most responsible of men. Nay, verily, I am for swaying the other way, and pitying the poor ignorant, misguided man; the unlettered, untutored rustic; the wretches born under evil stars of vice, and bred amidst the contagions of evil.

But my soul is like flint and steel against these proud, outrageous despisers of God, who, though nursed in the lap of his providence, and cast in the finest mould of nature, and basked on by the sunshine of knowledge, entertain for his ordinances a high despite, taste his blessings with ingratitude, and, but for Death the destroyer, would I believe, set up themselves for gods, and lord it over the very spirits of their kind. No, no; we have enough of this sycophancy of the soul, this unbbonneting of manhood, and selling of even-handed judgment in time, to let it go further. Verily these qualities, according to their estimable degree, have in time that estimation which alone they sought, and having aimed no further, they will not reach any further. God will have a rewarding time for himself, a reaping time for righteousness and piety.

And *shall* not God have a reaping time for righteousness and piety? Shall science reward her servants with knowledge and with fame, with honour and with power; shall mammon reward his servants with wealth and pleasures; and temperance reward his servants with health and beauty; and honesty bestow trust; and affection find affection in return; and every grace of life have its season of gain, but God alone have no opportunity of rewarding those who loved him and wrought for him and suffered reproach for his name's sake, despising the rewards of mammon, ambition, luxury and pride, and affection itself, when they stood in the way of his honourable service! What hinders these noble spirits from regarding the Lord God Omnipotent who reigneth, and who is surely higher than they? Why do they not stretch out their hands to the tree of life, and live for ever? Are they too great to come under such a sovereign—too learned to learn from such a master—too well employed to have to do with such occupations—too exalted to deign a look from their several spheres upon the whole dispensation, except it be a look of scorn? Well, well! let them have their elevated places, and bear them bravely in their gallant courses, and nurse their enmity to God, and their contempt of his plebeian ordinances. But let them bear the brunt of the judgment which they have braved, let them reap as they have chosen to sow. What is that to us that we should whine and mope with melancholy over them more than over others?

I hope I do not frown upon the distinctions of temporal excellence, which I rather love and admire as the ornaments of time; but I will not exalt the Genius of philosophy or the Muse of poetry or the Spirit of patriotism, much less will I exalt the base god of lucre, or the demon of pride and passion—above Jehovah, the King of

kings and the Lord of lords. Nor will I admit into my mind that they shall shield their favourites, and keep them secure in rebellion against the God of all the earth, who alone doeth righteously. I think it patience enough on the part of the Most High to tolerate these, the idols and deities of our polished society; to tolerate them in their power, and their subjects in their idolatrous rebellion, for the length of life, and to stand by begirt with grace and mercy, holding out proffers of forgiveness all the duration of time. But, no; it is too much that he should yield them a place in his heaven, whence he cast out a more knowing, more powerful, more graceful, more proud spirit, and would not endure him an instant, but cast him out, and all those rebellious though high-minded intelligences, who since that time have usurped their several places upon the earth, and led astray those bands of followers, whom we do pity, but will neither encourage nor justify.

We would earnestly invite the attention of our readers to this passage, most solemn and salutary. There has come to be a divorcement between literature and religion, which none but a hardened conscience can cherish and which the issues of eternity will fatally condemn. Persons possessing godliness, and those who would be shocked with the charge of impiety, seem to think that there is a certain mysterious influence in literature which can almost give a sanction to irreligion, or at least raise that which is the very front of the offence into a bulwark against vulgar censure. So the genius of Shakspeare has been not seldom commended as if it must open to him the portals of paradise, when, in a sane judgment, assuredly it is the attribute of genius to exalt into the highest degrees of criminality offences against decency and good manners and morals, such as these far famed plays abound in. It is high time for all those who dare not attempt a reversal of the law of Sinai, and a denial of the gospel of Christ to inform themselves accurately how far the admiration of works of immoral tendency is allowable—how far their study is to be permitted. We would not interdict

them altogether, for the same reason that we do not turn hermits. We may study them in the same way, in which we read the sayings of Satan and of wicked men reported in the book of God—we may separate the admiration of the intellect of Satan, which the Creator curiously formed, from all feeling of communion with the impiety which he alone has caused;—but in human works of genius, it is not so easy to draw the dividing line, and surely in nothing is the principle of evil so awfully incarnate as in those immoral and anti-evangelical works of genius with which the literary world is inundated. They attract the young heart from the remembrance of its Creator—they fill up what should be hours of religious leisure in manhood—they beguile old age out of its few remaining moments for repentance—they slay their tens of thousands. Now as we fully believe that as the millennium approaches, the influence of literature will increase, and the contest between religion and her enemies sharpen, and as this contest will be perhaps not carnal and bloody, like the first ten persecutions—but literary and spiritual, as Christianity humanizes the world, we think it of infinite importance that the friends of God and holiness and heaven should know their enemies—that the line of demarkation should be drawn broad and deep—and that the silent general sentiment of the Church should affix the seal of approbation upon works of virtue and merit, and stain with endless reproach whatever is found to be of a contrary tendency. And then sway should be given to the apostolic precept and the appearance of evil be avoided, and the romancers and poets of the day left to the degree of oblivion which our forgetfulness can bestow.

Among all the exemplifications of human depravity, *that* seems to us the most conspicuous and fearful which can feed its pride out of the power of originating and adorning a blasphemous conception, and giving

it flight upon the four winds, and rejoicing that it shall be wafted down the track of time, and which cares not what deadly poison it may bear with it and spread far and wide, if only the label which tells the author's name be read, and the honors of an apotheosis be rendered to him, who has sold a lasting inheritance for the vain immortality which perishing men in their ignorance may chant over the soul of that fallen Lucifer to whom the all-knowing God may have already spoken irreversibly, "dying, thou shalt die." Among others, there is one poet of our day—Prince in the Satanic school, who appears to delight equally in blackening the character of his species and blaspheming his Maker. And we cannot express the concern with which we have seen how another, in our own land—although much farther distant from him in genius than in impiety—is running fast into the same course. We have in a former number said what we thought of this poet's genius, and glanced in the gentlest manner at his irreligion. We fear we shall not have done enough to discharge the duty of our station in simply warning the reader and the author that there are to be found printed in a second edition sentences which have almost made our blood to curdle. Of this second edition it seems not out of place to remark here that some at least of the subscribers, relying upon what they esteemed no doubtful pledge that it was to be an *editio expurgata*, never thought that a volume was to be presented to them containing lines which they desire their eyes may never a second time light upon. So far as genius goes we may say that nothing is of cheaper production than impiety, and on the score of interest, in the long run, nothing dearer.

Our limits oblige us to hasten to an end of our review of the very original and interesting volume before us. A large proportion of Part VII, "on the issues of judgment," we think the least valuable section of the book, the author indulging in

many reveries as to the condition of souls, not authorized by the record, and in one place, at least, expressly contradicted by it. Compare the "new connubial ties," page 243, with the "neither marry nor are given in marriage," of the law of the resurrection, in the 20th of Luke. The representations here made at large, to our mind, lessen that despair which the scriptures leave to brood over the place of darkness.

Mr. Irving reasons the point, with great force, whether the punishments of the next world be everlasting, in the usual acceptation of the word; and proves it most conclusively—from the literal expressions of scripture—from the fact that this only is a world of probation—from the air of importance with which this doctrine is enunciated—from the fact of the wretched condition of our race through whole continents, at present—from the Divine Nature—from the falsity of the opinion that all punishment is for the reformation of the offender—from the character of sin, and from the incessant change in the divine constitutions which the contrary idea supposes, which turns the Devil into chief reformer and saviour, and ships off from the abode of darkness its loads of outcasts, to become heirs and tenants of the holy spheres of heaven.

If any man have the hardihood to entertain doubts upon this most fearful topic of revelation, we commend the latter half of this part to his study.

In the next section, in considering the only way to escape condemnation and wrath to come, the author discourses concerning *sensual, intellectual, moral*, and spiritual life—the three first kinds of life being confined to the earth and dying with it, the last only aspiring to God, as it is created by his Spirit through the instrumentality of the word.

"While the soul inhereth in the word, dwelling and feeding thereon, it ought to inhere in the Spirit of God, with whose word it communeth; just as when you

hear a man speak, you do not separate his words from the soul which utters them, unless you believe him a deceiver, which, if you believe God to be, I pray you to cast his word aside. For what are words? Words, if I may so speak, are a body to the soul; finer, more expressive, more varied than the fleshly body. By them she doth express her unseen emotions and passions to another soul, which, catching the meaning of the same, reacheth forth a kindred implement of being; they communicate with each other, they embrace each other, they rejoice in each other, they dwell in each other, they travel in company over spiritual and intellectual worlds by this airy vehicle of words. Oh, what a glorious invention is this of words! It makes the soul visible, tangible, impressible; enabling it to dwell in many places at once over the habitable earth; it preserveth the soul upon the earth long after the body is dead in the grave; yea, it breaketh the bond of death, and toucheth the clayey lips of the deceased with their wonted fires. We converse with them, we live with them, we call them from their spheres; they come, they tarry, not till the dawn of morning, or the crowing of morning's messenger, like the spirit of superstition, but they stay with us days and nights and for ever; and we can gather a general assembly of departed worthies, we can have them in our closets, they will instruct us, they will exhort us; they will make us merry; they will make us great and good, and teach us to fulfil the same good and noble offices to those who follow after us.

Such, even such, is the word of God, a link between the soul of man and the soul of God, a stage whereon heaven meeteth with earth, to bless her needy children. The spirit of man there communeth and consorteth with the Spirit of God. The Spirit of God hath also taken the artificial body of words, and putteth forth his feelings to call forth the feelings of man; and the feelings of man come forth to the embodied feelings of the spirit of God, even as they come forth to the embodied feelings of the spirit of man, because they are embodied after the same fashion and with equal favour. And so it cometh to pass, that communion with the Holy Ghost is engendered, and then the airy vehicle of words is nothing; but if the communion faileth, it must be resorted to again, as the only instrument given by heaven unto men for that sanctifying office. p. p. 299-300.

The IX. part reviews the whole argument and is an endeavour to bring it home to the sons of men.

We shall not attempt any formal summing up of the excellencies and

faults of this original and powerful writer—they are each equally obvious upon the face of the quotations we have printed. We think Mr. Irving a man *sui generis*, and should be sorry to see others endeavour to walk in his armour. Except in the case of Jeremy Taylor, we know no one who can so successfully copy without servile imitation as the Minister of the Caledonian Chapel; he holds the finest passages of our best authors in his mind's eye, as an original genius may have the models of statuary in his studies, and sometimes almost equals, and sometimes surpasses the objects of his emulation.—His learning is great, and it is all animated by a burning ardor of soul. We fear however that it is the radical fault of his book and his preaching, to presume too much upon intellectual prowess and to forget the direction contained in the apostolical example, given in the 2d Chapter of the 1st epistle to the Corinthians. And to correct this tendency, our advice will savour more of truth and piety, than of patriotism, even if there should be a large infusion of these qualities inciting us, if we venture to counsel Mr. Irving to abstinence for a season from foreign literati, that he may study our own home-bred, or rather heaven-bred President Edwards, than whom no man, though his deficiencies be many—(none of them in the department of reason) has shown him-

self a scribe better instructed in the mysteries of the kingdom of heaven, and the manner in which they should be developed so as to win souls, and recover wandering stars to the order and brilliancy which beautify the firmament of God.

This will give a tone of simplicity and unaffected solemnity to Mr. Irving's ardour, and make his first advance into the field of christian literature, but as the seedling to the harvest. In all his march along the line of his exalted course, he has the best wishes, which hearts endowed with the only true philanthropy, the love of souls, can utter. The divine injunction is, "spare no arrows"—and our prayer is that speedily all who are gifted with intellect, or breathed upon by the genius of poesy, or lifted up to the responsibility of ruling nations, or confined down to the narrow sphere of mechanical employments, may be delivered by the ministers of the cross from the thralldom of the great Babylon to which the world in its present state is likened, and be taught to kiss the Son, lest he be angry and they perish from the way, when the voice of harpers and musicians and of craftsmen shall be heard no more at all, when the citizens of the New Jerusalem shall be enrolled, and all not found written in the book of life shall be cast into the lake of fire.

Literary and Philosophical Intelligence.

Proposals have been issued for publishing by subscription, a Polyglott Grammar of the Hebrew, Greek, Latin, English, French, Italian, Spanish, and German Languages, exhibiting the similarities of their declensions, conjugations, &c. in a tabular way. With copious notes, explanatory of their idioms and peculiarities, and an extensive index, to facilitate the references to the work. By Samuel Barnard. The price to subscribers is not to exceed \$3, in boards. Subscriptions received by Wilder & Campbell, New-York.

Professor Griscom, of New-York, has issued proposals for a new periodical publication to be entitled, "*The Mechanic's and Manufacturer's Magazine*," to be published monthly, and to be devoted to the Arts and Trades of the United States.

A new pocket edition of President Dwight's Theology, has been published in London, in six pocket volumes, with a copious life of the author, and a portrait by Romney. This edition is printed by T. & J. Allman.

An edition of Percival's Poems is in the London press.

The number of children, from the age of seven to fourteen, employed in the manufactories of Rhode Island, is about 2500.

The Baptist denomination of South Carolina and Georgia have adopted measures for establishing a College for Classical and Theological education, to be located within thirty miles of the town of Augusta. Agents have been appointed to collect funds, and select an eligible site for the institution.

A school of medicine and surgery has been organized in South Carolina, and measures taken for its immediate establishment in Charleston. "The community must be fully aware (say the Committee) of the importance of our taking into our own hands the professional, as well as the academical education of our sons, and of the propriety, nay the necessity, of their acquiring at home the knowledge of our domestic diseases and forms of disease; it cannot therefore be doubted, that the citizens of South Carolina, will at once afford to the proposed seminary a decided and efficient support."

The election of professors, will be held on the second Monday of April, at a special meeting of the Society. The chairs to be filled are those of Anatomy, Surgery Institutes and practice of Medicine, Obstetrics and diseases of Women and Infants, *Materia Medica*, Chemistry and Pharmacy, and Natural History and Botany.

It is expected that the school will go into operation in the ensuing winter; each Course of Lectures commencing in the month of Nov. 1824.

From documents accompanying a late report to the legislature of Kentucky on the subject of Transylvania University, it appears that the funds of that institution amount to \$141,336,—that its expenses for the last year, for the salaries of its officers, amounted to \$7,850. Its resources from the tuition of 118 students and *finer* amounted to \$3,505. The number of students including a class in mental philosophy, is 404; Law class 48—Medical 200—Seniors 41—Juniors 31—Sophomores 39—Freshmen 13—Preparatory department 27.

The Connecticut Retreat for the Insane is to be opened for the reception of patients on the first of April. A building has been erected on the grounds of the institution, which is capable of accommodating about fifty patients, and a proportionate number of attendants. It is situated on an eminence about one mile

from the city of Hartford, and commands a delightful view of the valley of the Connecticut and of the surrounding country.

A physician well known for his skill in the treatment of insanity, and for his kindness to the unfortunate subjects of that fearful disease, has been chosen to superintend the institution. Under his immediate direction the insane will be supplied with whatever is calculated to alleviate their disorder; they will be treated with the utmost humanity, and receive every attention which their unhappy situation may require. By him they will be visited daily, and supplied with remedies best suited to their respective cases, and subjected to the moral regimen most likely to restore them to reason.

A steward and matron of good moral character, kind dispositions, and suitable attainments have been chosen to superintend the domestic concerns of the institution: and the same qualifications will be deemed necessary in the nurses and attendants, to whose vigilance the patients are entrusted.

Under the immediate care of such a physician, and of such attendants, the friends of the insane may feel assured, that no efforts will be spared to effect, in every case a restoration to reason and health. Each patient will be treated with kindness, and receive the most indulgent regimen compatible with his situation and recovery. Neglect, cruelty, and unnecessary severity will in no instance be sanctioned by those who have the superintendence of the Retreat.

A gentleman in Rio Janeiro, in a letter to a gentleman in New-Haven, says,—Education is in a very low state in the city, and throughout the kingdom. The schools in this city, which are few in number, are supported by subscription. There are no free schools. The Portuguese generally seem little inclined to reading. Although the King has opened his library (which is an excellent one of seventy thousand volumes) to the people, few of the middle and lower ranks improve the privilege. Indeed much may be inferred, as to the state of education in the kingdom, from the fact that although this city is the capital*, the largest by far in the kingdom, the residence of the king and his court, a place of great trade, and the resort, we may suppose, of the greatest abilities and most splendid acquirements in the King's dominions; and of course the centre of information, and the seat of science and the arts—there are, nevertheless, no lit-

* Containing about 200,000 inhabitants; a large proportion of whom are slaves.

erary or scientific societies, no institutions for the encouragement and promotion of the arts, no public schools, academies or colleges—in fact there are none in the kingdom. No reading rooms except in the King's library; few bookstores, and those of little note, and there is but one printing press and but one newspaper.

I find reason to believe, that few Portuguese have ever seen a bible. If it were distributed, and perhaps it might be by agents residing in the place, it would soon, no doubt, be in the hands of the priests. The influence which the priests maintain is very considerable; but it must be at-

tributed rather to fear, than to love or respect.—So little confidence have the Portuguese in general, in their integrity and honesty, that they are uneasy, and perhaps jealous, if they visit their families in their absence. Yet if they are not loved—if they are not respected—they are feared; and this fear would lead them to show them whatever books of a religious nature were given to them; and thus a book so hostile to their already declining influence as the bible, would soon be where, if it were not destroyed, it would receive little or no attention.

List of New Publications.

RELIGIOUS.

The Moral Condition and Prospects of the Heathen. A Sermon, delivered at the Old South Church in Boston, before the Foreign Mission Society of Boston and the vicinity, at their annual meeting, Jan. 1, 1824. By Benjamin B. Wisner, Pastor of the Old South Church.

Walking in God's Name. A Sermon, preached before the Education Society of the Young Men of Boston, on their Fifth Anniversary, Jan. 25, 1824. By Samuel Porter Williams, V. D. M.

A Sermon, delivered in Boston, September 17, 1823, before the American Board of Commissioners for Foreign Missions, at their fourteenth annual meeting. By Jeremiah Day, D. D. L. D. President of Yale College. Published by request of the Board. Boston, 1823.

A Discourse, in which the doctrine of the Trinity is examined, and some remarks made on Calvinism; delivered at Cohasset, in two parts, on the morning and afternoon of Lord's Day, Dec. 7, 1823. By Jacob Flint, Minister of that town. Boston, 1824.

Trinitarians Rational; A Sermon, delivered in the Baptist church, Augusta, Georgia, on the 8th February, 1824. By W. T. Brantley, A. M. rector of said church.

A Communication from the Brookfield Association to the Ecclesiastical Council who ordained Rev. Loammi Ives Hoadley, over the Calvinistic Church in Worcester, and Report of the Committee of the said Association, appointed to present the same.

The Faith once delivered to the Saints; A Sermon delivered at Worcester, Mass. Oct. 15, 1823, at the Ordination of the Rev. Loammi I. Hoadley to the pastoral office over the Calvinistic Church and Society in that place. By Lyman Beecher, D. D. Second Edition. 20 cts. Boston.

Isaiah's Message to the American Nation—a new translation of Isaiah, chapter 18th; with notes, critical and explanatory; a remarkable Prophecy respecting the Restoration of the Jews, aided by the American Nation." By the Rev. J. M'Donald, A. M. 37 1-2 cents. Philadelphia.

The Christian Examiner and Theological Review: for January and February. No. I. Vol. I.

Village Hymns for Social Worship, selected and original; Designed as a supplement to Dr. Watts' Psalms and Hymns. By Rev. Asahel Nettleton. Goodwin & Co Hartford.

MISCELLANEOUS.

An Elementary Treatise on Conic Sections, Spherical Geometry, and Spherical Trigonometry. By Matthew R. Dutton, Professor of Mathematics and Natural Philosophy in Yale College;—Being the Fifth and Sixth Parts of a Course of Mathematics adapted to the method of instruction in American Colleges. Howe & Spalding, New-Haven. 1824.

An Examination of Essays on Fevers, and other Medical Subjects, by Thomas Miner, M. D. with some observations on their doctrines and practice. By J. L. Comstock, M. D. 8vo. Hartford.

Catalogue of Minerals found in the state of Vermont, and in the adjacent states; together with their localities; including a number of the most interesting minerals which have been discovered in other parts of the United States; arranged alphabetically. Designed principally for the use of persons who have attended mineralogical lectures, in making collections of specimens. By Frederick Hall, Professor of Mathematics and Natural Philosophy, and Lecturer on Mineralogy, in Middlebury College. 8vo. Hartford.

The Analytic Guide, and Authentic Key to the art of Short Hand Writing,

by which the language of a public speaker may be recorded as fast as delivered in a style at once beautiful and legible : being a compilation from the latest European and American publications, with sundry improvements, adapted to the present state of literature in the United States. By M. T. C. Gould, Stenographer. 16mo. Third Edition. New-Haven, 1824.

The True Masonic Chart, or Hieroglyphical Monitor ; containing all the emblems explained in the degrees of Entered

Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, Royal Arch, Royal Master, and Select Master : designed and duly arranged agreeably to the Lectures by R. W. Jeremy L. Cross, G. L. To which are added, Illustrations, Charges, Songs, &c. &c. Third Edition, with additions and emendations. 12mo. New-Haven, 1824.

Collections Historical and Miscellaneous ; and Monthly Literary Journal. Nos. 1, 2, and 3, Vol. III.

Religious Intelligence.

PALESTINE MISSION.

(Extracted from the Missionary Herald for February.)

Journey of Messrs. Fisk and King, from Cairo to Jerusalem, through the Desert.

(Concluded from page 174.)

Monday 14.—Hitherto we had generally enjoyed a refreshing north wind, which has served to mitigate the heat, and rendered our journey less tedious, than we had feared it would be. This morning a strong scorching wind from the S. E. commenced. It was indeed distressing. The air sometimes seemed as if it issued from the mouth of an oven. Many of the Arabs bound a handkerchief over their mouths and noses, as a defence against it. After riding six hours and a half, we pitched our tent on the plain of Loolia, near a well of miserable water. The thermometer in our tent stood at 99°. The country we passed was full of sand-hills. The wind sometimes blew the sand over the hills like snow in a storm. This has been a dreadful day.

[To avoid the heat of the day, they arose at midnight, and resumed their journey at one in the morning. They continued travelling till noon.]

The wind continued from S. E. during the night, and we anticipated another dreadful day. But in the forenoon it changed to the S. W., and we were refreshed by a cooling breeze. The night was so cloudy that not a star appeared. The loaded camels, which during the day travelled like a flock, were all tied together when we travelled in the night. One is surprised to see how the Arabs, who are accustomed to the desert, will find their way in a dark night. After 11 hours ride, we pitched our tent at Aboo Jilbana. After the heat of yesterday, and our ride last night, we all find ourselves unwell.

Wednesday, 16.—Resumed our journey at five in the morning. Soon came upon a harder road than we had found for several days. It was at no great distance from the sea. The salt water had overflowed it, and had been evaporated by the sun, leaving a considerable thickness of salt on the ground. At 2, we came upon the shore of the Mediterranean, where the waves were rolling, and foaming, and breaking, in a most beautiful and majestic manner. Turning from the sea-shore, and passing over a mountain of sand, we came in a little while to El Arish, a village situated in the desert. At Messaoudia, a watering place on the sea-shore, the caravan separated, and one part took a different route for Gaza. After riding ten hours and a half, we pitched our tent on the plain near the village. Our shekh belongs to this place. When he and his attendants met with their friends, we had an opportunity to observe a curious mode of salutation. They took each other by the hand, put their foreheads together, and smacked their lips, but without bringing their faces in contact. They repeated this joining of foreheads and distant kissing, four or five times, saying, "Peace;" "Well?" "Thank God;" "How are you?" "Thank God;" "Peace." "God give you peace." "God bless you."

In conversation with the Greek, who is from Tocat, he told us that there are in that place 100 or 150 Greek houses, a bishop, six priests, and two churches. One priest is from Greece, and knows Greek; the rest understand only Turkish, though they perform their service in Greek, repeating the words, parrot-like, without understanding them.

[Messrs. Fisk and King represent the Arabs as exceedingly profane, in respect to the Divine Name, using it with very little reverence, and continually invoking it in confirmation of trifles and falsehoods.]

After riding nine hours and a half, we pitched our tent at Bur el Khoor, a large plain covered with grass and shrubs, on which several large flocks of sheep and goats were feeding, under the direction of Arab shepherds and shepherdesses. We walked up to the top of a sandhill near our tent, where we had a delightful view of the plain. After being so long in the wilderness, this view was indeed cheering. We have now just left the dominions of Mohammed Ali Pasha, and entered modern Syria. Whether we are yet within the limits of ancient Palestine, or not, we do not know.

Saturday, 19.—In the morning we found that some bold Bedouin had made his way into our encampment, and carried off a saddle. Mustapha went out, and finding a Bedouin, charged him with stealing it, and began to chastise him. He gave a signal, and a number of armed Bedouins made their appearance at a distance;—The surrounding country was full of them; and, as all would be likely to unite together in case of a disturbance, it was thought prudent to leave them in quiet possession of the saddle, and to proceed as soon as possible. At 6, the caravan moved off the ground. As we proceeded, we found a gradual increase of vegetation, and cultivated fields became more frequent. At half past 10, we passed a well of water and some ruins. Two pillars of grey granite were standing. The place is called *Rofa*. This is probably the ancient Rophia, which was the first town in Syria, Rhinocalura (probably El Arish,) being the last in Egypt. At half past 11, after crossing a mountain which is called on one of our maps a continuation of Mount Seir, we came to the village Khan Yoanas, (the inn of Jonas,) the first village we have seen in Syria. It is surrounded by gardens, and is inhabited by Mussulmans, who have a tradition that the prophet Jonas once was here. East of it, on a hill, is another Mussulman village.

From Khan Yoanas we travelled several hours over a wide and beautiful plain, filled with herds of camels, sheep and goats, which were generally tended by Bedouin women. This is the ancient land of the Philistines. Here we were continually harassed by the Bedouins, who seemed to spring up, like Hydras, in every corner.—First came 10 or 12 armed with swords and matchlocks. Their dress was merely a turban on the head, and a piece of cloth tied round the waist. They met our guide and camel drivers, took each other's hands, kissed, and had all the appearance of friends. It was, however, soon found that they wanted money. Our guide told them they must exact nothing from us, because we were Englishmen; for we

travel with English passports, and though we tell our attendants that we are Americans, yet they know no difference between us and Englishmen, having never before seen Americans, or heard of America. The name of Englishman is so much respected even among Bedouins, that we were not molested. For two hours, however, as we moved along, our attendants were engaged in loud and violent disputes with these and other companies of Bedouins, who came up after they went away. They extorted a few dollars from the Armenians and Greeks, and at last took an ass from one of the Arabs. Our shekh knew all these free-booters, and it is probably owing to his acquaintance with them, and his faithfulness to us, that they were so easily satisfied, and that we met with so little trouble from them. He says most of the Bedouins are much worse than these, and yet he called these Satans (*shaitan*.)

Under a large Sycamore tree, we saw women and children threshing barley on the ground with long sticks. Near by was a shepherdess, tending a large flock, with her crook in her hand, and the skin of a lamb, having the wool on, thrown over her shoulders for a shawl.

At half past 5, after riding 11 hours and a half, we arrived at Gaza; took two small dirty apartments in a large filthy khan, and put up for the Sabbath, thankful that we were not among deserts of sand, or bands of Arab free-booters, so as to be obliged to travel on the Lord's day. Gaza is the city whose gates Sampson carried away, and where he slew 3000 Philistines at his death. We had no very good opportunity to judge of the population of the place, but probably the estimation, given by geographers, of 5,000, is not far from the truth. Mussulmans never take a census, unless it be an enumeration of the houses, in order to tax them. The city stands on a little elevation. The houses are all built of stone, but make a very mean appearance. The scenery around is beautiful.

[They left Gaza on the forenoon of Monday, April 21st.]

We crossed a bridge over the bed of a small river, now dry; and then passed through groves of olives, and fields of grass, wheat, barley and tobacco. The plains were agreeably diversified by gentle elevations and small valleys. Five hours and a half from Gaza, we saw on our left, the village Mijdal, near the ruins of the ancient Askalon, which is now uninhabited. Such, at least, is the information given us by the Arabs. After riding eight hours and a half, we pitched our tent near

the village Esdood, which, from its situation, and from the similarity of the name, we presume to be the ancient Ashdod. It consists of 100, or 150, of what the people call houses—miserable cabins and holes, built of stone, covered with branches of trees, and roots, and these again with earth, so that vegetation appears every where on the tops of them. The place is wholly inhabited by Mussulmans.

[In 10 hours and a half ride after leaving Esdood, they arrived at Jaffa; and, word being given to Mr. Damiani, the English consul, his Dragoman, came to procure them admittance into the city. They took lodgings in the consul's house, which stands by the sea-side, and, as is supposed, at, or very near the place, where Simon the tanner lived, and the Apostle Peter was lodged. At evening, the table was served by a man of Greek origin, who was 100 years old, and had been 80 years a servant in the family of Mr. Damiani and his father.]

On the 24th, they left Jaffa on mules and asses, and, after a ride of 4 hours, arrived at Rama, or Ramla, the Arimathea of the Scriptures, where they took lodgings for the night, in an Armenian convent.]

Friday, 25. At half past 5, we set out for Jerusalem, comforted with the hope, that this was the last day of our journey. In about two hours, we saw a Bedouin horseman sitting on the ground, a little before us, with his horse feeding by his side. As we advanced he rose, and boldly put himself in front of us all. The Christians, who were with us, and who rode forward, stopped and turned from him, as if he had been a lion. As soon as Mr. Damiani told him who we were, he let us pass quietly, but tried hard to get something from the rest of the company. He got nothing, however, except a trifle which the mule drivers gave him, in order to be on good terms with him hereafter. At 8, we crossed a hill, and then entered a valley which we were half an hour in passing.—Soon after this, we came among the mountains. Here we saw, at a distance, a camp of Bedouins. As soon as they saw us, one of their horse-men rode on swiftly, as if to interrupt our path. He came into the path before us, halted, and looked at us again, and then rode off. Had we been Rayahs, (i. e. christian subjects of the Grand Signor,) he would not probably have left us without money. For some time, our road lay along the bed of a brook, in a deep ravine, with mountains of rocks rising up like pyramids on each side of us. By degrees, the ascent became more steep, till we reached the height of these ragged mountains, where we had a

good view of the plains between us and Jaffa. It was often with difficulty that our beasts could walk, on account of the badness of the road, and the steepness of the mountains. These mountains are covered with small shrubs, suitable for goats, of which we saw several large flocks. There are no forests; but in the vallies, and on the sides of the hills, are many olives and fig trees. At a place called Sareen, two or three fierce, armed Bedouins appeared, and began to demand tribute. We rode on very carelessly, bid them good morning, and enquired after their health. They began to talk loudly, and ordered us to stop, but we rode on, and they did not attempt to stop us by force.—When the native Christians and Jews pass such places, they have no way to get along, but to satisfy the rapacity of these plunderers.

[A little past noon, they came to a village, which Chateaubriand calls the village of Jeremiah. A little way from it, was a pure stream of water, flowing out of a rock, where they stopped to quench their thirst, and eat some bread and fruit.]

Thence we pursued our journey over a road impassable for camels, and very difficult for mules and asses. After crossing a high mountain, we passed through a deep valley, where is a small village called Kaloona. The mountains here are of a peculiar formation. They seem almost as if built by the hand of man, and rise gradually step by step, like Pyramids. Each step, however, is so fastened into the "Everlasting Hills," as to show you that it was placed there by the hand of Him, who existed "before the mountains were brought forth." On these steps, which are sometimes three or four rods wide, and sometimes only a few feet, you see soil which produces shrubs, and when cultivated, vines, figs, and olives. The country continued the same till we were within half an hour of Jerusalem, when all at once Mount Olivet and the Holy City opened to our view. Thus it is often with the last hours of the Christian. He is obliged to pass over a rough and wearisome way, where he is continually exposed to the attacks of enemies, till near the close of life,—till his feet are about to stand within the gates of the New Jerusalem, and then he is favoured with some bright visions of the place he is soon to enter.

As we drew near the city, we remembered how our dear brother Parsons, when wars and rumours of wars obliged him to leave the place, turned back his eyes, as he ascended the hill west of Jerusalem, and wept, and said, "If I shall find favour in the eyes of the Lord, he will bring me

again, and show me both it, and his habitation." Alas for us! these words were fulfilled in a much higher sense, than he then anticipated. We cannot for a moment doubt, that he did find favour in the eyes of the Lord; and though he was not permitted to return to the earthly Jerusalem, yet his divine Saviour has given him an infinitely higher felicity, even that of seeing and enjoying the bliss of that Eternal City, in which the divine glory dwells.

With feelings not easily described, about four o'clock, we entered JERUSALEM. The scenes and events of 4000 years, seemed to rush upon our minds; events, in which Heaven, and Earth, and Hell, had felt the deepest interest.

SANDWICH MISSION.

Extract of a letter from Mr. and Mrs. Stewart, to her mother, dated Lahainia, Island of Maui, (Mowee) Aug. 30, 1823.

We arrived at Honorura in health and happiness on the 27th of April—found every thing more prosperous and favourable than we expected and rejoiced in the manifest benefit the mission had already been to this nation.

On the 26th of May it was determined by the mission that Mr. Richards and myself should form a missionary establishment at this place under the particular patronage of the queen dowager, Keopuolani, the king's mother. We embarked in the Cleopatra's barge on the 28th, in company with our patroness, and the prime minister, Mr. Pitt, alias Karacmoka, and reached here on the 31st. Mr. Pitt immediately gave us a small plantation with men to work it, from which we are supplied with vegetables and fruit. Keopuolani commenced building a couple of houses for us, and a chapel which was completed in about a month, but we did not remove from our temporary residence until eight weeks had elapsed, owing in a degree to a delay in digging a well and building a fence around our houses and a store house for our provisions, &c. but principally to my illness. I was confined six weeks by a remittent fever, by which I was attacked about a month after my arrival. We are now however settled in our own habitations; and far more comfortably than we could have expected, though our houses, and all our accommodations are the rude workmanship of the natives. Our houses stand immediately on the open beach so near the sea that the surf breaks against our fence at the distance of a dozen yards from our door. Our houses are 30 feet by 20, all one apartment, lined with the leaves of the sugar cane and thatched with grass, they are about 20 feet apart and united by a *ranai* or rude bower, which

makes a very pleasant piazza. The chapel adjoins our enclosure—is a neat building of the same material with our houses, and about 100 feet in length and 40 in breadth. Mr. Bingham has been with us for the last month and the chapel was opened and dedicated on the last Sabbath. He preached to a very crowded audience, including all the principal chiefs (except the king who was about 20 miles distant) from the words "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Previously to this, public worship had been conducted under the large tree near the residence of Keopuolani or at her daughter's, the princess Nahienacua. Our whole situation is comfortable (for missionaries,) and promising, almost too much so for long continuance in this changing world. My health is completely restored and I am more strong and fleshy than I was before I was sick. Our present situation is very healthful; we have a pure, fresh and delightful sea breeze every day, and when in the house or shade feel no inconvenience from the heat. One circumstance that creates great gratitude in my heart, and which I know will give much joy to you, my beloved mother, is the uninterrupted health of your daughter and her son; she is as full of health and spirits as I ever knew her to be, and looks almost as healthful and blooming as she did the winter before she left America.

You may judge what our feelings are on receiving any thing from America, by the expression of one of our native boys, who is fond of the missionaries and of America because they came from it. On opening one of my books he found a dead fly among the leaves. I told him it was an American fly, and with a look of great pleasure and affection he put his face to it and exclaimed with emphasis, in the native tongue, "*Much love to you, O fly, for thou hast seen America!*" His name is Nahiniā, and he is living with us on probation preparatory to being adopted into the family as the beneficiary of the society of Cherry Valley. When he is more fully tried, I will inform the society; giving his character, &c. &c. with directions for the best way of fulfilling their engagements to provide for him. My letter is called for, I must close.

R. Intell.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

To the American Board of Commissioners for Foreign Missions, from Jan. 12 to Feb. 12, inclusive, \$5182 55. Also, \$190, in legacies.

To the American Bible Society, in the month of February, \$2591 53. Issued

from the Depository—Bibles, 1962, Testaments, 1536, total, 3498—value \$2150 29.

United Foreign Missionary Society, \$3917 55; also, \$647 50 collected in the congregation of the Brick Church in Beekman street, New-York, and \$504 collected in the Presbyterian Congregation in Cedar Street.

American Education Society, \$557 99.

American Tract Society, \$165,58.

The receipt of the Board of Education in the Presbyterian Church during the last year amounted to \$5777.

The receipts of the A. B. C. F. M. for the year ending August 31, 1823, amounted to \$58,777 57. The expenditures during the same time exceeded the receipts by \$10,570 81. The permanent fund is

\$32,043 87. The Board has a distinct fund for the printing press for western Asia (established at Malta) amounting to \$6417 03—Also, \$6396 13 as a permanent fund for the support of the Corresponding Secretary, derived principally from profits on the Missionary Herald.

Connecticut Missionary Society.—The amount of contributions in May, was \$2584;—contributions in new settlements during the last year, 278; sundry donations, (including \$2658, the legacy of the late Dr. Everest, of Canton,) \$3510; interest on bonds, notes, and stock, \$1505.—Expenses during the year, \$6939—number of books sent to new settlements, 2577—whole number sent since the establishment of the Society 47,882. The funds of the Society exceed \$31,000.

Ordinations and Installations.

Jan. 11.—The Rev. JAMES WESTON, over the Congregational Church in Lebanon, Me. Sermon by the Rev. Jonathan Cogswell, of Saco.

Jan. 21.—The Rev. JONAS COLBURN, over the church and society in Leverett, Mass.

Jan. 28.—The Rev. WILLIAM MITCHELL, was admitted to the order of Priests, at Wambia, S. C. by the Right Rev. Bishop Bowen.

Feb. 3.—The Rev. ARTEMAS BOYES, was installed as associate Pastor of the church and society in South Hadley, Mass. Sermon by the Rev. Mr. Osgood, of Springfield.

Feb. 4.—The Rev. RUFUS A. PUTNAM, over the Congregational Church and Society in Fitchburg, Mass. Sermon by the Rev. Mr. Putnam of Ashby.

Feb. 25.—The Rev. SAMUEL MANNING, over the second Congregational Church and Society in Sherburne, Chenango Co. N. Y. Sermon by the Rev. Jesse Miner, of Madison.

Feb. 25.—The Rev. NATHANIEL A. PRATT, as an Evangelist, at Shrewsbury, N. J. by the Presbytery of New-Brunswick, Sermon by the Rev. F. C. Henry, of Cranbury.

March 11.—The Rev. MARK TUCKER was installed over the Church and Congregation in Northampton, Mass. as colleague pastor with the Rev. Solomon Williams. Sermon by the Rev. Dr. Nott of Union College.

March 14.—The Rev. HECTOR HUMPHREYS was admitted to the order of Deacons, at New-Haven, by the Rt. Rev. Bishop Brownell. Sermon by the Bishop.

View of Public Affairs.

FOREIGN.

ENGLAND.—The British Parliament met on the 2d of February. The king's speech, which was read by the Lord Chancellor, his Majesty's health not permitting his attendance in person, represents the revenue, and the commercial, agricultural, and manufacturing interests of the kingdom as being in a flourishing condition. The subject of negro slavery we are gratified to see noticed as follows:

"His majesty has not been inattentive to the desire expressed by the House of Commons in the last session of Parliament, that means should be devised for ameliorating the condition of the negro slaves in the West Indies.

His majesty has directed the necessary information relating to this subject to be laid before you.

His majesty is confident that you will afford your best attention and assistance to any proposition which may be submitted to you, for promoting the moral improvement of the negroes, by an extended plan of religious instruction, and by such other measures as may gradually conduce to the same end.

But his majesty earnestly recommends to you to treat the whole subject with the calmness and discretion which it demands."

With respect to South America, the king mentions the appointment of consuls to reside at the principal ports of those

provinces which have declared their separation from Spain, and as to any further measures, reserves to himself an unfettered discretion to be exercised as the circumstances of those countries, and the interests of his own people may require.

It is plain, both from the speech and from the discussions which followed it, that England will pursue that policy towards the South American States which her commercial interests dictate; and that while she acknowledges the right of Spain to attempt to regain her colonies, she will not admit the right of any foreign state to interfere in the contest.

SPAIN.—All accounts from Spain represent the country as far from being tranquil. Serious disturbances existed in various places. Bands of robbers and dispersed soldiers in Catalonia, were becoming more numerous as the distresses of the province increased. The soldiers of the Faith, stationed at Barcelona, were withdrawn to a distance of eight leagues, under an apprehension of an attack from the Constitutionals. In Estremadura an insurrection is said to have showed itself, and great agitation was apparent in Andalusia. Couriers are stopped on the road; pillage and robbery are common, and not unfrequently, individuals fall victims to party spirit and private revenge. In these scenes the monks are said to be conspicuous, preaching that every thing is lawful against the Liberals, and that it is doing God service to exterminate them.

The government is making great exertions to organize the army, and to improve the state of the finances. A convention has been signed regulating the occupation of Spain by the French troops, and a treaty recognizing a debt to France of 34,000,000 francs. The king has issued a decree by which he affects to regulate the commerce of South America. All the journals in Madrid except one have recently been suppressed by royal authority.

FRANCE.—A naval force has been fitting out at Brest, the object of which was not made public. Late accounts from Martinique mention the arrival of a part of this force, at that island; viz. two seventy fours, three frigates, and several transports with two thousand troops.

The health of the king of France is represented to be such as to render his life very precarious. Though Count d'Artois is his obvious successor to the throne, circumstances render it probable that, at no distant day, it will be occupied by some other member of the Bourbon family.

Count d'Artois, the brother of Louis XVIII. commonly designated by the title of 'Monsieur,' is already arrived at an advanced age. He has had two children,

the Duke de Berri and the Duke d'Angouleme. The Duke de Berri married a daughter of the Duke of Calabria, the heir apparent to the Neapolitan throne; and has left three children,—two daughters and a posthumous son, the Duke de Bordeaux, now about three years old. The Duke d'Angouleme married the daughter of Louis XVI., by whom he has had no issue.

The heir to the crown, therefore, on the demise of his present majesty, is *Count d'Artois*; then, the *Duke d'Angouleme*; and next to him, the *Duke de Bordeaux*,—his sisters, though both older than himself, being excluded by the *Salique* law, as was the *Duchess d'Angouleme* on the accession of his present majesty. After the Duke de Bordeaux comes the *Duke d'Orleans*, cousin to the king: he has a number of children, but has uniformly favored the revolutionary proceedings, and can never hope to obtain the crown so long as the present party continue in power.

GREECE.—Accounts are uniformly favourable to the Greeks. Advices from Missolonghi, dated Dec. 10th, mention the raising of the blockade of that place by the Turks, where they had lost three thousand men with their artillery, &c. In addition to the various successes of the Greeks, it is stated that the Turks had suffered a loss of five frigates and six brigs, by a tempest in the sea of Marmora, and that the events of the war had produced perplexity and disunion in the Ottoman counsels. Lord Byron had been elected by the Primates of Missolonghi, a member of their Council, and foreigners are invited to assemble at that place, under his command.—Two printing presses have been established at Missolonghi, and a daily paper is to be published under the title of *Chronique Hellenique*.

ALGIERS.—Hostilities have been commenced between England and Algiers by the capture of an Algerine corvette of 18 guns and 100 men, by the English brig *Chamelion*. The *Chamelion* in company with the Naiad frigate, Capt. Spencer, had been sent to Algiers to demand, in conjunction with the British consul at that regency the restitution of some Christian captives. The negotiations terminating unsuccessfully, Capt. Spencer, after embarking the consul with his family and the merchants, on board his ship, stood out to sea, on the 31st of December, and in sight of the town, fell in with, and captured the *Corvette*. The Admiralty have given notice that they will immediately appoint convoys for the protection of trade in the Mediterranean.

SOUTH AMERICA.—In Mexico the public tranquillity has been disturbed, and even the existence of the government

threatened, by the insubordination of General Lobato. On the 23d of January, the state of things was such as to call for an extraordinary meeting of the Congress, which, on the 26th of January, declared itself in permanent session, and on the morning of the 27th, published a decree, ordering all officers not quartered with the factious troops, to appear for their country before ten o'clock, on pain of being considered as traitors. In consequence of this measure, not less than 800 chiefs and officers presented themselves, and thus the country was saved from anarchy and civil war.

The Columbian papers mention the arrival in that country, of the United States' Minister, Mr. Anderson, whose reception by the government was attended with very flattering demonstrations of respect, both to himself personally, and towards the country he represents.

The Emperor of Brazil has promulgated a new constitution, which agreeably disappoints the fears excited by his recent violent proceedings, of his intending to re-establish internal despotism, and to replace the empire under Portugal. The project

of the Constitution sets out with declaring that the Brazilian citizens "form a free and independent nation, which admits of another bond of union or federation which may be opposed to its independence." That "its government is a monarchy, hereditary, constitutional, and representative;" and that "the reigning dynasty is that of Senhor Don Pedro, the existing Emperor and Perpetual Defender of Brazil." It broadly asserts, that "*all powers in the empire are delegations from the nation*," the representatives of which are the Emperor and General Assembly. The Assembly is to be composed of a Senate and Chamber of Deputies. Both bodies are elective.

From Peru intelligence is received of the total defeat of the Patriot army under General Santa Cruz. Discouragement and disunion existed in some degree among the patriots, but no party was for Ferdinand. The continued resistance of the Ex-President Riva Agüero, against whom Bolívar was about to march with 3,500 men, added to the distraction of the country.

LETTER TO THE EDITOR.

We have received letters, newspapers and pamphlets from various quarters containing animadversions on a communication in our Number for December, entitled *Swedenborgianism*. Complaint is made that the writer greatly misrepresents those who embrace the sentiments of Swedenborg, ascribing to them doctrines essentially different from those they believe. In giving a place to the following candid reply, we are influenced by that disposition to truth and candour which we hope, will ever characterize our pages,—believing, also, that our readers will not be unwilling to hear from the members of the New Jerusalem Church a statement of their own doctrines.

MR. EDITOR,

The communication in the Christian Spectator for December last, entitled *Swedenborgianism*, has been carefully examined by many, whose knowledge of this subject entitles their opinions to consideration, and whose interest in the cause of truth is deeply concerned in this statement of their belief. The author says—"I propose to give your readers as clear and candid a view of this 'new dispensation,' as can be drawn from the works of its founder, pledging myself to assert nothing for which I cannot show authority." We think that the author failed of fulfilling this promise, and you have kindly given me encouragement that a candid

communication, in which this is shown, shall receive attention. It will not be necessary to remark on every error that I have discovered. There are several, which are calculated to give an impression in relation to the system generally, totally incorrect; and if these are admitted as truths, nothing else will appear in its true light. The general spirit of that communication renders it impossible for me to meet the author on his own ground, except so far as he deals in statements of facts; and this is all the remark of this character, which I wish to make.

As authorities for his statement, he has referred to fifteen volumes of Swedenborg's works, and several written in relation to them. It is too plain to require proof, that, after the promise mentioned above, I am under no obligation to admit any authority except Swedenborg's own writings. The author was well supplied with these, and neither he nor myself can claim any indulgence in departing from them.

The first error which I shall notice, is contained in the following passages:—"both he [Swedenborg] and his followers claim, that all his writings are inspired by God:—that his new dispensation is the last and most magnificent of all." p. 618: "Swedenborgians believe that all the writings of Emanuel Swedenborg are divinely inspired." p. 623. On this page the author also implies that the works of Swedenborg

assume as high a rank, as the Jewish or Christian Scriptures; and, on page 625, asserts that Swedenborg declared himself an "inspired prophet."

Every person, who reads these passages without previous information, will infer that the works of Swedenborg claim, and that the new Church concede to them, an authority at least equal, if not superior to the Sacred Scriptures; and there is nothing in the article, which would naturally obviate this impression.

It was to be expected that some difference of opinion would exist among us as to the rank, and authority of these works. Previous to our knowledge of this dispensation, our views of inspiration were various and indefinite, like those which commonly prevail; and it would be strange indeed, if all, on becoming believers in these writings, should estimate their claims in the same manner. I admit that there is some diversity of opinion on this subject; but I do not admit that the view given above, is held by any members of the New Jerusalem. They do not exalt the works of Swedenborg to any thing like an equality with the Sacred Scriptures, and many would regard a comparison between them, as profane. Some of my brethren have been careless in their use of the term *inspiration*, and it was probably from this circumstance, that the author was misled; but he found no authority for his statement in Swedenborg. The current impression on this subject is very erroneous; and it is hoped that the following statement will remove it, and establish the true distinction between the authority which we ascribe to the Word, and what we concede to the works of an authorized expositor of the Word. Let it be understood, that I am professing to give the only fair view of the subject that can be derived from Swedenborg, and that so far as my statement regards the essential distinction between his works and the Sacred Scriptures, I profess to give the general views of this Church. If it shall appear that we ascribe as high authority to the writings of Swedenborg, as some other denominations of Christians ascribe to the Word, still, any statement of our views, which does not exhibit plainly the great distinction that we make between them, must be acknowledged by every one to be exceedingly imperfect.

The proper distinction between the Word and the writings of Swedenborg will be expressed by saying, that the former was written by *inspiration*,—the latter, by *illustration*. Respecting the manner, in which the Word was given through the prophets and others, see *Arcana Cœlestia* No. 5121. With some it was merely verbal,—the Lord speaking by an angel: in others, who were capable of understanding spiritually, there was an internal perception of the truth which was com-

municated to their minds by the Holy Ghost, and they "spake as they were moved." In all cases, they were so directed, that what they wrote proceeded entirely from the Lord, and hence was divine as to every word and letter—every jot and tittle.

The divinity or *inspiration* of the Word does not, however, consist principally in the wisdom contained in the literal sense, nor in the manner, in which this was composed. What is spoken by God must contain the mind of God. However low the truth may descend in accommodation to our imperfection, still its connexion with its Fountain is not broken: God is still present in it. If the truths of the literal sense of the Word be accommodated truths, there must be higher senses to them—senses less accommodated. These will be adapted to beings of a higher order, or those enjoying higher illumination. Still higher than the sense of these truths, which is comprehended by the most exalted finite intelligence, there must be those wide measures of wisdom which distinguish and divide between finite and infinite—between the creature and the Creator; and also that which is essential with God himself. Whatever, therefore, may be the external character of the truths,—whether they be historical, poetical, or simply didactic, and whether they relate, literally, to secular or spiritual subjects,—still they contain within them higher degrees of wisdom, adapted to superior beings, and what are far above finite intelligence.

This is the great and radical distinction that we make between an *inspired* work and all that are not inspired. The former is exact and of divine authority in its literal composition, and contains within it every degree of wisdom—human, angelic, and divine. The latter contains only that measure of wisdom, which its author comprehended. As authority for this statement, I quote *Arcana Cœlestia*, numbers 1887 and 9094.

"Inspiration implies that in all and singular parts of the Word, as well historical as others, are contained celestial things which appertain to love, and spiritual things which appertain to faith or truth, consequently divine things. For what is inspired by the Lord, descends from Him through the angelic heaven, and thus through the world of spirits, even unto man, with whom it is fixed and exhibited to view as it is in the letter." "What flows in from the Divine, passes through heaven, and is there celestial and spiritual; but when it comes into the world it becomes worldly, containing inwardly in it those principles. From these considerations it is evident whence and where the word hath in it the Divine, and what is inspiration."

Swedenborg never implies that he wrote

by *inspiration*, nor do I learn that any who acknowledge his authority, ascribe to his works any other sense than the literal; and a person must be grossly ignorant of the science of correspondences, who could, for a moment, suppose that these works contain the essential characteristics of an inspired composition.

We believe, with respect to Swedenborg, that his education, even from infancy, was, under the divine providence, adapted to prepare him for the great work, which he was to perform. His attainments embraced almost every science, that the correspondence between natural objects and spiritual might afterwards be distinctly exhibited. While he became thus thoroughly possessed of natural science, his mind was continually elevating towards heaven; for knowledge with him was never speculative, but practical, and thus his goodness kept pace with his knowledge. He became more and more a humble Christian. The "kingdom of God" became more fully established within him, and hence he was continually preparing for its full manifestation to his view. Thus his mind was exalted by a regular process of regeneration, until it was prepared for a distinctly visible and constant intercourse with the spiritual world. This elevation was not a sudden, miraculous operation. His own account of it is, that he went through this regular process of preparation, commencing from infancy. The open manifestation of the spiritual world was, in a measure, sudden; but whoever reads and understands the works which he wrote within the last few years preceding this event, will see that he was prepared for it. There is a height of illumination and a purity of sentiment, which will continually remind the reader, that he is traversing regions—"just on the borders of the spirit land."

When Swedenborg had arrived at this state, we believe that his eyes were opened, "to see every man clearly;" and that he enjoyed during the remainder of his life a clear and constant vision of what had on some occasions, been exhibited for a short time to seers before him. In this state of mind, truth was manifested in heavenly light, or, in other words, heavenly truth was the light of his mind. This is what he calls *illustration*. Others have had the interior of their minds elevated into the light of heaven, so as to enjoy a clear perception of many truths, which at other times, they would not comprehend; and many good men enjoy occasional states of this kind at the present day. These are states of *illustration*; but they are rarely attended with even a transient view of the spiritual world. Swedenborg's *illustration* was constant though not uniformly clear, and it was always accompanied with open vision of spiritual objects. In this state he was allowed free intercourse with spir-

its, and was made acquainted with spiritual things as they actually exist. In relating what he saw, it is not necessary to suppose him under any extraordinary and controlling influence. Nothing was dictated to him, but he wrote freely according to his means of information.

By *illustration* he was enabled to understand what had been given by *inspiration*, to perceive the internal, heavenly truths, which, "as treasure hid in a field," had long remained concealed. There is no intimation in his works, that he gave any explanation of scripture, except from this *illustration*; but this he constantly claims. We believe that he wrote honestly according to the measure of his knowledge; but he no where claims infallibility, and there is no reason for conceding it to him. What were subjects of experience he could assert; and all the meaning that can fairly be attached to his death-bed assertion—that he had written nothing but the truth, is that he had possessed such means of information as he had uniformly claimed, and that he had written honestly. That his works contain no mistake, is not to be believed. We do not suppose any being infallible but God Himself, and he that is absolutely directed by God.

We have the most ample testimony, to the excellence of Swedenborg's character; and from the high illumination and purity of his writings, we are well assured that they could proceed only from a regenerate mind, elevated into the light of heaven. We give him this rank when we read his works, and have no hesitation in believing what he relates as matters of fact. Indeed the principles which his works unfold, enable us to see that spiritual things must be in general, as he describes them. The doctrines of the church we believe, merely because we understand them, and see them to be true. We admit no doctrine, nor any explanation of scripture on his authority. Some persons may do this; but it is no where required, nor is it in any degree consistent with the genius of this dispensation. It is utterly in vain to discuss the question of Swedenborg's sanity and integrity, with those who rightly embrace this system. Their belief in its doctrines is not increased by their knowledge of the sobriety and excellence of his character, nor would it be diminished, if it were proved that he was insane or an imposter. Such are our views of Swedenborg, and such is the difference we make between his writings and the Sacred Scriptures.

The next error which I shall notice, is the author's assertion that Swedenborg levels the Deity to a man.—p. 625. He also asserts on page 623 that we admit that "there are three divine essences." I cannot better correct these statements, than by the following quotations from Sweden-

borg. The Word testifies,—“That God is one as well in person as in essence, that in Him is a Trinity, and that that God is the Lord.” Doc. concerning the Lord No. 90. By the Trinity here mentioned, is signified the essential Divinity or Father, the Divine Humanity or Son, and the Proceeding Divine or Holy Ghost. Respecting the Humanity of our Lord, Swedenborg quotes with approbation, the following passage from the Athanasian creed, which I doubt not will satisfy my readers on this subject. “Our Lord Jesus Christ, the Son of God, is God and Man; and although he is God and Man, he is not two, but one Christ; one by the taking of the manhood into God; one altogether, by unity of person; for as the soul and body is one man, so God and man is one Christ.” See Div. Providence, No. 162. Our views could hardly be better expressed in so few words. Let it, however, be carefully noted, that we regard the Humanity as derived from the Divinity, and not from Mary, except as to the merely material part; and we believe the merely material part was gradually put off in the process of glorification, so that the Humanity ceased to be the son of Mary, and became only the Son of God. In this respect we differ greatly from those Trinitarians, who regard the Humanity of our Lord as similar to that of men. See the work and No. last cited.

From this statement it will plainly appear, that we do not admit that “there are three divine essences,” and that our believing that in Jesus Christ “dwelleth all the fulness of the Godhead bodily,” does not entitle us to the imputation of levelling the Deity to a man. The reader is desired to compare the impressions, which would naturally be received from this statement and that to which I reply, as well in other examples as the present.

A very unaccountable mistake respecting the spiritual world is complied in the following passage. “The power of the angels is described as very great over matter.” p. 619. Swedenborg describes “a sensual and material heaven and hell.” p. 625. Whether the heaven and hell which Swedenborg describes, be “sensual,” is not a question, to which it becomes me in this place to reply; but the implication in these and some other passages, that the objects which he saw with his spiritual eyes, were material, is an idea so erroneous, that it scarcely admits of any reply but a plain contradiction. The objects over which the angels are represented as having such powers, were spiritual—not material. That Swedenborg describes a material heaven and hell, the author will not find it easy to prove from any of his authorities; and Swedenborg makes the distinction between material and spiritual objects, so great and so

absolute, that no volume of his works can leave the mind in doubt on this subject. Whoever will see the distinction properly described, is referred to the treatise on Divine Love and Wisdom. Those who do not choose to read the whole are referred to No. 173. “All and every thing of the spiritual world is spiritual.” Similar spiritual objects to most of those which Swedenborg describes, and to which this author refers, are mentioned in the Sacred Scriptures in the visions there related. Every reader can see, that this error is sufficient to pervert the whole system, which the author describes.

The assertions that Swedenborg teaches that “every inhabitant of heaven and hell originally came from this world,” and that the devils “are all of one race,” are calculated to give the idea, that other planets are not inhabited: and another, p. 622, implies very directly that Swedenborg gives no information respecting the inhabitants of other planets. See on this subject the articles at the close of the several chapters of Exodus in *Acana Cœlestia*.

The angels “continue in their respective places, with little or slow improvement,” p. 618. Directly the reverse of the last part of this statement, is taught in the chapter to which the writer refers, and in every other that names the subject.

“The angels are never permitted to turn their faces from the East. How they are happy in this eternal position it is difficult to conceive” p. 619. It should have been stated that the east is where the Lord appears as a sun in heaven, that the angels constantly look toward the east, means that they constantly look to the Lord, and no more fixedness is implied then in the words “I foresaw the Lord always before my eyes.” Whoever can be happy in acting with a constant reference to the Lord as his light and life, need not marvel that the angels can be “comfortable or happy” in the same way. I have given the true meaning of Swedenborg. See heaven and hell, Nos. 142-3-4, Divine love and wisdom, Nos. 129 130-1 2-3-4.

On the subject of correspondence I shall make but a very few remarks, because the subject is of too great magnitude to be described in this article. After attempting to give some idea of it, the writer, still doubtful whether he understands it, says: “Lest there be a possibility of mistake I quote his (Swedenborg’s) own definition of correspondencies. *Omnia, quæ in cœlis, sunt in terris terrestri modo; omnia quæ in terris, sunt in cœlis cœlesti modo.*”-p. 20. This is a maxim, and not a “definition;” and its author was not Swedenborg, but *Hermes*; and Swedenborg does not quote it. The following is Swedenborg’s—“*Totus mundus*

naturalis correspondet mundo spirituali; nec solum mundus naturalis in communi sed etiam in singulis; quapropter quicquid in mundo naturali existit ex spirituali, id dicitur Correspondens." De Cælo, et Inferno, No. 89.

I will merely remind the author, as I leave this subject, that when Swedenborg gives a spiritual meaning to one term, he does the same by all in the passage, and thereby avoids such absurdities, as representing "understanding and doctrine drowned in the Red Sea." See p. 621.

The assertion that Swedenborg treats miracles with "contempt," p. 625, is without any foundation. He shows why they were necessary at the commencement of the Jewish and Christian dispensations, and why they are unnecessary in the present age, when a more full explanation of the former dispensations is given. At the commencement of the Christian dispensation miracles were performed literally, as the only adequate natural forms in which the works of redemption and of regeneration could be represented. These miracles are to be performed spiritually at the Lord's second advent. Those who are spiritually blind, are to receive sight, and those who are dead in sin, are to be raised to a life of righteousness. Every man becomes a real citizen of the New Jerusalem, just so far as he has this witness of the truth within himself,—just so far as the miracles recorded in the Word are performed within him spiritually. It does not become me to discuss the question here, whether these spiritual miracles render natural miracles unnecessary; but it will be obvious enough to every one, that such views as these do not justify the charge of treating miracles with contempt," nor the assertion, p. 625, that if the claims of this system are allowed, the miracles performed by our Lord and His Apostles were stains and blemishes upon their characters and the religion which they taught.

Respecting the several passages which make Swedenborg say that his revelations are superior to all others, and that this dispensation is more perfect than those which preceded, I need only remark, that if Swedenborg's works give us a correct exposition of the scriptures, those who read the Word in this light will understand it better, and receive from it a higher order of truth, than Jews or Christians have obtained: but this light must be all from the Word, and Swedenborg's works are merely assistants towards understanding it. This is not I think, the view which would be obtained from the above statement.

In introducing a summary of the creed of this Church, the writer remarks—"This, it must be confessed, is no easy task; for these writings are so voluminous,

so obscure, so unintelligible, so filled with chaos and fable, and so frequently contradictory, that it is next to impossible to reduce the system to a tangible shape," p. 623. Most of these epithets are such as it does not become me to notice. The charge that the writings alluded to, are "contradictory," should have been proved. These writings are indeed "voluminous," but this does not render it difficult to state the general doctrines which they teach, for they are reduced to a simple form in several of the works. It is remarkable that the author should not have discovered them in the *Arcana Cœlestia*, prefixed to the chapters in *Exodus*. The little work, which has been much circulated, entitled *Heavenly Doctrine of the New Jerusalem*, contains the same. The *Universal Theology* presents them in a more extended form, and this, as well as the *Arcana Cœlestia*, the writer had before him. With what success he has examined them, shall now be shown.

In this "summary" he ascribes to us a belief in "three divine essences." Upon this passage we have already remarked. It is the only one in the summary which mentions our faith with respect to the Divine Being; and no other doctrine is even named, which any members of the New Jerusalem believe to be, or which Swedenborg any where asserts to be, of primary rank or vital importance. Not a word is said of charity or holiness of life, of Faith, of Redemption, of Repentance, of Regeneration, or of Providence; and nothing that we believe, or that Swedenborg teaches, respecting the Lord or the Sacred Scriptures. The Sacred Scriptures are mentioned in an assertion, that we believe they "can be understood only by those who can explain them in three distinct senses." We believe that they contain three senses, and that it is important to understand and live according to them; but there is not the least reason for saying that we believe there can be no understanding of the Word, without a knowledge of its three senses. The literal may be understood, though not thoroughly, without the higher senses. Whoever conforms to the literal precepts from love to the Lord and charity towards his neighbours, will have his mind purified and elevated, so that he will understand much of the higher senses. He will not, however, be able to see them in a connected series, without knowledge of the science of correspondence.

If the article, to which I reply, were in no other respect deficient and erroneous in its statements, this summary of the creed of the New Jerusalem, would furnish us abundant cause of complaint. All that Swedenborg represents as of primary importance, and that we hold most dear, is entirely omitted, or so misrepresented

as to contradict the highest principles which we derive from the Word of God. But I will not censure; the reader shall make his own inferences from the facts above stated. It is however proper, that I give from Swedenborg some statements of the essentials of religion. From the work on Divine Providence I extract the following:—"There are three Essentials of the Church,—an acknowledgment of the Lord's Divinity, an acknowledgement of the holiness of the Word, and the life which is called charity: conformable to his life, that is, his charity, every man's faith is; from the Word, he hath a knowledge of what his life ought to be; and from the Lord, he hath Reformation and Salvation. If these three had been held as Essentials of the Church, intellectual dissensions would not have divided it, but would only have varied it; as the light varieth colours in beautiful objects, and as various jewels constitute the beauty of a kingly crown." No. 259.

I have now said all Mr. Editor, which my purpose necessarily requires. If in any instance, I have exceeded my proper limits, your candour will enable you to see that it was somewhat difficult to observe them. Accept my hearty acknowledgments for your indulgence, in allowing me to make this reply.

SAMUEL WORCESTER,
Member of the Boston Society of the New-
Jerusalem.
Gloucester, Mass. Jan. 1824.

In a very different spirit from that which characterises the foregoing letter, are most of the communications which we have received on the same subject—particularly a pamphlet of twenty pages, by M. B. Roche, of Philadelphia. This writer, with much zeal and apparent deference to his own views, enters upon the investigation of the several topics touched upon by our correspondent, and seasons his remarks plentifully with vague and canting allusions to the 'Westminster Confession of Faith,' 'election,' 'reprobation,' &c. The article to which he replies, furnishes him with an opportunity to show the importance of the 'science of correspondence' in explaining "the deep mysteries of the *internal sense* of the Holy Word." Respecting the drowning of the Egyptians he says:—"We believe that Pharaoh and his people represented the false sciences of the natural man, which

are ever opposed to the soul's setting out on pilgrimage for heaven, and that the horses represented the intelligences derived from this carnal source, and the chariots the doctrines of error founded thereon; and that the Red Sea signified hell. Now let us view the whole in connection with the words of our opponent. Horse signifies understanding, and chariot doctrine, and this is both *new, and astonishingly instructive*, as it leads us to see that all that understanding, and all that doctrine which wars against the true Church of God, shall finally be cast into *hell*, and the spiritual Israelites, in true warmth and holiness of gratitude, sing a triumphal song."

Swedenborgians are not the first who have discovered that the Bible contains a great deal more than it might seem to do. Cocceius discerned in every word of Scripture all its possible meanings united; and the Rabbins perceived that on every point of Scripture hung mountains of sense. With these principles of interpretation, or the science of correspondence, (which seems to us to be neither better nor worse,) for our guide, the Bible does indeed become astonishingly instructive;" for it teaches every thing on every page; and the historical parts are a hundred-fold more full of doctrine than the preceptive. We may find in it all sorts of allegories, analogies, and hidden mysteries, by which to confirm or nullify all manner of creeds and doctrines. Thus a Jesuit may make the greater light to mean the Pope, and the lesser light and stars, kings and princes subject to the Pope. Adam Clarke may prove conclusively the doctrine of falling from grace, from the circumstance of the lamps going out, in the parable of the ten virgins.

A multitude of interpretations may be given to the same passage, all equally consistent with the text, however inconsistent they may be with one another.

In short, all schemes of doctrine may be made out with equal facility by this allegorizing mode of interpretation. The moment we adopt it, "the world is all before us where to choose."

The science of correspondence might have given Swedenborgianism an unbounded ascendancy over the minds of men in the dark ages, but it cannot hope to make much head against the progress of knowledge, and especially of biblical knowledge, at the present day.

Answers to Correspondents.

B. N.; and a Memoir of J. C. have been received;—also an obituary notice, which came too late for the present Number. We neglected to acknowledge the receipt, some time since of two communications signed V. We have a number of valuable communications on hand which shall appear as soon as we can find room for them.

Erratum, p. 176, c. 2, l. 19, for prescribed, read proscribed.

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[VOL. VI

Religious Communications.

For the Christian Spectator.

MEDITATIONS UPON SPRING.

In giving mankind a written revelation, God never intended to close the book of nature, as no longer of any use; but to throw a stronger and steadier light upon its interesting pages. While, therefore, we press the Bible to our hearts as the only volume, in which "life and immortality are brought clearly to light," let us with holy admiration contemplate the perfections of Jehovah, as they shine in the firmament of his power, and are displayed in the revolutions of the seasons. Such an exquisite relish had the Psalmist for these contemplations, that the beauties and glories of the creation were continually in his eye, and never ceased to ravish his heart. How often, in looking upward, did he pour out the fulness of his soul, in such strains as these: "The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge." There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.

Thus, also, while he adored the power, wisdom and beneficence of the Creator, in all the changes of the year, he was *peculiarly* delighted with the new-born beauties and youthful gladness of the opening spring; and the sweetest pastorals that can be found in the world, were

"flung from the harp of the son of Jesse." "The whole earth is full of the goodness of the Lord. He sendeth the springs into the vallies, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. By them shall the fowls of heaven have their habitation which sing among the branches. He watereth the hills from his chambers—He causeth the grass to grow for cattle, and herb for the service of man, that he may bring forth food out of the earth. Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God which is full of water. Thou preparest them corn when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou makest it soft with showers. Thou blessest the springing thereof. Thou crownest the year with thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks, the vallies are covered over with corn, they shout for joy, they also sing."

Thus sang the sweet Psalmist of Israel, as his delighted eye ranged over the fresh and budding glories of the year. Scarcely, if at all less bright and charming, is the scenery of our country at this joyous season. O for the harp which the fingers of David swept, aided by the life giving influences of the Holy Spirit, to help us in our present meditations. God has once more "renewed the

face of the earth." "Lo! the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her tender figs, and the vines with the tender grapes give a good smell."

Yes, O wonderful change! In the place of snow and frost and barrenness, every landscape now smiles with verdant promise—and rejoices in the sweetness of song, and in the exuberance of animal and insect life. The earth appears in her brightest, richest robe. Every breeze is balmy with health; every shower comes down laden with plenty; and every voice from the thicket is music. The soft dews of Hermon glisten on every spire of grass and trembling leaf and opening rose-bud.

"Shall man be mute while instinct sings?" Shall we remain silent, while universal nature around is shouting and meaning the praises of God? Can we withhold the grateful tribute of our hearts, while incense is ascending to heaven from every opening lilly and fragrant blossom? To us it belongs, not merely to emulate, but to take the lead in the praises of the opening year. Let us do so then, with all our hearts. Let us meditate upon the scenery of this delightful season, with holy aspirations and thanksgivings. While taste is gratified and the animal spirits are exhilarated, let us not say it is enough;—let us look farther, rise higher, and not rest satisfied with any thing short of a religious improvement of this charming season.

It may be both convenient and useful as we proceed, to arrange our thoughts under a number of distinct heads.

1. In "renewing the face of the earth" every spring, God presents us with numberless proofs of his *power*, *wisdom*, *goodness* and *faithfulness*.

Of his power.—Think of the prodigious change which has passed before our eyes in a few weeks. How

lately did winter sit enthroned amid ice and storms:—and we felt the keen edge of the north wind—and the sun looked pale from his far journey to the south—the skies frowned over our heads—the earth under our feet was one vast and solid pavement—and all the trees were leafless:—there was no grass for the cattle, no bud was fragrant, no blossom opened, no grove was vocal. But what do we now behold? Are we still in the same world? "Lift up your eyes round about and see." From behind clouds, rich with vernal blessings, "the sun looks out and smiles." Look at the distant mountains clothed in deep verdure to their very tops: See the vallies smiling, the orchards blooming, the corn springing, the forests waving, and in a word, the whole face of nature changed. Whence this new and glorious creation? Think of the humblest wild flower, of a single leaf, or blade of grass. What power terrestrial could have given it an existence? How inconceivable then, must be His power, who hath done all these things; and who, as oft as the spring returns, spreads all these riches and glories around him? "Great and marvellous, O Lord are thy works, and that our soul knoweth right well?"

Numberless are the proofs of divine *wisdom* also, in the annual "renewing of the face of the earth." Examine the first flower that happens to greet you with its morning smiles. Inspect the opening bud; the embryo, or the full grown leaf. Then extend your view over a garden, an orchard, a field, a landscape, a country, clothed in all the variegated beauties of the spring. What an infinite profusion and variety of wonders meet the eye;—variety so blended with uniformity, that while no two leaves or blossoms are exactly alike, myriads appear so to the casual beholder. How exquisite the workmanship of the humblest and most unsightly vegetable. It needs only to be examined by the most ingenious artist to be admired; and to convince him of

the great imperfection of his utmost skill. And then, who could paint an insect's wing? Who can imitate the delicate tints and colours of the violet or the laurel blossoms? What pencil can sketch the shade and light, the variety and life of a sunny landscape? "O Lord, how manifold are thy works; in wisdom hast thou made them all." "Consider the lilies of the field how they grow, for they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these."

Again: How are we every moment reminded of the infinite goodness of God, by the fresh and balmy blessings of spring. This glorious attribute is imprinted in legible characters, on almost every object that meets the eye. It is seen in the waning twilight and the morning dawn—in the garden and in the field—on every joyful hill and in every vale. It whispers also in the zephyr, and is heard in the song of the grove. It comes down in showers and descends softly in nightly dews. Verily "God is good, he doeth good, and his tender mercies are over all his works. He giveth us rain from heaven and fruitful seasons, filling our hearts with food and gladness. He watereth the hills from his chambers. He giveth to the beast his food and to the young ravens which cry." "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them." "O Lord our Lord, how excellent is thy name in all the earth. Thou crownest the year with thy goodness. The whole earth is full of thy riches."

Again: In "renewing the face of the earth," God every spring reminds us of his immutable covenant. "While the earth remaineth," said He to his servant just escaped from the deluge, "seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." While winter, the perpetual monarch of the poles, extends his reign during one half the year, a

thousand leagues beyond those ice-girt borders, and seems to linger as if determined never more to retire, unbelief talks of nothing but sterility and famine. But faith looks at the promise and is comforted. She sees the bow in the cloud and it is enough. Nor does her confidence in God deceive her. The spring may seem to slumber in cold forgetfulness of the anxious husbandman, but it will awake at length in all its youthful life and beauty. Seed time may be delayed, but it will assuredly come. More than four thousand times has God renewed the face of the earth, without one failure since the promise was given, and his covenant can never be broken.

2. Spring is a lively emblem of the joys of a renewed soul, rising from spiritual death, and putting on the garments of salvation. The life of the impenitent sinner, is one continued spiritual winter, warmed by no sunshine and cheered by no blossoms of hope. The coldest regions of the north are not more barren: the wintry blasts of Nova Zembla are not more cheerless. In the regions of spiritual death, where every unrenewed sinner dwells, there are no "green pastures, and still waters," and cooling shades;—no grateful songs, no buddings of piety, no fruits of holiness.

But how great and marvellous is the transformation, when the sun of righteousness breaks in upon the frozen and benighted heart, and the sinner under its life-giving influences becomes a new creature. Now the very face of nature seems to be changed. He finds himself in a new world. The beauties of holiness ravish his mind, and the glory of God is reflected from every object that meets his eye. Where all was a few days ago barren and joyless, his soul is now feasted with spiritual delights. His sky so lately overcast with winter, is now lighted up with the glories of the new-born year, and enjoying all the freshness of a spiritual spring, he begins a new song. His

happiness may indeed be interrupted. Vernal suns do not ordinarily shine upon all the pilgrim's journey. The mountains on either side of the valley of humiliation are high, and may interrupt those rays which he elsewhere finds so cheering. Yea, he may again hear the howlings of winter, and be left for a season to shiver the more, for having known the balmy delights of spring; but when he cries unto the Lord he will be delivered, and again proceed on his way rejoicing.

3. Spring is an apt and striking emblem of the church emerging from a state of coldness and back-sliding, under the reviving influences of the spirit. The contrast is scarcely more palpable between the frost of January and the bloom of May, than between a spiritual winter, and a time of refreshing in the church. O, to see her warmed anew into life and prayer, rising and shaking herself from the dust and putting on her beautiful garments; and to witness the fulfilment of that blessed promise, "He shall come down like rain upon the mown grass, and like showers that water the earth?"—to hear her sing, "Awake O north wind, and come thou south; blow upon my garden that the spices thereof may flow out.—Let my beloved come into his garden and eat his pleasant fruits;"—and then to hear the heavenly response, "I am come into my garden my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk"—it is one of the most animating scenes on this side of the heavenly paradise. It is that blessed state of the church militant, when the glory of the Lord is risen upon her, of which the natural spring is so bright an emblem.

4. In the bloom and promise and blights too of spring, parents may behold a striking emblem of their rising families. Delightful as the present season is, how many of its smiles may deceive us. How many

lovely blossoms have already faded and disappeared, and how would a single frost mar and wither the beauty of all this charming scenery. How many vernal hopes have you known cut off in a single night. The tender bud, the fragile stem, and the opening blossom, have been smitten and have fallen together. And so it has been in some of your families:—the bud has been nipt by an untimely frost:—the sweet and smiling babe has been taken out of your arms, and laid away where you will never see it more. Or when the bud was spared to expand a little, and the lovely flower was daily unfolding new charms, it was suddenly severed from the stem, and you saw all its beauty wither in an hour. Or if it was left still longer to expand—and while you were gazing upon the full blown rose, admiring its beauty and inhaling its sweetness, "the wind passed over it and it is gone and the place thereof shall know it no more."

Such, however, has not been the mournful experience of all the heads of young families who will read these pages. You look round, perhaps, and see no vacancy in the little blooming and joyous circle; and you think how these prattlers will one day minister to your decrepitude, and bear up your names and bless your memory. But look abroad a little and learn to check these fond anticipations. Where are the blossoms of yesterday? How many of them have fallen already, and how many of the sweetest, loveliest that remain, will soon lie scattered on the ground. Look upon your children then, as you do upon the ephemeral flowers of the season:—"For all flesh is grass and all the goodliness thereof is as the flower of the field. The grass withereth and the flower thereof falleth away."

Consider, also, that your beloved children are now in the spring season of life. Let their tender minds be daily and assiduously cultivated. Be careful to sow good seed. Plant and water with all diligence, and

look continually to God to give the increase. Be careful to root out the noxious weeds, as soon as they appear and cherish every promising shoot. When you are in the field, turning up the soil and casting abroad the precious grain, and when you consider how soon the present seed-time will be over, let your employment and your meditations quicken you in the all important duties which you owe to your children. O, let it not be said, that while your farms are kept in the best condition, these tender plants, at once so precious and demanding so much culture, are neglected. Let it not be told in the judgment that your offspring perished through your neglect.

5. The opening spring suggests many useful reflections to the young. My dear youthful readers, have you ever considered how precious this forming season is? It is the bright dawn of your day, the spring of your lives, the prime of your probation. Learn wisdom from the diligence of the husbandman. Now is the time to fit yourselves for usefulness here, and to make preparation for heaven. This precious season will soon be past, and (not as in the natural world,) once gone, it will never return. The *command* is, "Remember now thy Creator in the days of thy youth;" and the promise is, "They that seek me early shall find me."

O that these things might sink down in your hearts. I tremble when I think of the thousand allurements, which are beckoning you away from the paths of peace. At your age, every object is apt to appear in the garb, and wear the smiles of spring. Every thing conspires to give a kind of short-lived reality to the gay illusion. The brisk and sparkling flow of your animal spirits, spontaneous and untiring activity, daily pastimes and sweet night dreams, exemption from care, and want of experience, together with numberless visions of

untasted bliss, all unite to deceive you. Your course, thus far, has led you, perhaps, only through verdant fields, and from one bright prospect to another; and as you eagerly press onward, you fancy that you discover in the far horizon, fields still greener and prospects still more enchanting.

But pause a moment, and contemplate the fresh and glowing promises of the opening year; these buds, these blossoms, these green and aspiring shoots. Only one frost and all would be withered: and so it is with you. Many of your budding hopes will certainly be blasted. The fading flower is an emblem of what you are. Like that flower you may perish in the bloom. Consecrate then the spring of your short year to God. Receive the good seed of God's word into good and honest hearts, that it may "take root downward and bear fruit upward."

6. The spring opening and blooming and so soon fading, furnishes us with some of the most striking emblems of the shortness of human life. How soon will all this glory pass away. We can hardly say it is here, before we see it departing and it is gone: the year rolls on, and winter again returns. Thus it is with the busy generations of men. In quick succession, they flit across the stage and are seen no more. How soon will all the readers, and the writer, of these pages be in the grave! For, "man that is born of a woman, is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not. As for man, his days are as grass, as the flower of the field, so he flourisheth."

The spring, moreover, presents us here with an affecting contrast. "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease; but man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decay-

eth and drieth up ; so man lieth down and riseth not ; till the heavens be no more they shall not awake, nor be raised out of their sleep." Future springs will regularly return to gladden the earth, long after we are forgotten. They will bloom, and shed their fragrance around the places where we now dwell, but not for us. Those songs that wake the morning, and hush the evening to repose, we shall not hear. Those suns that warm the insect tribes into life, will have no power to quicken our dust. The green grass may spring a thousand times upon our graves, but we shall still slumber on.

7. In renewing the face of the earth, God is presenting us with a bright emblem of the millennial glory of the latter day. In a spiritual sense, winter has had a long and wide and dreadful reign ; and unbelief confidently assures us, that these icy fetters can never be broken ; that in vain shall we look in heathen lands for a general renovation ; and that we are dreaming on this subject, only to wake up in sore disappointment. But blessed be God, we have a more sure word of prophecy. We know that under the creative energies of His spirit, there is to be a glorious moral renovation. It is set forth in such glowing language as the following. "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with singing. The glory of Lebanon shall be given unto it, and the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God. Instead of the thorn, shall come up the fir tree, and instead of the bramble, shall come up the myrtle tree ; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown therein to spring forth ; so the Lord God will cause righteousness and praise to spring forth before all the nations."

8. We see in the opening of every spring a striking emblem of the resurrection. Hitherto the grave has been dark, and cold, and silent ; and it will be for a great while to come. We visit the grounds where our friends slumber, when the year is budding and the fresh grass is springing, but the dust, which was so dear to us is not warmed into life. In this respect, all things continue as they were, from year to year, from century to century. And will it always be so ?

"Shall spring the faded world revive?
Shall life revisit dying worms,
And spread the joyful insects wing?
And Oh, shall man awake no more,
To see thy face, thy name to sing?
The trump shall sound, the dust awake,
From the cold tomb the slumberers spring,
Through heaven with joy their myriads
rise,
And hail their Saviour and their king."

Yes, "the trumpet shall sound and the dead shall awake." And how bright, how glorious will the saints then appear?—"For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up of victory. O death, where is thy sting? O grave, where is thy victory?"

Lastly ; In the brightness and joyfulness of spring, we have a faint emblem of the heavenly state. There, no winter frowns, no tempest drives, no glory fades, no song is interrupted.

"O the transporting rapturous scene,
That rises to my sight ;
Sweet fields arrayed in living green,
And rivers of delight !
There generous fruits that never fail,
On trees immortal grow,
There rocks and hills and brooks and
vales,
With milk and honey flow.
O'er all those wide extended plains,
Shines one eternal day :
There God the same forever reigns,
And scatters night away.
No chilling winds, or poisonous breath,
Can reach that healthful shore,
Sickness, and sorrow, pain and death,
Are felt and fear'd no more."

A. Z.

For the Christian Spectator.

On the "new commandment,"—

John xiii. 34.

That dread interval succeeding the last supper, while Judas was gone to procure his band of soldiers, Jesus spent, not in silent dismay nor useless wailing, but in imparting the most affectionate and sustaining instructions to his disciples. The touching occasion imparts a double interest to all he then said, and makes us peculiarly anxious to decipher every word. And perhaps it may be something more than the gratification of a sanctified curiosity, to learn why he denominated the direction he then gave his little company of followers to love one another, a *new commandment*. A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another.

To arrive at the true reason, I apprehend it is needful to advert to the distinction frequently made by theologians, between the love of complacency and that of benevolence;—a distinction, let me remark, which is equally requisite for understanding a hundred other passages in the word of God; as for instance, all such texts as speak of either God's love or God's hatred of sinners. The distinction is as obvious as it is important.

The benevolent love is that kind affection which we are bound to exercise towards all men, both the good and the bad. It is that which we are to feel in loving our enemies, and blessing them that curse us. It is the same which God felt when he "so loved the world" as to give his son: The same which Christ felt when he prayed for his impious murderers; the same the martyr Stephen exercised on the like occasion.

This love may therefore be felt towards sinful beings as well as towards the holy;—and when felt for sinners, it is perfectly consistent with the deepest abhorrence of their characters. Thus God, in one class of passages, consistently speaks in the

strongest terms of his love to sinners; and in another class of passages, in equally strong language of his hatred of them. Benevolence has neither limit in scope nor distinction in moral object. As a duty it is originally and eternally imperative on all and towards all. And as a trait of moral character, it forms the grand distinction between God and Satan—between saints and sinners.

Not so, the love of complacency. This is a delightful feeling of moral approbation; and can be exercised only toward those in whom we discern something to approve. It is that which the saint feels toward the holy character of God; and which, on the other hand, God feels toward the saint in proportion as he beholds his own image reflected from the sanctified heart. It is what good men often feel toward each other, and which knits their hearts in the bonds of peculiar endearment. It is a sacred religious attachment which binds and consolidates the whole church in heaven and earth together. In proportion to the existence of benevolent feeling, there is a preparation of heart to exercise complacency toward all who exhibit the like sacred feeling. Holy kindness is at once requisite both in the person who is to exercise sacred complacency and in him toward whom it is to flow. This complacency, felt by Christians in each other, is what the New Testament so often denominates brotherly love. It causes them affectionately to embrace each other as brethren, in spite of their previous national or sectarian antipathies.

Let us now inquire which kind of love Christ enjoined on his disciples by his "new commandment." The connexion of the passage will assist us in the inquiry.

Christ was here addressing his disciples only. They were assembled on that affecting occasion by themselves, and apart from the world. It was at the institution of the sacrament. At the time this command

ment was uttered, even Judas, the heartless professor, had retired, and none appear to have been present but his true disciples. To them, while expressly addressing them *as disciples*, he gives the new injunction to love *one another*—not an injunction to love the world at large. And as a further proof that he was addressing them as disciples and confining his requisition to the peculiar affection they should have for each other above what they should feel for other men, we may remark, that in the next verse he adds; *By this shall all men know that ye are my disciples, if ye have love one to another.* Here a peculiar affection is manifestly denoted, superior to that which they should feel for men in general—an endearing union which the world should remark as obviously subsisting among them and by which they should be known as his disciples. Manifestly, the same kind of love is intended as in the kindred passage by John.—“Hereby we know that we have passed from death unto life, because we love the brethren.”

Aside from this new command, we are under obligations to love Christians with benevolence in common with all our fellow men. But here is an additional requisition, that we also feel complacency in them—a peculiar delight in their characters as christians, possessed of holiness and bearing the image of God—a holy sympathy which we ought not to feel, and cannot, towards such as are destitute of moral excellence.

If right thus far, we are now prepared to approach the original inquiry—why Christ calls this a *new* commandment.

Those who have not borne in mind the distinction between the two kinds of love on which I have dwelt, perhaps to a needless extent, appear to have found no little difficulty in the solution of this point. Such is the fact with all the commentators I have consulted. It has occurred to them, and must be obvi-

ous to every one, that the general injunction to love each other as men and brethren of the human family, is as old as the moral law. How then could Christ, in his time, denominate it a new command? and how could John, still later, in one of his epistles, (1. John, 2d chap.) treat of it in the same way, when introducing it in connexion with the duty of obeying God by keeping his precepts; and call one an old, and the other a new command? For ought I see, an insuperable difficulty is presented, on the common supposition that Christ is only giving a new repetition to the ancient command to love our neighbor as ourselves. To say, with expositors, ‘that the command is called new, because repeated under different circumstances, with new explanations, and new motives,’ is saying little to the purpose. For if these new circumstances, explanations, and motives, are enough to justify the appellation of *new*; I would ask, what single command has been repeated in the New Testament, unaccompanied by new circumstances, motives, and explanations? These accompaniments, therefore, do not seem to account for the distinctive appellation.

Let us now inquire for the matter of fact relative to the explanation we have already seen to be supported by the connexion of the passage. Is it, then, or is it not a fact, that the love of Christian complacency, like that of benevolence, was commanded in the Old Testament? and shall we be met with the same difficulty here as on the common supposition? I apprehend not. Scores of passages are, indeed, found in Moses and the Prophets, enjoining the general love of our fellow men; and therefore the commandment to exercise benevolence may be justly termed an old one. But not a single passage have I there met with, to my recollection, expressly inculcating the peculiar love towards saints which the New Testament so abundantly enjoins.

Good men have doubtless felt a peculiar attachment for each other in every age. It is natural for every child of God to feel, like David, that the saints are the excellent of the earth, in whom is all his delight. But still if God had given no express injunction to this effect till it was pronounced from the lips of Christ, well might he term it, in the strictest sense, a "new commandment."

But if this duty is deserving the prominence it holds in the New-Testament, perhaps some may be ready to inquire, why it was not expressly enjoined in the Old Testament. Was not the duty then as important as now? To this I readily answer, that if it was as important in itself, yet there was not the same necessity of enforcing it by precept. Then the church were all of one nation and dwelt together in the same land. Under the new dispensation, the community of the saints was to be constituted of an election out of every nation under heaven, of all languages, and inhabiting every clime—of diverse complexion and manners, and of every rank and every grade of improvement. In this new order of things, a host of impediments are seen to arise at once against the exercise of that fraternal affection which would naturally spring up, and might easily be kept alive, among the faithful in a single and circumscribed nation like that of ancient Israel. Among the most potent obstacles to be encountered, are national and sectarian antipathies—those fell destroyers of harmony among the followers of Jesus, which have so often, even in the very face of his reiterated command, envenomed the tongue and pointed the sword of brother against brother. It was Christ's object, to have all his followers united together as one harmonious and "holy nation," or rather compacted into one inseparable body of which himself is the head and all they the members. Who then can refrain from tears, when he reads the bloody history of Christendom—

the murderous wars in which Christian brethren have been made to butcher each other—the members of the same body of Christ thrusting at each other the weapons of suicidal death. And who can fail to lament, and deprecate the countless other causes of hostility existing in the widespread and diversified condition, moral and physical, in which the New-Testament church is placed. And who does not see the peculiar propriety of Christ's giving his new commandment at the time he did, and his enforcing it by frequent reiteration.

Seeing then that he has given us this command, under the touching circumstances that clustered at the institution of the Supper of his death, and enforced by all the tenderness and the authority of his divinity; who can ever forget it in his intercourse with his fellow members of the same mystical body. V.

The New Heart.

A SERMON.

Ezekiel, xviii. 31.—*Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die O house of Israel?*

So ample are the provisions of the gospel, and so perfectly adapted are these provisions to the case of lost men, that not one of them is under the necessity of perishing. The wicked, however numerous and aggravated his transgressions may have been, if he will only confess and forsake them, shall live. This is the tenor of that gospel, which the Lord Jesus came into the world to proclaim. Of this interesting truth all who acknowledge the inspiration of the scriptures have a speculative belief; a belief, which decides in their minds one point, viz.—that they are prisoners of hope, and may be partakers of the heavenly felicity. But

multitudes proceed no further in religion. They are satisfied on this momentous subject, for the present, in the assurances given in the scriptures, that provision has been made for their salvation, that the door of mercy has been opened, and that with God there is forgiveness. They hope eventually to unite in the song of the redeemed, because God is merciful. But they are spending their day of probation in the total neglect of all the provision made for them, as having by transgression fallen under the curse of the law, and are busily and exclusively employed, in laying up treasures on the earth. Often have they been affectionately invited to come unto Christ and enjoy his blessing; but they have never been ready to comply with the invitation, nor even to regard it with much interest. While they cherish a hope of finally escaping deserved wrath, they are conscious of having, at present, no gracious affections, nor any title to promised blessings. Some of this character are influenced to maintain unimpeachable characters in the sight of men, and others are grossly wicked and immoral. When told by some kind and faithful friend, who has watched for a favorable moment to make an appeal to their consciences, that they must *perish* without an interest in Christ, they readily acknowledge it, but with great apparent insensibility. When further told that they are wholly alienated from God in their affections, and must possess *new hearts* before they can be personally interested in religion, they at once admit the *fact*, but evidently consider it as furnishing them with an excuse for remaining as they are. Inclined to misunderstand and pervert the doctrine of depravity, they are frequently heard to affirm, and with a view to alleviate their guilt, that they can do nothing of themselves.

Thus did the Jews, in the days of the prophets. They used this proverb:—"The fathers have eaten sour

grapes, and the children's teeth are set on edge." This language was reproachful to God, and occasioned the reproof recorded in the chapter containing the text. The Most High undertook to vindicate his own ways, by showing the equity of his administration and the iniquity of the Jews, and of course the iniquity and inexcusableness of all sinners who reason and feel as they did.

After stating truths which they had been in the habit of grossly perverting, he made the following solemn appeal to their consciences;—"O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." In this connexion we find the interesting passage now to be illustrated: *Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?*

The writer is aware of having undertaken to elucidate a passage of scripture which is considered to be of difficult interpretation, and not easily reconciled with other scriptures which teach the necessity of regeneration by the special influences of the Holy Spirit. It is conceived, however, that we need nothing but *singleness of eye*, or *purity of heart*, to discern their consistency.

Most obviously there is a sense in which it is proper to call upon sinners to make themselves a new heart and a new spirit; and if this truth can be fairly presented to their minds, it will show them what accumulated guilt they are incurring, by delaying repentance, and cherishing their vain excuses. To do this will be attempted in the present discourse.

That the *new heart* and the *new spirit*, in this passage, mean the same thing is a point which needs no proof. The heart and spirit of the real Christian is intended. When a person

has a new heart he is converted from sin to holiness. He has left the broad way, which leadeth to destruction, and has chosen the strait and narrow way, which leadeth unto life eternal. He receives and welcomes the testimony of God, respecting the necessity of religion, and of a new course of life. His own choice has brought him into the kingdom of Christ, and illumined his prospects for the future world. An interesting moment has passed, when he made this choice. It was the moment of his new birth, or having a *new heart*. It was not a choice progressively made, and which might suppose him to be half resolved, or to be neither for nor against Christ; neither regenerated nor unregenerated. With respect to our moral feelings, or the state of our souls, no such case, according to the testimony of the Saviour can exist; for he stated what is universally true, when he said, *He that is not with me, is against me*. The happy choice was made at once, placing the subject of it in a new kingdom, and influencing him to form a new character in the sight of a holy God.

Having ascertained what is meant by the new heart, I proceed to show on what ground it is proper to call upon sinners to *make themselves a new heart*.

I. We have the authority of scripture.

Addressing the house of Israel, by the mouth of the prophet, God says in the text—*Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart, and a new spirit*. The same duty, though not expressed in the same words, is abundantly inculcated in the inspired volume. Uniformly do the Holy Scriptures address fallen men, as being moral agents, and accountable for all that conduct in which they are voluntary. And are they not voluntary in deciding whether they will honour Christ, or cast reproach on him? In coming to a decision with respect to this

important point, they enjoy as much freedom as in any act of their lives. Has not God set life and death before them, and called upon them to make their choice, in a matter of the highest concern? Are they not required to love holiness and to be immediately reconciled to Him whose right it is to rule? Are they not invited to believe on the Son of God and have eternal life? All this they must admit. If they would be candid, they must admit, that the divine requirements are all reasonable; all perfectly calculated to promote their happiness in this and in the future world; and all such as come within the reach of their natural powers and faculties. It requires no greater abilities to love Christ, and to enter decidedly into the great interests of his kingdom, than it does to reject him, and to make opposition to this interest. Sinners have not even the shadow of any ground to speak of the divine requirements as unreasonable or hard. We certainly have the authority of scripture to show that sinners are required to take a new course, and to become the decided and humble followers of Christ. But, if they do this, they will have a *new heart*. They will do the very thing, which is enjoined upon them in the text. There are many passages of scripture of the same import with the one under consideration. I will call the attention of the reader to the following:—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—"Turn ye, turn ye from your evil ways; for why will ye die?"

II. God evidently makes no allowance, in his word, for the *depravity* of men.

He inculcates duty upon them, and enforces it, by having recourse to the most powerful motives and the most solemn appeals to their consciences, exactly as if they were not

depraved. Let the scriptures be diligently and candidly searched, and this important truth will appear. No one can question it. The depravity of men, which is evinced by their opposition to God and his law, does not furnish them with even a shadow of an excuse for not complying with the divine requirements. It is admitted, that they are altogether depraved, and unlike God in their moral character; and this is what fills us with such concern for them. With such hearts as they possess, they could never be happy even in heaven. Neither can they be happy in the world. But their depravity is not to be found in their rational powers; for these are amply sufficient for them to embrace the gospel and live. Their depravity has its seat in their wills, or dispositions. Though they are naturally selfish, and entirely averse to holiness, they are as capable of exercising their own choice, as if they were sinlessly perfect, and may be called upon to choose their portion for eternity. Does not God thus call upon them in his word? *Choose you, this day, whom ye will serve.*

The new heart, and the new spirit, which they are required to make to themselves, are, it is conceived, the same as the new creature, of which the apostle Paul speaks in Gal. vi. 15,—“In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.” This new creature, however, is not a new being, or a new moral agent, brought into existence; but the same creature, the same person, who has lived before, and lived in sin, now changed in his affections. Was he a neighbour? We of course, knew him—we often conversed with him—we heard him express his opposition to divine truth,—we witnessed his neglect of religion, and our hearts were often pained to hear him speak against the generation of the righteous. When any of them were left to wound the Christian profession, he seemed to be gratified, and took

pleasure in circulating, if not in magnifying, their faults. Now, this neighbour appears to be radically another man. He has, it is true, the same features, the same voice, the same powers of mind, the same knowledge on general subjects, and he stands in the same relation to his family and friends; but, in an important sense, he is another person, for he is greatly changed in his *disposition* and *habits*. The manner of life and conversation which had been his delight, he abandons; and he is now tender on religious subjects, associates with Christians, and is not heard to speak against them. He is seen, not only in the sanctuary, but in the conference room and prayer-meeting; he worships God in his house, and takes his seat at the table of the Lord. His former difficulties, with respect to divine truth and divine requirements, by some cause unseen, have been removed. He is indeed a new man; because as to the sources of his happiness and the general bias of his mind, “old things are done away, and all things have become new.” He has left the kingdom of darkness and has become the willing and obedient subject of the prince of peace. His mind, once indifferent to all that could be said respecting the excellency of religion, has come to an important decision; and yet he is conscious of having been as free and voluntary in coming to this decision, as ever he was in pursuing his sinful courses. Does this person, thus changed in his views, feelings, and habits, now think of excusing his former neglect of God and of religion, from the consideration of his *depravity*? So far from it that he readily condemns all his former stupidity, unbelief, and wickedness. Having come into the light, he contemplates with astonishment the patience and long-suffering of God, in bearing with his vain excuses, and not cutting him off in his sins. For the same reason, he sees no ground to justify his companions, whom he has left behind, for their

inattention to the overtures of mercy.

This representation of a conversion from sin to holiness shows just what God requires of sinners, and what is necessary to be done by them. It hence appears, that sinners, even the chief of sinners, may be called upon to make themselves a new heart, for the same reason, that they may be called upon to repent, or to believe on the Lord Jesus Christ. One involves no greater or more difficult duty than the other; for the new heart is one which mourns for sin, after a godly manner. Depraved as sinners are, God requires them to "cease to do evil and learn to do well." This is a most reasonable requirement, and that sinner who cordially complies with it, has the new heart in question. He has repented, and turned himself from his transgression, and, of course, has commenced the Christian race.

III. The necessity of the work of the *Holy Spirit* furnishes sinners with no excuse for not turning unto the Lord with their whole heart.

That sinners must be born of the spirit, and that all holy affections, in the hearts of depraved men, are the fruit of special divine influences, the scriptures explicitly teach. But the necessity of the work of the *Holy Spirit* no more shields them from blame than their depravity. It is a lamentable fact, that all men are naturally inclined to "forsake their own mercy," "and wrong their own souls;" and when any are convinced of their folly, and are disposed to walk in wisdom's ways, it is invariably the fruit of that teaching which is from above. They are made willing to walk with God, in the day of his power. But does that obstinacy which nothing but the power of God can overcome furnish them with an excuse? Does it lessen their obligation to be wise, or render it improper to call upon them earnestly and unceasingly to choose the good part, which is freely offered to them without money and without price?

None of these things will be affirmed by any rational and candid person. Yet many sinners, of good understanding, sober habits, and extensive reading, and whose religious privileges, from their early years, have been distinguishingly great, suffer themselves to be strangely blinded, with respect to this important point. When the necessity of regeneration by the *Holy Spirit*, is plainly preached, they admit the doctrine as true, but criminally shield themselves from blame under it. They apparently feel no obligation to take one step forward, nor are their minds impressed with a sense of guilt for their present neglect of complying with the terms of the gospel. They excuse themselves for not becoming *immediately* the disciples of Christ, which is often urged upon them as their duty and privilege, because they must first have new hearts, or be renewed by the *Holy Spirit*. But does God, in his word, excuse them on this ground? They are entreated to search the scriptures with reference to this point, in which they are so deeply interested. Let them mark the place, if they can find one, in which God excuses their impenitence on the ground that they must be born of the *Holy Spirit*. Let this point be decided in their minds, as it is in the scriptures, and they will see themselves deprived of one of their strong-holds.

Sinners have *their* province, as rational and accountable creatures, and God has *his* province, as the all-wise Governor of the universe. They have their work, and God has his. They are not called upon to perform any part of his work; but that work, and that only, which is clearly within the extent of their natural powers and faculties—viz. "to cease to do evil," to repent of their sins, and to believe on the Lord Jesus Christ. They are called upon to act rationally, to be wise as candidates for immortal existence, and to choose the good part, which they may have on the lowest terms conceivable, only

for accepting it. Instead, then, of spending their dear-bought time, in perverting the scriptures, excusing their impenitence and replying against God, let them confess and forsake their sins, and they will obtain mercy.

To the subject which has furnished the theme of this discourse, much importance is attached, and it has now been discussed in a familiar and practical way, with a view that all who are delaying repentance and cherishing their vain excuses, may see what aggravated guilt they are incurring. It has been selected with particular reference to that class of persons who acknowledge the importance of religion, whose moral characters are unblemished, and who promptly defend what are denominated orthodox sentiments, and yet so apprehend these sentiments, as to shield themselves from blame. Of this class there are many whose situation is truly interesting, and I may add, alarming. Some of them, as to their religious views, stand just where they did many years ago. They have lived without making any progress in their convictions of truth, or becoming any more anxious about a future world. Notwithstanding all they have read and heard on the subject of religion, their minds appear not to be impressed with a view of the ample provisions of the gospel, nor of their immense obliga-

tions to Him who died for them, nor of the increasing guilt and hazard they are incurring. They stumble at divine truth, and find a "cloak for their sins," when the Saviour assures them there is none.

Your case, my friends, I have presented to your serious consideration, to arouse you, if possible, from your spiritual slumbers, and to excite you to have compassion on your souls. You might be more useful and more happy in the world than you now are, and have far better prospects for another world than you now dare indulge. While you are delaying the proper business of life, and what ought to be deemed your greatest work, your years are rolling away and eternity is approaching. Let me then address you in the language of the poet:—

"Attend the offer'd grace to-day,
Nor lose the blessing by delay."

The friends of Zion rejoice and give thanks to God, that he has, within a few years, brought into his kingdom so many in younger life, who have voluntarily enlisted under the banner of the cross and who may be active in his cause, when the fathers shall have fallen asleep. God grant, that in this interesting day, many more may be converted to the standard of the Redeemer, and share in the labour and joy of building up his kingdom.

Miscellaneous.

For the Christian Spectator.

ZUINGLE.

It was on one of the finest mornings in May, that I left the summit of Mout Albis, from which a great part of the Lake of Zurich, and many of the villages which adorn its banks may be discerned, and took a foot path which led across to the Lake of Imensee. I was journeying to-

wards Lucerne, amidst all the signs of freedom and prosperity, on the same road which the Zurichers once traversed with Zuingle, as their Pastor, when their religious and civil privileges were attacked by the inhabitants of the neighboring Catholic Cantons. I, a lone stranger from another hemisphere, was passing over the same road which the men of arms then travelled; and with my

heart filled with admiration of the piety and heroism of the Reformer of Switzerland, came to the place of his martyrdom. The little chapel, erected to mark this memorable spot, is situated amidst embosoming hills, —far removed from any habitation of man and immediately upon the winding road-side. It is an edifice of a rude construction, such as befits its purpose and the character of most of its visitants, and is a becoming expression of affectionate remembrance from the inhabitants of this Canton. They ought to enshrine in their hearts the memory of *him* who first stemmed the torrent of Papal domination,—who first held the lamp of truth up to the idols of wood and silver, and by this simple but courageous process, demonstrated that they were deities which could not profit,—who first drew aside the veil that covered the shrine of the Virgin, and showed that its outline and colouring were all the work of man. Shall we not admire his courage the more, because like Albert of Underwalden, he broke the embattled hosts of the enemies of truth by receiving their spears into his bosom? Although he perished not by chain and faggot, his death only wants the form of martyrdom, and his blood has been the seed of the Church.

Whoever reads the following narrative must reflect how much courage, physical and moral, it needed in the son of a humble Swiss peasant to oppose himself to the head of the family of Medici and Master of Rome; and to resist the influence of surrounding prejudices and of affections nourished in the connexions of the household and the Church. How much disinterestedness did it require in a priest to divest himself of garments consecrated by the superstitious sanctity of centuries, to clothe himself only in the vestments of reason and of truth. The more intimately such a character is examined the more interesting does it appear. A visit to the scene of Zuingle's death at Cap-pel, has given a local association to

the moral and religious influence of his name. The ensuing abstract of his history is drawn from a volume entitled "*Vie d'Ulrich Zwingle, Reformateur de la Swiss* ; par M. J. G. Hess." M. B.

Ulrich Zuingle was born on the 1st of January 1484, in Wildhaus, a village of the county of Fockenbourg in Switzerland. Elevated mountains, narrow valleys covered with forests and pastures, occupy all the surface of this little territory, whose principal riches consist in numerous herds.

The father of Zuingle was only a simple peasant ; who, however, lived in comfort and consideration, having had confided to him by his fellow citizens, the chief place in the magistracies of his district. He determined to consecrate his son to the Church, and to give him the means of solid instruction. He was sent first to Bâle and afterwards to Berne : where in the classical authors, he found those models of eloquence and poetry, by the study of which, he prepared himself for the future expression of his opinions, and for the supremacy which he acquired over the thinkers of his age. No exercise is more suitable to enlarge and strengthen the opening faculties than the well directed study of the dead languages. The continual application of the rules excites the incessant attention of the scholar, while the necessity of clothing the ideas of others in language more or less elegant or energetic, as the subject may demand, exercises at once the taste and judgment, without fatiguing the young mind by an effort beyond its power.

It is never to be forgotten how much the cause of reformation was forwarded by the classical attainments of its leaders. Erasmus, who though always a professed Romanist, did much to shake the fabric of superstition, owed as much of his influence to the style in which he wrote as to the opinions he expressed.

Melancthon upheld the cause of Luther in a way which proved that he had drunk at the very fountain of polite learning ;—and Calvin published his views of truth in such elegant latinity, as to rival the school of Bembo in correctness and excel it in force.

During Zuingle's residence at Berne the Dominicans exercised great influence in that city, and were anxious to obtain his consent to live in their convent and afterwards enter upon his noviciate in their order. His father, however, disapproved of the measure ; he feared irrevocable engagements entered into in early youth, and to break up this connexion, sent his son to the celebrated University of Vienna for two years. Afterwards, though a stranger and scarcely eighteen years of age, he obtained the place of Regent or Tutor at Bâle; which was then as since, a famous seat of letters. He lived four years here when the Commune of Glaris, the chief place in the Canton of that name chose him for its Pastor. To acquit himself worthily of the ministry which was confided to him, Zuingle thought a more profound and extended plan of study necessary than that which was pursued in the Universities of that age. The assiduous reading of the New Testament preceded all his researches. To render himself more familiar with the Epistles of St. Paul, he copied the Greek text with his own hand ; adding on the margin many notes from the Fathers of the church, as well as his own observations, which interesting manuscript still exists in the public library at Zurich.

During the ten years of his abode in Glaris, he studied all the fathers of the church and all the writers of the dark ages, for, says he "in the midst of a field covered with in-wholesome plants, some health-giving herb, may be found." He here read among others, the writings of Wickliffe and Huss. In his preaching at this period, he did not directly attack the abuses of the Romish

church, but declared the truths of the gospel in their most practical form. The clergy at this time were deplorably ignorant. A cotemporary writer relates that in a synod composed of Rural Deans of the Helvetic church there were only three, who had read the Bible ; the rest acknowledged that they were scarcely acquainted with the New Testament. As yet Zuingle could not be accused of heresy ; but these ecclesiastics reproached him with being silent upon most important matters ; that in his panegyricks of the saints he spoke more of their virtues than their miracles—that he did not insist upon the necessity of fasts and pilgrimages, and that he attached little importance to images and reliqs. That their accusations were not attended with serious consequences, is to be attributed to the spirit of independence which reigned among these mountaineers. A priest with them did not cease to be a citizen—any violent measure against Zuingle, without the intervention of the secular authority, would have been an infraction of their liberty. The attachment of his parishioners too was a powerful protection to the future reformer. He was afterwards removed to the abbey of Einsiedeln—where he became acquainted among others, with Leo Juda, the author of a German translation of the Bible, and his faithful and intrepid friend and companion. This abbey which is situated in a valley of the Canton of Schwitz, was one of the richest which superstition had endowed with the power of working miracles, and upon which all the neighbouring Cantons lavished their gold—and here was opened to Zuingle the greatest excitements to cupidity, if his soul had been base enough to exchange the light he was gaining for this world's wealth. He had already been sent as chaplain with the Swiss army into Lombay, and received signal honours on his return.

The abbey took its rise in the 9th century, when a monk constructed in

the midst of a region called for its gloominess, the Black Forest—an hermitage and chapel. He lived here twenty six years—amidst austerities of the highest devotion—when he was assassinated by some robbers who were discovered, as the legend runs, in the most miraculous manner. Two ravens belonging to the hermit, and his only society, pursued the murderers to Zurich, and by their ominous croaking led to their apprehension and conviction. Soon a church was added to the ancient chapel, and when this was to be consecrated—lo! another miracle. The Bishop of Constance, the Abbot of St. Gall, and many others of the neighbouring prelates being assembled for this service, three times a voice was heard—“cease, brother; the chapel is already divinely consecrated”—Cessa, Cessa, frater, divinitus Capella consecrata est. Many pontifical bulls grant to the church of Einsiedeln a day of festival, with plenary indulgence for all sins, even those, absolution for which is usually reserved for the apostolical chair, and this special grace yet, in our day, in this 1824, draws thither a number of pilgrims from the Catholic Cantons, from Suabia Alsace, and Lorraine.

While Zuingle was here, the abbey was under the direction of Theobald, baron of Geroldsdeck, of a noble family in the country—whose education had fitted him more for war than for ecclesiastical business. But he loved letters and sought for the instruction that he was without. He collected learned Churchmen from every quarter, and endeavoured to make the monastery an asylum for men devoted to study. Erasmus was at this time at Basle publishing *The Fathers of the Church*, by which Zuingle was profited, and also by the works of Reuchlin, who was then reviving the study of the Hebrew in Germany.

Zuingle obtained so much influence with the administrator of the abbey, as led to some important reform. He made him perceive that

the worship given to the inanimate remains of martyrs and saints was contrary to the spirit of Christianity, and that there was great danger in the belief that pardon of sin could be purchased by external observances, and the payment of gold. Theobald ordered the inscription over the entrance of the abbey to be effaced—which was.—“Here may be obtained plenary remission of all sins, both from the crime and the punishment.”

Hic est plena remissio omnium peccatorum à culpa et poena.

And further ordered the relics to be buried, which had been the object of the superstitious devotion of the pilgrims. Into a neighboring nunnery which was under his direction, he introduced some changes—ordered the New Testament to be read in German, and allowed those who wished to return to the world, to depart in peace.

Upon the festival of the angelic consecration, Zuingle delivered to a crowd of pilgrims a very bold and energetic sermon against the superstition of the age. Notwithstanding he received from Leo the X. at this time a mark of peculiar regard which that politic Pontiff thought would secure his devotion to the papal see. He was soon after invited to Zurich, and exchanged the delightful society of his friends and the learned leisure of his retreat for the enlarged means of usefulness in this important city.

Immediately after his installation at Zurich, Zuingle announced that he would explain successively the books of the New Testament, instead of confining himself to the Sunday lessons which the usage of the church prescribed. It was on the first of January 1519, the day in which he entered on his 35th year, that he preached his first sermon in this new manner. Its novelty, simplicity, and force, attracted a large audience; and all bore testimony to the zeal and faithfulness of their pastor. By the bright two edged sword of the spirit, which is the word of God, he resist-

ed the attempt of Bernardin Samsen, a Franciscan monk, who came to Zurich to levy money for the sovereign pontiff. In this resistance, he was countenanced by his spiritual superior, the Bishop of Constance, who thought his authority defied because his consent had not been asked before the priest commenced the sale of indulgencies within the diocess. But Zuingle did not confine himself to the exhibition of the ecclesiastical irregularity of the proceeding—he proved the monstrous absurdity and immoral tendency of the doctrine that gold could be a commutative for crime.

At this period a great change manifestly impended over the world. The invention of the art of printing, the fall of Constantinople, and the discovery of America, prepared the nations of Europe for great moral and political revolutions. The state of the public mind in Switzerland was not less on the alert than elsewhere, to watch the waxing and the wane of the dominant influences: for although the little cantons were hemmed in by the mighty Alps, yet the brave Swiss were invited at one time by the dukes of Lombardy, and then by Austria, or the pope, or the kings of France, to take part in their quarrels.

Our reformer distinguished himself for prospective wisdom in advising against too intimate an alliance with Francis I. He upheld the cause of neutrality in opposition to the wishes of the king of France, the king of Spain, and the pope: and thus excited the hostility of the other cantons against Zurich—a war out of their own territories always bringing booty to the Swiss—and thus commenced a hostility, to which in the end he owed the loss of his life.—In the mean while, the canton of Schwitz, which had declined this christian counsel, lost the flower of its youth on the plains of Pavia, and upon the return of their disheartened troops from the routed imperial army, Zuingle addressed them upon the importance of renouncing these

foreign leagues and avoiding the immorality and impiety consequent upon familiarity with the camp. We have not room to transcribe this very eloquent address, which may be found in the first volume of his works, and for which he received the thanks of the inhabitants of the canton.

As to his ministerial labours at this time, we may learn them from his own words.

“At my arrival at Zurich, I commenced explaining the Gospel according to St. Mathew. I added to it the explanation of the Acts of the apostles, to show to my hearers how the gospel was spread. Thence I passed to the first epistle of St. Paul to Timothy, which contains, as we may say, the rule of the conduct of a true christian. Having perceived that false teachers taught some errors relative to the doctrine of faith, I interpreted the epistle to the Galatians; and this I followed with an explanation of the two epistles of St. Peter, to prove to the defamers of St. Paul that the same spirit animated the two apostles. In the end I reached the Epistle to the Hebrews, which makes known in all its extent the benefit of the mission of Jesus Christ. In my sermons, I have not used curious terms, or dexterous insinuations or captious arguments; it is by the most simple language that I have endeavoured to open the eyes of every one to look upon his own sore so as Jesus has given us the example.”

This preaching had such success that in 1523, some individuals broke through the rules of Lent without a dispensation. They were denounced to the magistrate and cast into prison. Zuingle undertook their defence, and published a treatise on “the observation of Lent” He proves from the New Testament, that the nature of food is a thing indifferent, and that all days are equally holy for a christian. From the authority of the Fathers of the church too, he demonstrates the uselessness of such abstinence; and he asserts that the doctrine was created at Rome

to be a source of revenue. This work, the first which he printed, greatly excited his adversaries; who represented to the Bishop of Constance the necessity of opposing the innovations which threatened to undermine his Episcopal authority. The rapid progress of the opinions of Luther in Germany made it to be feared that the flame would communicate itself to Switzerland. Thus aroused, the bishop addressed the priests and laymen of his diocese, in general terms deploring the dissensions caused by some turbulent spirits and exhorting his flock not to separate from the church. At the same time, he wrote to the Council at Zurich, that they should not permit ancient usages to be disallowed or publicly discredited. Without naming Zuingle, he pointed him out so that it was impossible to mistake; but the dart missed its aim. The Council returned no other answer but a prayer that the bishop would convene an assembly of prelates and theologians to examine into the true source of the dissensions. This answer did not satisfy the bishop; he desired silence, not examination, and therefore wrote to the chapter to which Zuingle particularly belonged, calling the new doctrine, "detestable poison"—which involved the perdition of the soul—and showing how dangerous those new opinions must be which were condemned by the emperor and the pope.

Zuingle did not pretend to dissemble that this letter was written against him. In consequence of it, he asked of the chapter permission to answer, and composed a treatise in which he proves that "the gospel alone is the undeniable authority, to which we must have recourse when we would terminate all uncertainty and decide all disputes; and that the decisions of the church are only obligatory when they are founded upon the gospel."

This was the single glorious point about which all the reformers, like orbs of light in their several spheres,

did move—this was the sun in the systems of Wickliff and Luther and Zuingle and Calvin—it was like the application of the law of gravity to the theories of the old astronomers and the science of earth and heavens; it at once dissipated all the darkness which had ruled for ten centuries, and exhibited the position which our world occupies in reference to Him who is the Light of the Gentiles and the Glory of Israel.

Better acquainted with the *temper* of the sword than with the touch of the crosier, the bishop proceeded to cast into prison a pastor of one of the villages near Baden, upon charge of heresy, which was the first example of such persecution in Switzerland. Zuingle foreseeing that in the end the appeal would be to the civil arm, in his own name and in that of his friends, addressed to the chiefs of the Cantons an exposition of their doctrine, and joined thereto a supplication that they would leave free the preaching of the gospel. He shows the immorality of the clergy, arising principally from the celibacy of the priests, and declares that they are no longer to be honored than while they are examples of the doctrine of Christ. At the same time, he published a request that the bishop of Constance should put himself at the head of the reformers and permit that that "should be demolished with prudence and precaution which had been built up with temerity." Zuingle signed these two documents in concert with nine of his friends; a high evidence of courage—when in the whole of Switzerland, the cause of reformation had but a few timid friends, while all around were powerful enemies. Leo. X. had declared the forty-one propositions of Luther heretical, and had condemned his writings to the flames and himself to the pain of excommunication; Charles V. had put him under the ban of the empire, and the zeal he exhibited for the maintenance of the Pontifical authority left little to be hoped for from imperial clemency.

But Zuingle's boldness was amply repaid; for a public colloquy was held under the authority of the magistrates of the canton, at which all the clergy and the representative of the bishop of Constance and a great number of spectators were assembled, when the chief topics in dispute were discussed, and the opinions which were afterwards styled Protestant triumphantly maintained. The same day, the council of two hundred decided that "Zuingle had neither been convinced of heresy nor refuted,—that he should continue to preach the gospel as heretofore, and that the pastors of Zurich and its territory should rest their preaching only upon the Holy Scripture, and that the two parties should abstain from all personal injury."

The grand vicar of the diocese of Constance complained of this decree, representing that the scripture was often susceptible of two interpretations, and that a judge was needed to decide between them. To which Zuingle replied "that the scripture explains itself and has no need of an interpreter. If we misunderstand it, we read it wrong. It is always in agreement with itself; and the spirit of God acts so powerfully in it that all readers can find the truth there, if they search for it with an humble and sincere heart. Thanks to the invention of printing, the holy books now are within the reach of all christians, and I exhort the ecclesiastics assembled here to study them incessantly. Thus will they learn to preach Christianity, such as the Evangelists and the Apostles have delivered to us. As for the Fathers of the Church, I censure none who read, or who cite them in the pulpit, in those things in which they are conformed to the Gospel, and without considering them as infallible authority."

The firm and sweet simplicity with which our Reformer conducted himself upon this great occasion, inspired veneration for him in all beholders; and his eloquence and

knowledge, vanquished many who had hitherto fluctuated between the two parties. The silence of his adversaries being the tacit confession of their weakness, the number of his friends rapidly multiplied through all classes of society.

His next work is entitled, "The Judgment of God against Images." It produced a second public disputation to which all the clergy of the territory of Zurich and all the laity were invited; as also the bishops of Constance, of Coira, and of Basle, with the university there, and the deputies of the allied cantons. More than nine hundred persons were assembled. Zuingle and Leo Juda were to answer all who defended the worship of images and the celebration of mass as a sacrifice. The colloquy lasted three days, during which, the Reformers had full scope to develop their opinions, and gained a victory not less distinguished than the preceding. At this time, however, one of the adherents of Zuingle, named Hottinger, was taken in Baden and carried before the deputies of the seven cantons in Lucerne, and condemned to be decapitated; and was subsequently executed, in spite of the pressing intercession of the Senate of Zurich, who were much incensed by the flagrant injustice of this murder. Hottinger was the first who died for the faith in Switzerland, and he exhibited the serenity and courage of the first martyrs—he implored the pardon of God for his judges, and that their eyes might be opened to the truth.

The public authorities at Zurich at length determined to reform the religion of the canton, abolish the worship of images and service of the mass, and restore Christianity to the simplicity of its primitive model. This course roused great discontent in the neighboring cantons, where the principles of the reformation had not spread. They presently commenced their acts of violence, seized by force the pastor of the village of Stein, a friend of Zuingle's, in con-

tempt of the existing laws, and thus provoked deeds of resistance and revenge, which brought on a train of bloodshed and misery. In the end such was the manifest depravity and immorality of the clergy, that these cantons—Berne, Lucerne, Uri, Schweitz, Underwalden, Zoug, Glaris, Fribourg, and Soleure—united in a diet to procure a partial reform. This diet led to a great change in the canton of Berne, which embraced the opinions of Zuingle. In proportion as their ranks thinned did the vengeful spirit of the Catholics rise, until they resolved to enter the fortress of the reformation, sword in hand, and silence those whom they knew death alone could silence. The war was brought about the sooner by some rash acts of policy, which the senates of Zurich and Berne resolved on, in opposition to the advice of our reformer; and he was soon to be called to the sad office of sustaining the fainting spirit of his beloved town, and encouraging his fellow citizens in deadly deeds for self preservation. Upon the near advance of the enemy, to within three leagues of Zurich, at Cappel, Zuingle being appointed by the senate, did not shrink from accompanying the troops as friend and chaplain; and he excited them to enthusiasm by the consideration of their faith, which was endangered. But the numbers were vastly unequal, and the battle was lost. In the early part of the action Zuingle received his death-wound. Some Catholic soldiers discovering him in the act of prayer as he was dying, called upon him to recommend his soul to the Virgin, and upon his refusal, pierced him with a sword. The next day his body was found and exposed to the observation of the army, and was afterwards burnt, and the ashes scattered to the winds. Thus perished on the 10th of October, 1531, in the 47th year of his age, all that was mortal of Ulrich Zuingle. So much is this earth on

the very confines of hell and heaven, that he passed instantly from the scene of demoniacal uproar and murder into the repose and ecstasy which they acquire who are “faithful unto death.”

For the Christian Spectator.

On settling Ministers for a limited time.

IN perusing Southey's Life of Wesley, I find the historian attributing much of the success of Methodism, to the practice of ministerial rotation. Probably the Methodist preachers change their places of labor too often. Such frequent removals must be unfavorable to study. They destroy a motive to exertion, arising from present necessity. A minister who has a dozen or two of sermons has a stock for his life. As these sermons would probably all be composed upon the great truths of religion, the people would have only general views of Christian doctrine presented to them. This constant itinerancy likewise prevents a man from forming an intimate acquaintance with the workings of the heart. He may see several characters, in different states, but he has no opportunity to witness the *progress* of disease, or of cure, through its various stages, in an individual. The circuit rider does not remain long enough in one place to become personally attached to his flock. Nor can he know so much of the comforts, or be conversant with the duties of home. Those kind and gentle affections, which were

“made to temper man,”

have no fair opportunity to exert their softening influence on him. His character, however excellent, is imperfect, for *all* his affections are not employed. He may be a good man in general, a good preacher, a faithful watchman, but he can hardly be the kind shepherd, to lead the flock with the tender care of a father, or

carry the young in his arms like a mother. He knows little of the feelings of neighbor, friend, husband, father. Nor can he enter into the spirit of these relations, so as to sympathize with the afflicted, or advise the doubting.

But, allowing that the Methodist system of rotation is liable to these and other objections; it does not necessarily follow that the Congregational practice of settling ministers for life is free from objections, or is the best mode that can be devised. The farthest from wrong is not always right. The path of prudence is commonly a middle road. A few thoughts are offered on the subject of limited settlements, rather as things to be considered, for the purpose of exciting inquiry, than as the result of established opinions.

Suppose it were the practice of our churches to have their ministers settled for ten years. The following, among other, advantages might follow :

1. It would tend to prevent many of the disputes and controversies which now convulse our societies, whenever a part of the people become dissatisfied with their minister. Under the present system, *all* who wish for a change, are ready to join any party, in order to accomplish their object. When the spirit of disaffection runs high, it infects with madness even the most sober minds. They know that unless the tide is taken at its flood, they cannot expect to be rid of their minister, until it is done in the ordinary course of nature, by death. But in the case supposed, when the time for the connexion to be dissolved is certain, unless the breach were flagrant and intolerable, prudent men would rather wait a few years than endure the trouble and anxiety of parochial controversy. Nor can the case, on the other hand, be compared to that of husband and wife. That is truly an indissoluble union : therefore the parties *must* bear and forbear. But every day's experience shows that the ministe-

rial connexion is a rope of straw, whenever *either* party is determined to break it. Whatever success ministers may have had in preserving peace with their people, in former times, when public feeling was different in regard to settling and un-settling ministers, I believe there have been but few cases in the last ten years, in which prevailing discontent in a society has been effectually allayed. *The times are changed.*

2. The preaching of ministers would have more effect. I believe it is generally admitted among *us*, that the word of God, faithfully preached, and powerfully applied to the hearts and consciences of men, by a regular ministry, is the principal instrument of extending the Redeemer's kingdom. Setting aside the influence of mere novelty, though that is not so small as to be unworthy of notice, an occasional change of ministers is desirable, from the great difference in the minds of men. From their constitution, circumstances, education, habits, and modes of thinking, the ways of access to their hearts and consciences are widely diverse. I believe the experience of every minister who preaches to the conscience, will support the opinion that there are individuals in his congregation, who will not be reached at all by his mode of exhibiting divine truth. Yet it may be, that another man shall penetrate into the secret recesses of their souls, and force them to cry out, "What shall I do to be saved?" This idea may be illustrated by such a case as this; and I do not believe it is an insupposable occurrence. A minister, who has been laboring many years among a people, with little apparent success, either gives up his people as hopeless, or is dismissed by them as useless. He goes to labor in another field, and his place is supplied by a laborer of different powers. Now, if the preaching of both should, in a short time be followed by a revival of religion, who would not say there

was a reason for this in their mode of preaching.

Nor does it help the matter to say, 'It is every minister's duty' "to divide the word of truth aright, giving to every one his portion." The minds of ministers are as diverse as those of hearers. They may labor faithfully, each to the best of his abilities, and still fail of accomplishing the end of their labors, the salvation of all the souls they address. The man of gentle, placid temper, cannot give to the terrors of the violated law the overwhelming energy of the "sons of thunder." The ardent and enthusiastic cannot cope with subtle minded sinners, like the profound and philosophic. The impetuous Peter breaks down the stubborn unbelief of the Jews, and the discriminating Paul exposes the vain sophistry of the Greeks; while the meek and affectionate John rebukes, encourages, and instructs the whole.

If a minister is really faithful, to the very extent of his powers, it is probable that, in about the time specified, he will have accomplished more good among his people, than he can expect to do in any succeeding ten years. Those whom he has not reached, are those whom his preaching will not be likely to reach. Yet they are not therefore to be given up as hopeless. Neither is the minister to remain idle. He is better qualified than before, to labor with effect, in another, and perhaps a wider field, as God shall open to him a door of usefulness.

3. The other labors of the minister would be more effectual, because they would be more faithful. A man who is settled for a limited time will be likely to say and do many things, calculated to awaken the conscience, and amend the character, which he would not, if restrained by the fear of offending those with whom he is united for life. The things which he should say and do would likewise come with more effect during the first few years than afterwards. The methods of awakening adopted by a

"highly favored servant of God," who has been instrumental in converting sinners, would lose their efficacy by being repeated among the same people, twenty, thirty, or forty years.

4. Ministers would preach better.

The good old man, who proved that he could preach as well as he did forty years ago, by preaching over his old sermons, did as well as if he had only given his old ideas in a different dress. No man can know every thing: least of all, can a man engaged in the duties of a parish minister. Therefore it becomes a young man, at the beginning of his labors, in a place where he hopes and expects to labor all his days, to be somewhat prudent of the little stock of knowledge which he has gained in his preparatory studies, lest he should too soon become exhausted. Do we not, in fact, find that *most* preachers, after a number of years, fall into a kind of beaten track of sermonizing? But take such a man away from his place and set him in a new sphere, and if he has the heart of a man in him, he will begin anew his work of instruction, with all the resources of his past attainments.

5. Ministers would have additional motives to exertion. The complaint is often made, that when a young man has got himself comfortably settled, he feels as if the *great* business of his life was accomplished, and he has nothing to do but to be prudent, and circumspect, and discharge, with a good degree of diligence, the duties of his office, in their ordinary routine. And it is not impossible, there may have been a reason for this complaint. Human nature is such, that it is difficult to bring the mind to the very top of effort, without a present, urgent, personal object. But the man who is settled for life has not such an object. I do not mean that he has not continually a great object, the salvation of souls; but it is not easy to bring that object before the mind, at particular times, so as to produce an exertion of our faculties to their utmost pitch. But on the

plan suggested, the minister would know, that in a short time he should be again thrown upon himself, to stand or fall by his own resources, to sink or rise, by his own merits. By the present system, he wings his way, by a single flight, to a given point, and there he rests. He feels now as if he should be sustained in his elevation by extraneous aid, and he has no hope of rising higher, at any rate. His *wings* are now useless. But take away the perch on which he rests, and leave him to balance himself in mid-heaven, and you will find him under the necessity of using continual efforts to sustain himself on his wings; and these efforts will, in their proper tendency, afford continual accessions of strength, and skill, and courage, and the man will be continually rising, and rising, till he soars away with the pinions almost of an angel.

6. Ministers would put forth their mental efforts with more courage. It is no wonder that a young man should find the difficulty so great, of writing the very best sermons he is capable of writing, as to be disheartened at the prospect of a weekly repetition of the same labor, in the same scene, through his whole life. He would see no hope of relief, no prospect of leisure, no possibility of an opportunity to improve his works, and would therefore be likely to rest satisfied with continuing to do as well as he now does; and so long as his sermons *will do*, he has no resolution to attempt any thing more. But hope animates exertion. Give the young preacher a prospect of a future opportunity to avail himself, in a new sphere, of the fruits of his mental labor, and you inspire him with new courage, to make more strenuous and persevering efforts to understand and enforce divine truth.

7. Such a system would give ministers a better opportunity to publish the result of their studies. They have always been, and probably will always be the principal authors. We should find, on examination, that the greatest amount of books, meas-

ured either in bulk or real utility, have been written by clergymen. And it is desirable that the tone should be given to literature by men whose minds are imbued with truth and kindness drawn from the only real source of both, the word of God. But it is next to impossible, that a man who is engaged in the *faithful* discharge of the duties of a parish minister should find leisure to enlarge his mind, or cultivate his taste, to the degree which is necessary, in order to give the tone to literature, unless you change his place of labor and give him an opportunity to avail himself, to some extent, of his past efforts. I appeal to yourself, Mr. Editor, whether you have always found it as easy as you wished, to induce ministers who have been long settled, to write for your publication.

8. The health of ministers would be better preserved. This is a consideration of more importance than is generally imagined. The friends of Zion who have opportunity for extensive observation, mourn at seeing so many ministers cut off, or disabled, or disheartened with ill health, in the very morning of their days. In vain shall charity exert herself to supply the deficiency of laborers, if they are all thus to wither before the rising sun. In vain shall the church with great care and pains, set up her pillars, if they are thus to be crushed before the moth. It is this very prospect of a stated round of duties laborious in themselves, and to continue for *life*, I have no doubt, which produces a depression of the spirits and accelerates the progress of disease. It is the last stone which sinks the ship: a man's constitution, and spirits may hold out tolerably well, to write two or three sermons a week, and perform other pastoral duties, for ten years, and fail the eleventh. Probably many a valuable life has been destroyed, and many a fine mind been paralyzed in its efforts, and sunk into listlessness, which might have been saved by a timely removal to some other post of service.

9. The churches would be better supplied according to their real wants. It is well known that many of our parishes present extensive fields for labour, and require hard service, with commanding talents, and the wisdom and skill which are conferred only by experience. The labour and difficulty of these posts are so great, as ought almost to deter a young man from the attempt to fill them: Yet it is found exceedingly difficult to obtain men qualified by years and talents, to occupy these places, without exciting unchristian feelings by calling away ministers who are now quietly settled. Our young candidates would likewise be more willing to begin their ministerial life in a small congregation. To-

gether with a stock of knowledge and experience, they would acquire a facility in the discharge of ministerial duties which would better fit them for serving a large parish. They would walk before they run. They would have opportunity to try their strength, and improve their skill, and become accustomed to the course, before they set out at the top of their speed.

The advantages here enumerated may be imaginary; or they may be better obtained in some other way, or they may be more than counterbalanced by evils which I have not discovered. If so, the suggestions I have made will pass, in an enlightened Christian community, for nothing more than their real value.

V. T.

Review of New Publications.

1. *The Moral Dignity of the Missionary Enterprise: A Sermon, delivered before the Boston Baptist Foreign Mission Society, on the evening of Oct. 26, and before the Salem Bible Translation Society, on the evening of Nov. 4. 1823—*By F. WAYLAND, Jun. Pastor of the First Baptist Church in Boston. Published by request. Second Edition—8vo. pp. 40.

2. *A Sermon delivered in the Murray-street Church, New-York, in behalf of the United Foreign Missionary Society, May 11, 1823—*By PH. M. WHELPLEY, Pastor of the First Presbyterian Church in the City of New-York. Published by request, and for the benefit of the U. F. M. Society. 8vo, pp. 32.

3. *Signs of the Times: A Sermon preached in the Chapel of the Theological Seminary, Andover, on the Public Fast, April 3. 1823—*By EBENEZER PORTER, D. D. Bartlett Professor of Sacred Rhetoric in the Seminary. Published by the Society of Inquiry. 8vo, pp. 28.

4. *Hints on Missions.*—By JAMES DOUGLAS, Esq. First American Edition. 18mo, pp. 108.

Missionary publications are becoming every day more numerous and more respectable. Should we attempt, in this department of our work, properly to notice a third part of those whose merits entitle them to a most respectful consideration, we should soon be compelled to forget every other subject, and devote our pages wholly to this. In selecting from an assortment so vast, the publications, the titles of which we have arranged at the head of this article, we have been influenced partly by the desire of saying something on the subjects of which they respectively treat, partly by the peculiar characters of the publications themselves, and, in respect to the sermons, partly by the high standing of the authors in the three denominations to which they belong.

The text of Mr. Wayland's sermon is Mathew xiii. 38, "*The field is the world.*" After a long introduction (perhaps longer than was neces-

sary) illustrating the nature of sublimity, especially of the sublime in action and enterprise, he proceeds to show the sublimity of that enterprise which proposes, by the simple preaching of the gospel, in defiance of all the obstacles presented by human degradation, to accomplish the conversion of the world. This he does by presenting to our notice, first, the grandeur of its object, vast enough to fill the highest and widest conceptions of benevolence; secondly, the difficulties in the way of its execution, arduous enough to task the noblest energies of man; and thirdly, the means by which it is to be accomplished, simple as "the foolishness of preaching," yet efficient as "the wisdom of God, and the power of God to Salvation." This 'plan,' especially in the hands of Mr. Wayland, is neat and beautiful, combining in a rare degree unity of subject with variety of argument.

Mr. Whelpley's sermon is founded on the words of Paul, Acts xxvi. 19.—"*Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision.*" His object is, in his own words—"to make the occasion, the design, and the effect of Paul's conversion, as stated by himself, the basis of some remarks upon the duty of Christians relative to the missionary cause." These three topics connected with Paul's conversion, constitute the divisions of the discourse, and give occasion respectively to the three following remarks. First, "a man needs but to be converted, in order to become, under God, a co-efficient in the salvation of others;"—secondly, "the design of his conversion is, that he may become such an instrument of promoting the cause of Christ;"—and thirdly, "the effect of conversion will be a disposition to promote, in every way possible, the missionary cause." Those of our readers, who have had any experience in the difficulties of sermonizing, will easily perceive that, though this plan is by no means a master-piece of art, it may yet be

wrought—as indeed it has been wrought by the author, into a sermon of very superior merit.

Dr. Porter's text is Matthew xvi. 3.—"*O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?*" After briefly noticing those signs of our times, especially those diversified operations of Christian benevolence, which seem so clearly to foretoken the approach of some great moral revolution, he tells us that, connected with these circumstances of prosperity, "there are other characteristics of the present day which seem to have attracted less notice than they deserve;"—"there are dangers to be guarded against in our great systems of benevolent operation; and it is to these signs of the times that he purposes especially to call our attention." He then considers these dangers, first, as they respect men without personal religion; and secondly, "as they respect real Christians, and the interests of the church." Under the first head, he speaks of the tendency there is in the present system to keep out of sight the grand requisitions of the gospel, and to cherish in men the delusive opinion that he who contributes his thousands to extend christianity cannot but be a good Christian himself. Under the second head he tells us of the danger there is that the tone of religion may be brought down so as to recommend our schemes of religious enterprise to "the great and the gay and the fashionable;" and of the danger that the Christian, while he is bustling around with his subscriptions and collections, his reports and addresses, his presidencies and directorships, will neglect the unseen religion of the heart and the closet,—and while he imagines that "the kingdom of God cometh with observation," and joins in the cry of "lo here! and lo there!" will forget that "the kingdom of God is within" him. We have read this sermon repeatedly with the highest satisfaction, for, though it may not

in any respect so far transcend the former productions of the author as to add essentially to his high reputation, it yet abounds with striking practical observations on a subject of great practical importance. And for this reason we do most earnestly recommend it to the special and careful attention of the following classes of readers. First, all authors of annual reports and anniversary speeches and sermons, and all editors of religious newspapers. Secondly, all officers and agents of benevolent societies. Thirdly, all contributors to objects of religious charity.

The review of a sermon, and especially of a sermon delivered on a public occasion is commonly expected to contain some remarks on the *style* of the performance. And to speak of the style of these performances is no ungrateful task. We may say—and we would say it, not in the spirit of a foolish national vanity, but because we believe that the fact points towards that elevation which we trust the clerical character is gaining in our country—that from the other side of the Atlantic we receive few specimens of composition, in the shape of sermons, so highly wrought or so completely finished as these. When we see the young ministers in our cities qualified to command the respect of the learned and the tasteful, not only by the power of well disciplined minds, but by the graces of an attractive and persuasive style, we know that the cause of truth is advancing, for we know that God does not raise up his instruments in vain. And when we see the instructors in our “schools of the prophets,” writing with that energy of style and that discriminating taste which characterise all the productions of Dr. Porter, we feel assured that preachers will be trained up there, like Apollos, “eloquent” as well as “mighty in the scriptures.”—Mr. Wayland’s sermon is marked by distinctness of conception and energy of language; as the meaning is clearly apprehended by the writer, so it is pre-

sented strongly to the mind of the reader. Mr. Whelpley’s is distinguished by the vividness of its images and the unstudied harmony of its sentences; every thought is made to live, and every pause and inflection seems to have been adjusted by the most delicate ear. Dr. Porter’s combines something of the characteristics of both the others, with more simplicity than belongs to either. His thoughts are presented clearly and forcibly, like Mr. Wayland’s, but with less appearance of effort. His sentences are vivid and harmonious though not so *musical* as Mr. Whelpley’s. Mr. Wayland gives us splendid and vigorous declamation; Mr. Whelpley utters the “thick coming fancies,” in the music of poetry; Dr. Porter sends forth his plain common sense arrayed in its own appropriate plainness. One is sublime, another is beautiful, the last comes nearest to faultlessness. Mr. Wayland and Mr. Whelpley—as they are younger preachers, are both tinged in some degree with the peculiarities of modern writers; but Dr. Porter’s style—as it was formed earlier than theirs—is evidently the result of a careful attention to the best established standards. And in view of the fact to which we ascribe this difference, we doubt not that the two first mentioned gentlemen will take our suggestion in good part, when we say that it would be well if they could acquire, the one that *unaffected* energy, and the other that *chastened* fancy, and both that classical purity of taste and propriety of diction which belong to the “Bartlet Professor.”

The execution of Mr. Douglas’ Hints affords a complete specimen of a kind of writing very fashionable in our day. His chief fault seems to be, that, while he is ambitious to write well, he scorns the labor of revision. Hence his sentences, though generally clear, are frequently complicated; his diction, always copious, and for the most part correct, is sometimes careless; and his fancy, ever abounding in beautiful conceptions, occa-

sionally obscures his meaning with its unpruned luxuriance.—It would seem at times as if his paragraphs, and even his sentences, were divided by mere chance.

To the same negligence, we are ready to ascribe some of those—blunders, shall we call them?—which have occasioned the just animadversions of the American Editor. It seems to us almost impossible that a man who had read over his work before sending it to the press, should so far commit himself as Mr. Douglas has done in some of the assertions and innuendoes of his concluding remarks.

But we have no time to waste in criticisms of this sort; and we therefore proceed to give a brief outline of the "Hints." The general plan of the book is, first to specify the causes to which christianity has hitherto owed its advancement, and the periods at which those causes have had their most signal operation;—then to account for the inadequate success of missionary efforts since the reformation;—and afterwards to inquire into the prospects of success to the missionary efforts of the present age. In the first division he tells us that christianity has had three periods of advancement,—during the first centuries, when it was established in the Roman Empire—in the dark ages, when it became the religion of the Gothic and Slavic nations—and since the discovery of America, by which event a new world has been added to its dominion. The first extension of christianity he ascribes "to the general diffusion of a missionary spirit; the second, to superiority in arts and knowledge; the third to colonization; and these" (as he justly adds) "seem to be the three great sources of conversion with which the history of christianity acquaints us." In speaking of the failure of missions since the reformation—which by the way, he seems to regard as a more total failure than was really the case—he ascribes it partly to their inherent feebleness,

and partly to the unsystematic and uncalculating manner in which they were conducted. His remarks on these two heads are only preparatory to the discussion of his third and principal subject, namely, the missionary efforts of the present age. The probable success of these efforts—or perhaps we should say, the possibility of extending christianity through the world—is argued from the widely spreading missionary spirit that is abroad in Christendom; from the improvements that have been made and are still taking place alike in the internal management and the foreign operations of missionary societies; from the knowledge and acquirements of Christian nations, who have thus an instrument of power like the lever of Archimedes; from the wonderful Providential arrangements, which have given to these nations the *πρῶτον* that the philosopher sought for in vain; and finally from the characters and circumstances of the various nations to be converted. In the illustration of this last topic he 'lays down a map of the ground to be gone over' in the universal extension of christianity, arranging and classifying the several countries rather by "their present moral condition and future destinies," than by their geographical locality, or their political relations. His "moral quarters of the world" are 1. *Christendom* with its colonies and savage dependencies; 2. *Mahomedan* countries; 3. Eastern Asia, or the region of *Pantheistic Paganism*; 4. Central Africa, where the prevailing religion is what has been denominated *Fetiché* worship. He takes a rapid view of all these regions, and points out some of the means which may be used to accomplish the conversion of each. We omit any farther analysis here, for we hope to find in the sequel of this article a more appropriate place for noticing some of the particular schemes suggested by the author.

Some of our readers, who have never seen the work now under con-

sideration, may perhaps be ready to conclude from the analysis we have just laid before them, that the book in question must be a book of very considerable dimensions,—some huge quarto,—or, it may be, a less portly and more portable octavo. It is neither; all these matters, so diverse and so important, are treated within the compass of less than 90 small and not very closely printed pages. An adequate discussion of this subject in all its parts and relations would indeed, require volumes. The first topic alone, namely the manner in which christianity has been already so widely extended—a point which our author despatches in seven pages—opens a field for the widest and most interesting inquiry. We are far from being dissatisfied with Mr. Douglas because his book comes short of this description; for it would be idle to complain that he has not accomplished what he did not attempt, or that he has not attempted what he did not promise. His tract, according to the promise of its title, consists of ‘hints’, and we are happy to recommend them as hints well worthy the attention of all, and especially of those who are concerned in the management of missionary affairs.

And here we must not be understood as intimating at all that our author should be listened to with any very special deference; for his suggestions,—while they continually bespeak his well instructed mind, his liberal views, and his expanded benevolence,—appear at the same time to result from a theoretical rather than a practical acquaintance with the subject of which he treats. We mean, that if our judgment is correct, he has never been favored with the opportunity of observing, by a careful personal scrutiny, the manner in which the complicated machinery of benevolent operation is conducted. This impression has been derived not only from the character of some of his projects, but from the bold and careless manner in which he speaks

of what he supposes to be the injudiciousness of the directors of missionary institutions.

But though we cannot help doubting in some particulars the extent of Mr. Douglas’ practical wisdom, we are happy to see him coming forward as he does, with the urbanity of a gentleman, and the benevolence of a Christian, to express his opinions on a subject so interesting to the church and so important to the happiness of man. And we love to see the executive agents of benevolent institutions—in which description we cannot but believe that the American editor of the ‘Hints’ is included—while they stand aloof in stern contempt from the herd of defamers who are ever attempting to stigmatize the greatest and best of the great and good men with whom the God of the Puritans has blessed our country—prompt, whenever they are properly summoned, to vindicate the propriety of all their measures. We believe that the truth receives new light and strength from every discussion; and in view of this principle we rejoice at every thing that looks like a discussion of missionary subjects in whatever quarter it may appear. We do indeed regard with a contempt to which language can give no utterance, the opposers who affect to tremble at every benevolent enterprise as if it were some new scheme of clerical domination; but still we rejoice in all their opposition, not only because it seems as if Satan were trembling for his empire, and sending forth his “unclean spirits like frogs,” and gathering Gog and Magog for the onset, not only because we believe that their scurrility will excite the indignation of an honest community, and that thus ‘their violent dealing, will come down on their own pates’—but because we believe too, that the wise conductors of these concerns will learn wisdom even from the calumnies of frantic opposition. It might be well if the subject of missions were to undergo one fair and thorough controversial discussion. We

wish that some gentleman of information and talents, who has been accustomed to regard the missionary project as chimerical, would investigate that project, with the accuracy which its importance demands, and then come forward with bold and manly argument to attack it on the broad ground of general principle, and in all the details of its management. A champion would appear, no doubt, to descend into the arena against such an antagonist, whatever his learning and abilities, and to contend with him not unsuccessfully. The good which we should expect to result from such a controversy would be, not merely that the cause of missions would come off triumphant, but chiefly that much which is erroneous in the present system would be rectified and much which is imperfect would be completed.

We do not fear that any of our readers will be startled by the suggestion just thrown out, that the benevolent operations of our day are capable of amendment and improvement;—for these operations, as we all know, have been but lately commenced,—and to imagine that a scheme so recent is free from all that is erroneous or imperfect, would be to claim for the men who projected it nothing short of a plenary inspiration. We trust, then, that we shall be attended to with patience, while we attempt—following the example, and we would fain believe sharing the spirit, of Dr. Porter and Mr. Douglas—to point out some of those errors and imperfections which seem to us to obstruct the free and glorious progress of the word of God. And if our ‘hints’ shall seem to betray in us the same character of unpractised theorists which we have ascribed to Mr. Douglas, we hope to receive from others that measure of charity which we have bestowed on him. The merest theorizer, in the multitude of his dreams, may occasionally strike out a conception which the man of practical wisdom can improve to advantage.

Our first remark is obvious to every mind on the slightest reflection, and yet it is so general as to involve perhaps all the particulars which we shall find occasion to specify. It is this,—that in all the stages and departments of benevolent operation, there is, even at this day a want of *system*. To a mind that has properly estimated the magnitude of the enterprise that aims at the conversion of the world, the present operations of the church will seem to resemble the irregular and fortuitous warfare of a militia undisciplined and without a commander, rather than the movements of a well regulated army led on by a skilful general. There is comparatively no regularity of effort, no concentration of forces, no unity of design.

We would be very far from saying that the benevolent efforts of our age are carried on entirely at random; for in the fact that they are to a certain extent systematic efforts, we have the sure pledge of their perpetuity and their success. The single principle of the division of labor, on which improvement in all the works of human skill so greatly depends, and which, as Mr. Douglas well observes, has been carried so extensively into the missionary operations of the present day, shows that there is such a thing as system in these operations. And when we trace out the application of this principle, and see Christians contributing their property at home, and missionaries labouring for the heathen abroad, and a third class appointed by mutual consent to superintend the contributions of the one and the labours of the other, we see that there is a power in systematic exertion. What we wish to be understood as asserting is, that the operations of the church are as yet only partially systematized, and that they still need to be more entirely concentrated.

There is a deficiency of systematic procedure on the part of those who contribute. We mean that the contributions of most men to this

cause result too much from the impulses of a variable excitement, instead of being the effect of forecast and arrangement and a steady principle. It comes not within the limits of our design to expatiate here on the duty or advantages of systematic charity ;—we will only say that the man who does not make his contributions for benevolent purposes a matter of principle and not of instinct, of previous arrangement and not of sudden impulse, cannot know that they are proportioned either to his own ability or to the relative importance of the objects towards which they are directed ; nor can he be well assured that he is acting in conformity with the character of one who has consecrated himself to God “ a living sacrifice.” This cool and conscientious calculation of a man’s ability to give, and his fixed determination to give according to his ability, and according to the deliberately estimated importance of the object whose claims are before him—is what we mean by systematic charity. And we need only appeal to the observation of every reader to verify our assertion, that in respect to such a system in their contributions, thousands of Christians, even of those Christians who have enlisted in the Missionary enterprise, are too deficient.

And the reason of this deficiency is no less obvious than the fact of its existence. The great body of Christians have no adequate apprehensions of the magnitude, or the difficulty, or the means of the undertaking in which they are invited to engage. He who estimates aright the greatness of the undertaking, will be ready to put forth every effort that may be demanded for its accomplishment. He who has justly considered the difficulties which obstruct its execution, will need no argument to convince him that the mightiest exertions are demanded. And he who understands the nature of the means to be employed, will understand, too without farther instruction that it is only by the long and strenuous and

persevering application of these means, that the difficulties are to be surmounted, and the object is to be gained. The enterprise proposes for its object the moral renovation of the world ; the difficulties which obstruct its progress are found in the utter degradation of man ; the means by which these difficulties may be overcome, and this object attained, are all comprehended in the slowly operating but infallible process of instructing the whole human race in the principles of the Christian religion ;—and he who apprehends these facts in all the extent of their meaning, will feel with a force of conviction which nothing can strengthen, that the Church of Christ is bound by the very charter of her existence, to act in this cause with a regular and unfailing concentration of her powers,—and that he himself, as an individual member of the church, is bound to offer in this cause his contributions systematically proportioned to his own ability and to the respective claims of the various departments of exertion. Such a conviction of the real character of the enterprise before us has not yet been thoroughly wrought into the mind of the Christian community, and for this reason the exertions of so many individuals are careless and irregular. The effect and the cause are equally obvious to common observation.

To these inadequate views of the real nature of the missionary enterprise may be ascribed the expectation of immediate success and the consequent impatience of disappointment which are so prevalent as to stamp irregularity and feebleness on the exertions of many Christians. Much has been said about the speedy approach of the millennium ;—again and again have we been told that the universal triumph of christianity is even now at the door. Doubtless the enterprises of our day are the commencement of a new era in the moral history of the world. Doubtless they are to purify the earth from all its abominations, and to sanctify it as one temple to the

living God. We do not envy the man who can look on these efforts without emotion. And strange would it be if the mind, swelling with the grandeur of this enterprise, and comparing the present movement and energy of the religious world with the dead and breathless calm that existed a few years ago, should seek to express itself with studied accuracy of language. Such bold prophetic expressions as those to which we have just alluded, are the natural language of a mind laboring with the greatness of its emotions. They are forms of speech nearly allied to poetry, and when so understood, they can convey no erroneous impressions. So, no doubt, they are understood not only by those generally who use them, but by every mind accustomed to reflection. But the mischief is that persons who have never formed habits of critical discrimination, when they hear language of that sort repeated and re-echoed from speech to sermon, and from sermon to report, will sometimes incautiously receive it in its literal acceptation, and actually imagine that they with their own eyes shall behold the complete fulfilment of the promises. Hence, they never think of inquiring whether the efforts of the church are commensurate either with her own strength, or with the exigencies of the enterprise before her;—but, imagining that the ‘stupendous operations,’ of which they hear so much, are fast working out the conversion of the world, or else believing that God is making bare his arm to bring about a miraculous accomplishment of his predictions, they only clasp their hands in wonder and look up with certain hope to see the dawn of millennial glory reddening on the mountains. They mistake the faint murmur of distant preparation for the jubilee of triumph. They hear the missionaries in the East, and, while they dream that the East is already subdued, they

are ready to shout Hosanna! They seem to be witnessing and reckoning up to-day the victories that are destined in fact to kindle the joy of a distant generation. ‘Bel boweth down, Nebo stoopeth, Jugger-naut is broken in pieces, the temples of Fo are deserted, the priests of Budhu are confounded, the Bonzes are dismayed, the Grand Lama is converted, the idols are utterly abolished.’ Believing that the work is already done, or that it will, at the farthest, be very speedily consummated, they cannot suppose that there is any occasion for great and regular and long continued efforts, and consequently their individual contributions of money or exertion comes short of what duty requires. Nor is this the worst; whatever they do in the cause is done in the sure hope of immediate and the most magnificent results; and so every shadow of ill success comes over them with a chilling blast of disappointment, and their courage and hope vanish away like the blossoms of a premature spring.

It may be said that instances of such enthusiasm as this, rarely if ever occur. Be it so; we have chosen to describe the thing in the extreme of its operation, and perhaps even for those extreme cases our description is too exaggerated. But yet, if we are not much mistaken, there is widely diffused through the religious public a spirit too nearly akin to the feeling we have just described; an impression that the present operations of the Church are not only comparatively but absolutely stupendous; an indistinct opinion that Paganism and Mahommedanism and all other systems of false religion are speeding away, as it were, like the mists of the morning; a vague belief that every effort for extending the gospel must of course be immediately productive of some important result. And hence it is, that while a new mission is always popular, an establishment of some standing that sends home no catalogue of converts, no marvellous

histories of signal success, loses its favor in the eyes of the public. Though the Bible may have been translated into a language spoken by millions, though hundreds of children may have been instructed in Christian schools, though thousands of tracts may have been scattered among a reading and inquiring population; yet if the kingdom of God does not appear to be coming in there "with observation," if no church have been gathered, if no baptisms had been administered, and above all, if two or three of the missionaries have fallen victims to the diseases of the climate, the popularity of that mission is gone—"Providence does not seem to smile upon it"—they have been laboring eight or ten years and done nothing! Now we might ask, who taught these men to follow the deep designs of Providence?—who told them that if the seed spring not up to maturity in a moment, it has perished? But we need spend no time in exposing the absurdity, not to say the impiety, of opinions and feelings like these.

It is the same erroneous anticipation of the immediate and universal triumph of Christianity, and the same ignorance of the difficulties with which the cause must struggle before the triumph can be attained, which lead some Christians to complain if the executive agents of benevolent institutions receive any thing like an adequate compensation for their labors. They never think of complaining if ministers of the gospel receive a compensation for their labors, because they know that the office of pastor and teacher is a standing office in the church, an office the duties of which cannot be left to the fortuitous performance of occasional volunteers, an office which demands not the partial attention of a mind occupied with other pursuits, but the whole time and all the powers of men devoted to its sacred employments; and here they can apprehend the correctness of the principle that he who ministers at the altar, should live by the altar. Now the office of super-

intending the contributions and exertions of the Church is as essential to her progress and final triumph as the pastoral office is to her existence; and the one is no more to be dispensed with, and no more to be supplied by random and casual services than the other. And it does appear to us that no Christian who believes that the benevolent operations of the church are to be continued from generation to generation till ages have rolled away, can suppose for a moment that in each successive generation the men who devote their time and talents to the direction of these concerns are to do it gratuitously. If the church is bound to support the men who devote themselves to her service in one department, she is under the same obligation to support the men who devote themselves to her service in another department.

It may be said that the complaint in question arises—and in part it unquestionably does arise, from an imperfect acquaintance with the character of the business entrusted to these men. There is hardly any business in which a man can be engaged which requires greater wisdom or a more constant and laborious application, than the business of conducting the concerns of a great benevolent institution. And of all benevolent institutions there is none to which the remark may be applied with a more special propriety than to missionary societies. A moment's reflection on the vast and complicated concerns of such a society, will convince any mind that the man who is appointed to the immediate superintendence of these concerns must bring to his work the greatest talents, and must be permitted to give himself up to it wholly, without the distraction of another employment. In the language of Mr. Wayland, "he must awaken, animate, and direct the sentiments of a very large portion of the community in which he resides, whilst at the same time, through a hundred different agents, he is exerting a powerful influence

upon half as many nations a thousand or ten thousand miles off. Indeed it is hazarding nothing to predict, that if efforts for the extension of the gospel continue to multiply in their present ratio of increase, as great abilities will, in a few years, be required for transacting the business of a missionary society, as for conducting the affairs of a political cabinet." Wayland's Ser. p. 23.

We now pass on to observe that there has hitherto been a deficiency of systematic procedure on the part of those who direct the operations of the church. And in this case the nucleus of the difficulty appears to be connected with the subject on which we have just been remarking. The executive business of benevolent institutions has in most cases devolved too much on men engaged in other concerns. How would the foreign relations of our country speed, if the secretary of state should attempt to unite with his official duties the cares and labors of a professional career? Just in the same way may we expect the plans of that great benevolent society to prosper, which neglects to place at the head of its concerns at least one man of talents and industry who shall devote his whole time to their business, and make it the only subject of his cares. You may call on men engaged in other pursuits to assist with their advice in doubtful cases; you may call upon them in extraordinary emergencies to render extraordinary services; but if you commit the ordinary—the constantly pressing and constantly accumulating business of your society to a minister who is studying his sermons and visiting his people,—or to a lawyer, who must lead his clients safely through the manifold intricacies of the law,—or to a merchant, whose thoughts are on bills of exchange, and invoices, and prices current,—or to a farmer, who is occupied with his crops and his markets, his lands and his improvements,—or if you commit it to all of them together, your society must

languish. They may give their advice, when it is asked for, and they may render some occasional services; but while they continue to be what they now are, they can do no more. They are all alike unqualified to conduct a business so vast in its importance, so complicated in its details, and at the same time so foreign from their ordinary employments, as the business in question. If we are not much mistaken, these remarks may be abundantly verified by comparing the regular progress and the flourishing condition of those institutions which have adopted the policy we would recommend, with the feebleness and embarrassments of others which have either partially or entirely neglected it.

In the operations of the Church, as in all the other affairs of civilized life, *money* is a consideration of prime importance. And whenever a new scheme is proposed, one of the first questions to be examined is, "How shall we raise the money?" Consequently the subject of "ways and means" is one of the most important and one of the most difficult subjects connected with the administration of these concerns. We do not approach this subject in the hope of being able to throw any new light upon it, but simply with the design of embodying a few thoughts, which, though they are more or less familiar to all who are in the habit of looking into these matters, we do not remember to have seen very distinctly expressed in any publications of the day.

A very obvious method of collecting funds for benevolent objects, and the one most commonly resorted to, is to send out temporary agents, who traverse the country, preaching and taking up contributions and subscriptions. To this mode of proceeding, the main objection is that the agents are not always discreet. The man who goes forth to solicit funds for any scheme of religious charity, ought ever to remember that his particular scheme, whatever it may be, is a part, and only a part of a great

system; and that therefore he should aim not so much at producing a momentary excitement and an immediate effect, as at securing for his scheme, and for the great system to which it belongs, the strength of a steady and permanent patronage. He ought to remember that his real success is to be measured, not simply by the amount of money which he brings home from his excursion, but by the impression he has made on the public mind, by the seed he has sown, which another may water, and of which a third may gather the increase. Let him remember these things, and he will feel the importance of conducting himself in all his ways with very great circumspection. If he bears it in mind that the great system which he is laboring to promote is to operate for ages, and that other agents laboring in the same cause, must follow in his steps, he will be very careful lest by some rash action or some unguarded expression, he should chance to array the indignation and to confirm the prejudices of a neighborhood or perhaps of a whole parish against himself and the cause for which he is pleading. And he will not think it to be any great object to wring a beggarly pittance from the grasp of some miserly wordling who will afterwards feel as if his money had been extorted from him, and resolve to watch every avenue to his affections and to his coffers, with a vigilance more wakeful than ever. Now might it not be supposed beforehand, that men, especially young men, sent out to solicit funds for a particular charity, and anxious to gain the highest approbation of their employers, and burning with zeal for the object which they have espoused, would sometimes lose sight of the considerations just enumerated, and act with a less degree of discretion than might be desirable? Whether the supposition *a priori* is confirmed by observation, we need not attempt to say.

Some institutions seem, in a great

degree, if not entirely to dispense with travelling agents, and to rely for their funds mainly on the instrumentality of correspondence and the press. The advantage of this mode over the other is, that it is easier to find discreet men to direct the correspondence and publications of a society, than it is to find discreet men enough for the former service. Its disadvantage is that nothing written or printed, especially when addressed to an unorganized community can be so efficient, either for conviction or persuasion, as an animated personal communication. There is much philosophy in what Jeanie Deans told Butler when she said,—“We must try all means, but writing winna do it—a letter canna look, and pray, and beg, and beseech as the human voice can do to the human heart. A letter’s like the music that the ladies have for their spinnets—naething but black scores compared to the same tune played or sung. It’s word of mouth maun do it, or naething, Reuben.”

Another source of revenue is the contributions of auxiliary societies. The disadvantage of this plan is that auxiliary societies from the first organization, are, of all things earthly, most liable to decay. The beginning is very flourishing perhaps, and every thing looks like organized and systematic operation. The society is something new, an excitement is created in its favor, and by the exertions of a few spirited individuals, a long muster roll of members and officers is easily made out. But the novelty of the matter passes by, and the excitement dies away, and the few spirited individuals are taken up with other concerns, and the long catalogue of members is gradually diminished, till presently the annual meeting is omitted, and the society is numbered with the things that have been. There are few readers in New England whose recollection will not supply them with evidence that this is the *true history* of the life and death of many an auxiliary society

It is evident that efficient and permanent auxiliaries are altogether the best means of support on which a benevolent institution can rely. The problem is to make them efficient and permanent. There are two expedients which may be used to give them such a character. The first is so to arrange the provisions of their constitution, as that all the officers, and if possible all the members, shall have something to do, and shall be to some extent responsible to each other, exerting among themselves a mutual influence; thus you may be certain that if there is in the society one individual of active and efficient zeal, he will communicate at least some degree of his energy to the whole machine. The other expedient is that these societies after having been thus organized should be visited once in every year, not by an agent in the common meaning of that term, but men of experience and acknowledged weight of character deputed for the purpose from the parent institution. Such "annual visitations" as these might be expected to direct and sustain and invigorate the operations of the subordinate societies. A system substantially the same with this has long been operating in England, and the American Board of Missions (if we rightly understand their proceedings) are now endeavoring to introduce it on this side of the Atlantic.

But even under such an arrangement, the wheels of enterprise will drag heavily if much effort is made to secure the co-operation of men who are governed by merely worldly principles. If you make it an object to persuade worldly men to engage in your undertaking, you must appeal to those passions and principles by which they are influenced, and in so doing you will hardly fail to degrade the high and holy character of the cause which you would have them espouse, and to open wide the door for the rushing in of the evils against which Dr. Porter has lifted his monitory voice. It is true that

the money of a worldling is as good as the money of a Christian, and "a Bible given by an infidel is as precious in its contents, and may be as useful, as though given by an apostle;" and if the worldling takes it into his head to contribute, and if the infidel of his own motion engages in the distribution of the Bible, we say—let them do it. But if by your repeated and earnest invitation you persuade the worldling and the infidel to join you, you make them partners in the concern, and you are bound in honor and in conscience to consult their wishes in all your proceedings. And so the work of converting the world is taken out of the hands of the Church to whom he who hath the heathen for his inheritance has committed it; and when once it ceases to be a Christian enterprise, it languishes, and creeps on faintly to its consummation. Or if, when you besiege a man of this world with your repeated solicitations he is not persuaded, you raise against your cause a vigorous opposition; for he feels that he is bound by assailing you to vindicate himself. When will the church universal act on the principle by which the Moravians have wrought such wonders? When will Christians believe that the worldling has "neither lot nor part in this matter," and that the labor and the sacrifices belong exclusively to them, even as the glory and the victory will belong to Christ? Then—whenever it may be—then will the Church move onward to the conquest of the world "like an army with banners." The whole scope and purport of Mr. Whelpley's sermon bears on the illustration of this very principle. It lies at the foundation of his whole argument, that men who are unconverted can never be expected to do any thing important for the conversion of others.

Let us not be misunderstood. There are works of charity, in which good men and worldly men can unite because the principles directly involved are common to both. Such

a work is the suppression of the slave trade, or the abolition of slavery. Such is the work in which the American Colonization Society are engaged. Such are the contributions for the benefit of the Greeks. For though the suppression of the slave trade, and the abolition of slavery, and the colonization of Africa, and the resurrection of Grecian liberty have all an important bearing on the progress of Christianity, they are yet most immediately connected with the interests of this life; and the most direct though not the strongest appeal in behalf of these objects is made to the selfishness and to the natural sympathies which are common to all mankind. And here those who serve God and those who serve mammon can meet on common ground and transact their business, in some sense, on common principles. But when the scheme proposed is simply the propagation of the gospel, and when the object to be gained is the salvation of souls, what fellowship can you have with those who know not the power of the gospel, and regard not their own immortal destiny? What does he care for the extension of the gospel, to whom the gospel brings no joy, and in whom it awakens no purifying hope? or what cares he for the salvation of the heathen who will not secure the salvation of his own soul? If you attempt to enlist such men, you must of course neglect to dwell, in your argument, on the grand object in comparison with which every other consideration dwindles into insignificance; and in all your public addresses, you must give a prominent place to those views of the subject which appeal to the mere natural sympathies of humanity. Instead of talking about the wickedness of the heathen, you must tell of their wretchedness. Instead of painting, as Paul has done, the deformity of their characters, you must describe the miseries of their condition. And instead of proposing to raise them to the holiness and happiness of heaven,

you must say that they are to be elevated to the dignity and enjoyments of civilized life. Now it is very true that the heathen are miserable as well as wicked, and that by sending them the gospel they may be raised to the dignity of rational beings, as well as to the everlasting rewards of holiness. But the evil is that if in your appeal for aid you hold up most prominently to view these minor considerations, and these collateral objects, you bring down the enterprise from the high elevation of its Christian character. Then follow on a host of evil consequences, not the least of which is, that Christians, who should be governed by holier motives, learn to act, even in this cause, under the influence of merely human principles. Thus their faith waxes dim, and their love grows cold, and they seem in some sort to forget the obligations by which they are bound to him who bought them with his blood;—for in their conceptions the cause of Christ and the warfare which he and his followers are waging for the subjugation of this revolted world, are changed into “the cause of suffering humanity;” and the love that was kindled in heaven, and the faith that grasps in at once the eternity of the soul and the value of the price that was paid for its redemption, and laying hold on the promise of God, goes forth in vigorous activity, are laid asleep as it were, and we have remaining the kindlings of human compassion, and the graceful play of human sympathy, and the workings of man’s ambitious philanthropy. There is nothing that can give such exercise to faith, and love, and obedience, as to engage with purely christian feelings, and under the power of purely christian motives, in the purely christian work of extending the gospel. Let Christians bring themselves under the dominion of these feelings, and learn to act from the impulse of these motives, let them strive to comprehend the scheme in the grandeur of its relation to eternity, till the grandeur of

the conception shall absorb all subordinate interests, and they will find that they will engage in the work without any peculiar danger to their hearts. At the least, they would in such a state of the Church, be relieved from the shame which Dr. Porter so justly as well as boldly charges upon them in the following paragraph.

"Nay, brethren, shall we blush on this occasion to acknowledge the whole truth? In organizing our charitable societies, male and female, in what instance does not the suggestion intrude itself upon us, that the multiplication of *offices* is indispensable to success? Certainly there is nothing in the gospel at variance with the innocent courtesies of life. So far as this expedient is adopted with a view to draw the attention of an individual to a good object, by attaching to him some personal agency in its promotion, there is nothing in it inconsistent with the simplicity and dignity of Christian principles. But how often is this measure, with others like it, nothing more in fact, and designed to be nothing more, than an undisguised appeal to the vanity of the individual concerned. Yes, in this boasted nineteenth century, this age of overflowing benevolence,—this dawn of the Millennium, Christians must be flattered by votes of thanks, by a cautious respect to their pride and their opinions, and must be complimented with *offices* to secure their co-operation in the cause of their Redeemer. O Jesus, Master! give us thy spirit; that we may be worthy to be called thy disciples."—Porter's Sermon pp. 21, 22.

We continue our quotation; for the remarks which follow the paragraph just extracted are worthy to be repeated a thousand times, and they ought to ring in the ears, and to be written on the heart and to blaze before the conscience of many a christian.

"In connexion with this last topic, the disposition to identify *ourselves* with the great objects of benevolence, it is time for christians to perceive, that in the same way, these objects themselves are exposed to dangers, of very serious aspect.

"From this source results the tendency of individuals to exalt in their regard, one part of a grand system at the expense of other parts. Our conceptions and capacities of action, I know are limited by the very laws of our being. Nothing short of an infinite mind can embrace the interests of this moral universe that surrounds us. But though we must act in a contrac-

ted sphere, we are not obliged to act on narrow and selfish *principles*. We are not obliged to estimate the absolute or comparative importance of a charitable society, by the relation *we* have sustained to it, and the services *we* have rendered in its behalf. The very fact that it is *our* society, may disqualify us to judge impartially in the case. Hence the coldness, shall I say, hostility (if so incongruous a term can be admitted here,) with which some good men regard important societies, in the management of whose concerns they have no individual agency. Hence their alternations of zeal and indifference towards the same object, at different times. Hence one becomes an exclusive advocate for this charity, and another for that. One perhaps would have all religious efforts concentrated in promoting missions to the heathen. Another prefers the same claims for domestic missions; another for Education societies;—another for Bible societies.

"Hence also, good men contract *localities* of feeling. The interest of their neighborhood, of their party, of their College, of their periodical publications, (or whatever happens to be the favorite object,) because it is *theirs*, is magnified into preeminent importance. Hence minor and temporary objects of benevolence, that concern only one village, or family, or individuals are exalted into a competition with the paramount interests of the Church. Hence public attention is distracted; and the little streams of charity, which ought to fall into a common current, and swell the tide of that mighty river, which is to make glad the city of God, become so many counter-currents, crossing each other's course in every direction," pp. 22, 24

In a note, he adds,

"The repeated journeys, which the author has been called to make, on account of his health, have given him opportunity to observe extensively, the influence of multiplied applications for charity towards small and distant objects. A few persons, for example, undertake to erect or repair a church, or to establish an academy. They possess no means of their own, but entertain no doubt that, in this period of liberality, sufficient aid can be obtained from the public. An agent is despatched to distant parts of the country, who presses his solicitation on strangers, perhaps with an untiring pertinacity, proportioned to his own want of intelligence, and delicacy of feeling. Now, if he succeeds to collect more than enough to defray the charges of his journey, it is done at the expense of confounding great with small objects of charity, or of alienating many minds from all such objects. The general principle applicable to such cases, doubtless is, that good objects of a *local* nature should seek help chiefly from

their own region, for the same reason that a necessitous individual should ask alms where he is known. And it is equally obvious that the resources of distant regions, should be promptly thrown into one common charity, in behalf of objects equally the concern of all—objects that have no local habitation, “but the hearts of christians.”

Far be it from us to assert that there may not be, or that there are not cases where *local* institutions, even in this country, are plainly and intimately connected, not merely with the interests of a county or a state, but with the grand operations of Christian benevolence. Such institutions, wherever they are, may lay claim to the general charity of the church, on the same grounds with the college at Serampore or the mission press in Palestine. But, with the exception of such cases, we deem it not too much to say that ministers should never attempt to exercise the influence they may possess over their people, in favor of any of these remote objects of local importance. On the contrary, instead of permitting the minds of Christians to be thus confused and vexed, they should teach them always to discriminate between these charities which concern only a neighborhood or a state and the great systematic operations of the church universal.

The great multiplicity of the objects of religious charity is an evil suggested by the remarks above quoted. To some extent this is no doubt a necessary evil, and in the opinion of many, all efforts to counteract its tendency may be useless. We must however be permitted to say that, diversified as the objects of charity may be, the endless multiplication of societies is not a necessary evil. Whenever a new object of charity presents itself, the question should always be seriously canvassed whether that object cannot be brought within the scope of some establishment already existing. Supposing this question to be decided in the negative, the enquiry remains whether the object is of sufficient importance to justify its advocates in

setting up a new institution to urge its claims on the contributions and efforts of the community. We fear that the evil of which we complain is not commonly estimated in the full extent of its influence. It takes away from the operations of the church, the simplicity by which they should ever be characterized; and thus the public mind is distracted by the complication of claims, and confounded in the uproar of argument. It pampers that morbid appetite for novelty which has been said to be the distinguishing feature of our age; and thus it may come to pass in process of time, that the newest fashion of doing good shall be sought after by the dissipated religious, in the same spirit in which the newest fashion of dress is now sought after by the dissipated irreligious. It takes away the possibility of securing to all our institutions the agency of directors possessing wisdom and efficiency adequate to the management of their concerns, and thus it spreads irregularity and imbecility through the whole system of benevolence. If it be true in relation to this system, that union is strength, it is equally true, in whatever light it may be regarded, that infinite distraction is infinite weakness.

It is a question which demands a far more careful examination than we can now afford it, whether the present system of benevolent institutions might not be conveniently simplified. In glancing our eye over the country, we cannot help receiving the perhaps erroneous impression that in relation to the great system, some of these institutions are too much like the fifth wheel to a coach. By attempting to be more specific we shall doubtless expose ourselves to still greater danger of error; yet we must be allowed to say that we are ignorant, perhaps culpably ignorant of any sufficient reason for the zeal which exists to establish Marine Bible Societies *independent* of the American Bible Society. Nor have we investigated the facts of the case

sufficiently to be convinced that the conversion of the Jews might not be comprehended among the objects of some missionary society as easily as the conversion of the Gentiles. Still less are we able to understand why it is necessary that there should be in our country so many Bible societies, and education societies, and societies for foreign missions, all independent of each other. What reason can there be why every local Bible society should not become immediately auxiliary to the national Society? Why should not the friends of the Bible, pouring all their contributions into one treasury, and marching together in one phalanx, habituate themselves to grand conceptions and magnificent operations? In the missionary work, and in the work of educating ministers, we know that Christians differing in sentiment cannot be expected to operate together. The Episcopalians cannot call in the Baptists; nor can the Presbyterians summon to their aid the Methodists. Yet we have long wondered why there must needs be one national missionary society for the Congregationalists, and another for the three, or rather as the enumeration now stands, the *two* sorts of Presbyterians. And our wonder has not been diminished, when we have looked at the proceedings of these societies and seen that the one belongs in fact to the Congregationalists and Presbyterians, and the other to the Presbyterians and Congregationalists. Accordingly we have hailed with much pleasure the project which appears to have been started, for uniting the two in one truly national institution. But we have never wondered that the Episcopalians, and the Baptists, and the Methodists, should all choose to operate by themselves and for themselves. Nor have we thought it desirable that they should do otherwise. There is about these three denominations a certain *esprit du corps* which though in some of their operations it may now appear too much in the shape of

a narrow proselytism, will hereafter accomplish much in the great work of evangelizing the world. The genuine missionary spirit is the most truly liberal spirit that has ever been poured out on the churches. Every unessential controversy, every party jealousy, dies away when we think of a world lying in wickedness. Who would complain if it should be told to-morrow that Judson has immersed the emperor of Burmah? Who does not thank God and take courage when he hears that the Methodist is forming his classes among the negroes of Jamaica? If Africa can be brought into the liberty of the gospel, who will ask whether the Bulloms sing and pray with

“the nasal twang”

Heard at conventicle,”

or offer up their devotions, with the kneelings and responses of “our excellent liturgy?”—or what puritan would be indignant to hear of the “Right Reverend” Bishop of Dahomy, or even to see him, though it were with his robes and mitre, and all the glory of his pontificals?

While we concede the point, that it is neither practicable nor desirable for the benevolent efforts of these communities to be completely amalgamated, we regard it as evident to every benevolent mind, that a more perfect oneness of spirit, and a more general concert of action among those who agree in the essentials of Christianity, are as easy to be realized as they are glorious to be conceived. The whole strength of all churches must be brought out and organized; and when thus organized it ought ever to be wisely directed towards those points on which it can be made to operate with the greatest efficiency. When this shall be, and not before, the churches of America will do their duty; for their duty is bounded only by the uttermost limit of their ability. How then shall this be accomplished? How shall every church that holds the faith of Jesus be made to put forth

all its power, and how shall these scattered fragments of exertion be gathered up and united? We answer, what every mind must answer, that men of intelligence and influence, belonging to different communions, and to distant parts of the country, must maintain a close and confidential intercourse by correspondence, and so far as may be, by personal communications, striving continually, by their combined sagacity, to invent and apply every expedient for rousing the energies of the church. And this object being attained, their intercourse must be continued and extended, that they may ever be able wisely to direct, and powerfully to control the spirit which they have summoned. And why might not such a correspondence as this prepare the way for a closer and more formal union among christians of various denominations, and lead on to the formation of what might be called an "Amphictyonic Council" of institutions for the extension of Christianity, where "Christ—none but Christ" should be their motto, and where all invidious distinctions, and all unholy jealousies, should be forgotten while they consulted on the general interests of the church of God. Here every new project for doing good might be canvassed, and the appropriate field of labor might be assigned to each institution, and each denomination; and thus the decrees of this council, arrayed with no power but the authority of wisdom and love, might go forth to guide and animate the operations of benevolence. Thus unity of spirit begetting union of effort, and union of effort reacting to strengthen the unity of spirit that gave it birth, the churches would arise in their strength, and their strength would grow by exertion; and the religion which is pure and peaceable, full of good fruits, without partiality, and without hypocrisy, would be made to triumph in our country. The thought is not entirely visionary,—

at least it is not entirely new, for the secretaries of the great societies in England are even now accustomed to hold a monthly meeting, where new plans, and new fields of exertion, and all questions of general importance are referred to their united wisdom,—that they and their respective societies may be able 'so to run, not as uncertainly; so to fight, not as one that beateth the air.' In England they have the advantage, which we have not, of a national metropolis, which is the centre of all their religious institutions, as well as of their commerce and their government. For this reason the course which they have adopted there, cannot be exactly imitated here. An arrangement of that kind in this country, must be something more formal in its structure, and more regular in its proceedings; that is, it must be the council we have described. Such a council we do not despair of seeing even in our day. Such a council we pray God that we may see, provoking the churches of every communion to love and good works, and leading on the armies of the Lord to the conquest of the world. This would be acting on a system. Here would be organized operation,—concentrated exertion.

So far we have confined our remarks to what is wanting in our own country. But the design is not yet completed. All the churches in the world must be roused to efforts, and their efforts must be combined into one system. On this subject Mr. Douglas has the following remarks:

"The last and crowning mean of success, is to combine into one system all the various efforts and instruments for the diffusion of truth, so that every movement of advance may support and be supported by all the rest; and that each party, far from embarrassing another by taking up part of the ground which it ought to occupy, may form, each and all, mutual points of support, resting on one common centre, along the whole line of operation. To act upon a system, it is necessary to form some estimate of the work to be done, and the means of doing it; in other words, it is

necessary to take a short view of the missionary spirit, so far as it exists at present in the different countries of Christendom, and of the extent of that moral wilderness which it has to reclaim. England, English America, Germany, and Switzerland, and Russia, form the short list of those countries from whom any external effort can reasonably be expected, and are at present nearly in the same scale of efficiency as they are here set down. England has triple of the resources of all the rest put together; but America, in a century, will undoubtedly have most at its disposal. In allotting to each the ground which it should occupy, England ought to have the largest field of present usefulness, while America is adequate to fill one which will grow with her growth, and disclose new openings in every succeeding year. England being far in advance of all the rest, in the multiplicity of its moral resources, and in the facility and intelligence with which it can concentrate and impel them upon any given points, however distant, is naturally destined to take the lead in every work of beneficence, and to become the centre of design and action. It is therefore requisite that there be English agents and superintendents in all these countries, to give a unity to their simultaneous movements; but more than superintendence is not required." Douglas—pp. 31, 33.

We have no disposition to dispute the general correctness of Mr. Douglas' observations on the comparative resources and efficiency of England and America; and we will grant that if the churches of the countries which he enumerates could be persuaded to submit their operations to the superintendence of English agents, and if it were possible that foreigners should ever be able to call out and organize to advantage the resources of any community, the plan which he proposes would be equally feasible in its execution, and powerful in its influence. But while human nature continues as it is, the conditions are both of them impossible, and the scheme must be rejected. And is it therefore impracticable to give a simultaneousness and a unity to the movements of all these countries? We think not. Let the plan just proposed for adoption in this country be extended. Let leading Christians in different and distant parts of the world maintain a constant

intercourse by every possible medium. Let them labor in this way to draw out and embody the whole strength of the Christian world. And thus let them gradually organize a grand congress of the Church,—a truly holy alliance,—a Protestant, and in every good sense of the word, a Catholic "Collegium de propaganda fide." In this way all the powers of the true Christendom may be mustered. Every solitary church, however afflicted and desolate, may be sought out, and some task may be assigned it, adequate to its strength, till by exercise and by the consciousness of belonging to a mighty fellowship it shall grow to a capacity for manlier effort. And those communities of christians to whom God has given power and wealth and privileges, and on whom he delights to pour down the influences of his Spirit, may be directed by the voices of their brethren to those loftier undertakings and more arduous labors, which a wisely ordering Providence has placed before them. That the christians of one country are, in fact, qualified by their character no less than by their circumstances, for one particular field of enterprise, and the christians of another country for another, we might aver without any previous observation. And who that looks abroad on the world for a moment, can doubt that it is so? Who can doubt, for example, that it is the duty, as it is in the power, and as it might be the glory, of England to accomplish the conversion of India? Mr. Douglas thinks so.

"Every crown has been earned and worn; every other sort of glory has become trite and faded. To renovate, not a nation, but the human race; to place the moral world upon a new foundation; and to commence an era in the history of mankind might be the destiny of England, at a small expense compared with the expenditure of keeping nations in subjection by terror alone. The whole education of India might be placed under the direction and control of the British government; and an empire more absolute than any which has tyrannized over the body, might be seated in the affections, and estab-

lished in the opinions and literature of a hundred millions of subjects. The fiction of the Bramin might be realized, and the White Islands of the West become more sacred to the Hindoos than Meru, and the waves that wash them, than the waters of the Ganges." Douglas, p. 30.

Afterwards, when speaking of Central Africa, his remarks are more important to us, inasmuch as they respect our own immediate duty.

"All attempts either to penetrate into Africa, or to better the condition of the Africans, have failed from one obstacle, the climate, which, in a short period is death to Europeans.

"All travellers, and all teachers, must have a probationary year or two to qualify themselves as learners, before they can enter into the full fruits of their labors. At that very time their short lease of life expires, the climate exerts its destructive power over them, and others, in endless and fruitless succession, inherit their labors and their fate. The civilizers of Africa must be Africans; and America is the country where the civilization of Africa ought to commence. The methods of Providence, in preparing a way for the conversion of the uttermost parts of the earth, deserve to be well considered, and ought to be followed in our undertakings towards the same end.

"It has placed the sacred land of the East under British government, and has given the nations the desire, even of themselves, to seek after the arts and sciences of Europe.

"While the Chinese government prevents the entrance of Europeans, or their books into China, a new nation of Chinese is rising up in the Indian Islands, under European control, who will supply translators and missionaries, for the opportunities of better days; and while Europeans are prevented from entering Africa, by the unhealthy climate, and their suspected color, thousands and millions of Africans have been permitted to be carried into countries where Europeans can not only reach them with safety, but where they are continually surrounded with the arts and knowledge of Europe. These Africans may be trained with great facility to be the improvers of their country. Africa is in so low a state, that, at first, persons of very moderate acquirements will be most in contact with the minds of their countrymen; and a knowledge of the common arts of life, and the power of instructing others in reading, writing, and arithmetic, seems sufficient for the first pioneers, who, thus qualified, if they are sincere and zealous christians, will find suf-

ficient opportunity to spread their opinions.

"Such is the mystery of the craft in Africa, that a clever blacksmith has set up, on that ground alone, for a divinity, and obtained followers, and the Mahometans, or men of the Book, have no difficulty in insinuating themselves into respect and importance among the Pagans. There can be no doubt that the Africans, from the charm which they attribute to written characters, would anxiously avail themselves of education, and be anxious to transcribe portions of Scripture; an entrance more and more abundant, and for persons of higher attainments would be afforded; the minds of the natives would be filled with more respect, and become more desirous of European information; meanwhile this African institution might with ease be prepared to furnish men of higher attainments, who might either incorporate our literature into the African languages, or, if they are found to be dialects too ramified and barbarous, might introduce English as the general and learned language of Africa. Europeans, without so immense a destruction, might then give their aid to the improvements going on in their country itself; for it is the personal exertions of missionaries and travellers that is so ruinous; and mere superintendence, which is all that would be required in this case, may be exercised for many years without fatal consequences, as instanced in colonial judges and governors.

"There has been one easy method pointed out, by which the civilization of Africa might be commenced, by forming a school of Arts in America for such Negroes as show any promising dispositions. The expense of this on a small scale would be trifling, and its success to a degree certain." pp. 38—42.

Now we ask, why is it, if the redemption of Africa is thus committed to the Christians of America, if the arrangements of Providence have thus evidently placed in our hands the means of working out salvation for a continent, why is it that there is not at this hour on that continent a single American missionary? Why is it that our little colony stands calling for a missionary, in vain? Why is it that the school devised by the long reaching wisdom, and established by the industrious agency of Mills, has hitherto languished and lingered on the verge of being? Why is it that the foreign opera-

tions of our churches are directed to every quarter of the globe rather than to that which discloses the fairest prospect of the easiest success? It is because these operations have proceeded too much at random;—because the Church has not employed the united wisdom of her sons, to organize her efforts, and to lay out the plan of the warfare before her. It is because there has been comparatively no concert of action, no studied arrangement of the attack, no wise forecasting of the results. Let some expedient be adopted, like that which we have ventured to suggest, and the difficulty is removed; Christendom has become an organized community; the Church is one, as it was when they that believed were assembled with one accord in one place.

It was our intention to offer a few thoughts on the various modes of conducting missions among the heathen; but the length to which these observations have already extended warns us not to enter here on a subject so fruitful of discussion. And now, as we have spoken so much in the tones of dissatisfaction and doubt, we must say, in conclusion, that we are neither dissatisfied nor desponding. The deep and solemn enthusiasm that has always glowed within us, when we have contemplated the signs of the times, or the promises of God, burns now with undiminished ardor. And wearied as we are with the contemplation of the imperfections on which we have dwelt so long, we return with the kindlings of sincere delight to bless our God that we live in a day when Christianity is exhibiting her high pretensions and asserting claims to universal dominion. If ever we know the power of gratitude, or the fervency of love to the brethren, it is when we hear our fellow christians describing with the enthusiasm which Mr. Wayland expresses, the grandeur of the enterprise in which they are enlisted.

“Our object will not have been accomplished till the tomahawk shall be buried

for ever, and the tree of peace spread its broad branches from the Atlantic to the Pacific; until a thousand smiling villages shall be reflected from the waves of the Missouri, and the distant vallies of the West echo with the song of the reaper; till the wilderness and the solitary place shall have been glad for us, and the desert has rejoiced and blossomed as the rose.”

“Our labours are not to cease, until the last slave ship shall have visited the coast of Africa, and the nations of Europe and America having long since redressed her aggravated wrongs, Ethiopia, from the Mediterranean to the Cape, shall have stretched forth her hand unto God.

“How changed will then be the face of Asia! Bramins and sooders and casts and shasters will have passed away, like the mist which rolls up the mountain’s side before the rising glories of a summer’s morning, while the land on which it rested, shining forth in all its loveliness, shall, from its numberless habitations, send forth the high praises of God and the Lamb. The Hindoo mother will gaze upon her infant with the same tenderness which now throbs in the breast of any one of you who now hears me, and the Hindoo son will pour into the wounded bosom of his widowed parent, the oil of peace and consolation.”

“Our object will not be accomplished until every idol temple shall have been utterly abolished, and a temple to Jehovah erected in its room; until this earth, instead of being a theatre on which immortal beings are preparing by crime for eternal condemnation, shall become one universal temple, in which the children of men are learning the anthems of the blessed above, and becoming meet to join the general assembly and church of the first born, whose names are written in heaven.”

Wayland—pp. 16, 17, 19.

We bless God that this work is going forward to-day, to its accomplishment. Our world shall not be for ever the dark and warring chaos that it has been. It is even now like the imperfect creation, when the spirit had moved on the face of the abyss, and the elements were teeming with life. We see the plastic hand of the Creator rearing a universe of beauty. In *all* the aspects of our times; in the uproar of revolution; in the tumult of the commerce that leaves no sea unvisited, no region unexplored; in the general diffusion of knowledge, and the general consciousness of power; in the wonderful inventions of art, and

the undreamed of discoveries of science; in the enthusiasm that spreads through every department of human thought, and human exertion; in the brazen infidelity that, coming out from every lurking place, curses God and looks upward, as if in the expectation of its doom; in the redeeming efficacy of the truth, arraying itself in the energy of its primeval purity, and going forth impartially to the high and the low, the proudest and the most abandoned; and above all, in the bold designs and the lofty faith and the vigorous exertions of all whom the truth has sanctified, we see the operation of his hand, who will bring light out of darkness, order out of confusion,—and who will fashion of these jarring elements a world of harmony and beauty, from which there shall arise the shouts of praise and the music of rejoicing, to mingle with the anthem of “the morning stars” and the triumphant gratulations of the “sons of God.”

“A scene of realities is before us, full of the energy and zeal of ancient evangelism; full of the power and glory of the reigning Saviour, and managed by a

Providence, all whose secret springs and visible machinery are in his hand. The nations are agitated by new principles and new powers, that are working out the civil liberties of men, and “turning from darkness to light, and from the power of Satan unto God.” A new era in the world’s history is begun!—We see Christians of all denominations, obedient to some deep and common impulse, uniting in plans for the spread of the gospel, wide as the exigencies of nations, and with an amazing force of intellect and action. After ages of indifference, of which we are ashamed to think, we are suddenly called to exertion; the selfish schemes and habitudes of life are forgotten in high adventures, that may extend the empire and glory of Christ;—and interest in the great cause, aside from prejudices and party feelings, is becoming not only the grand proof of piety, but the tie of brotherhood throughout Christendom!

“It is indeed, a *heavenly vision*!”—
“And does it not seem like the sunrise of that day of glory, when the mysterious blessing of the gospel shall have reached the most distant and desolate places of human abode;—when the world revived, emancipated, shall be dressed in the order and beauty of a new creation, because her curse is removed—her sufferings are past—her blood is washed away! Is not the hour at hand, when the arch of God’s redeeming covenant shall encircle the bright heavens, and all nations rejoice beneath it.” Whelpley, pp.30. 32.

Literary and Philosophical Intelligence.

In the press and expected to be published in the course of the present month—“Elements of universal Geography, Ancient and Modern; on the principles of comparison and classification; Modern Geography by William C. Woodbridge; late Instructor in the American Asylum—Ancient Geography by Emma Willard; Principal of the Female Seminary at Troy, N. Y.” This work, which was announced in a former number, has been delayed for the purpose of revision and enlargement; it has been entirely re-written, and extended to 400 or 500 pages of a large duodecimo size.

A volume of sermons is about to be published, under the title of the “Southern Preacher.” The sermons are to be selected from the manuscripts of a number of the most distinguished preachers of different denominations in the Carolinas and Georgia; among them are the Rev. Drs. Caldwell, Waddell, Leland, Palmer, Cum-

tings and Furman, and Messrs. Capers, Hooper, Empie, and Brantley.—*Fam. Vis.*

Professor Everett is appointed to deliver the oration before the Phi Beta Kappa Society of Harvard College at their next annual meeting.

Mammoth bones were discovered a few months since in Shrewsbury, New Jersey. A piece of low marshy ground being cleared and drained for the purposes of agriculture, the bones were found in abundance both upon the surface and beneath it. A gentleman who recently visited the spot, found “one tooth which weighed 3 1-4 pounds. One of the shoulder blades, a little more than three feet in length, weighed 40 lbs. The bones of one of the fore legs from the top of the shoulder to the foot measured 10 feet. The ribs, which are much shortened by decay, are still 4 feet in length. He measured one of the knees horizontally and found it 15

inches. The vertebrae of the neck were 26 inches in circumference."

The total of the black and mulatto population in all the West India islands, is *one million six hundred thousand*—the total of the whites, in the same, is *four hundred and fifty thousand*.

The Catholics of Montreal are preparing to erect a magnificent cathedral, surpassing in splendor and magnitude any ecclesiastical edifice on the continent of North America. It will be strictly and purely Gothic, after the best models extant, will hold *ten thousand* worshippers, and cost *four hundred thousand dollars*. Its length is to be 253 feet—breadth 132, with two towers in front, each 200 feet in height, and it is to have seven altars; the high altar at the east, behind which is to be a great window 32 feet by 45.

Philadelphia paper.

It was stated by Mr. Brougham, on the 3d Feb. in the British House of Commons, that, there was no part of Germany where the editor of a newspaper durst publish a single sentence or phrase disagreeable or likely to give umbrage, not merely to his own sovereign, but to any member of the Holy Alliance.

A latin manuscript, undoubtedly by Milton, long supposed to be irrecoverably lost, has just been discovered at the State Paper Office. The subject is religious, and the arguments are all drawn from the scriptures. There are many Hebrew quotations, and the work is of considerable bulk, as it contains 735 pages, many of them closely written, and believed to be in the hand writing of the Poet's nephew, Phillips, with many interlineations in a different hand. It was found in an envelope addressed to Cyriac Skinner, merchant. The situation which Milton held of Latin Secretary to Cromwell, will account for such a discovery being made in the State Paper Office.—*London paper.*

Heathen Chronology.—The following is from the journal of Gabriel Tissera, a young man attached to the mission in Ceylon, as interpreter and licensed preacher.

A Brahmin called upon me. The following is the sum of his discourse, "Your preaching, and that of the missionaries, are no more than what we are taught to expect in this last age of the world. For the last age is an age of misery, and is attended with many natural and moral evils.—In this age false religions will spread, and the true religion, even the religion of Siven, [that is, the heathen religion,] will become scarce. So that yours, being a false religion, of course spreads in this

age." He showed his belief in many foolish things, which are however sanctioned by their books. He said, "As this last age advances further, the earth will gradually lose its fertility, there will be little rain, and no water but what is in the sea. The inhabitants will therefore be obliged to throw cold sand upon them instead of water. At length mankind will grow shorter both in size and in age. They will become so short and weak, that they will be unable to build them houses, and so will have to live in the holes of large trees, where they will be exposed to birds of prey, which will often carry them away. At last the earth will be burnt up by the liquid fire which will descend upon it as copiously as the rain."

The month of January, in the year of our Lord 1823, is, according to the heathen, the tenth month of the year 4923 of the last age, or the age of misery. They reckon four ages, which they call by four different names. The first consisted of 1,728,000 years. The second consisted of three quarters of the first age, that is 1,296,000 years. The third had two thirds of the second age, namely, 864,000 years. The present, or the fourth age, they trust, will last only 432,000 years, including that part of it which is already elapsed. Consequently the whole of this fourth or last age, is equal to one fourth of the first age. To speak more clearly about the proportion of each age, the second was equal to three quarters, the third to half, and the fourth to one quarter of the first age. When the last age ends, the first one will commence again, and then the second, and so on in regular succession. They believe that these ages have already succeeded many times, how many they do not know. [See Walther's *Doctrina Temporum*, page 182.] At the end of every fourth or last age, or the age of misery, there is a deluge, which is succeeded by an universal conflagration. This conflagration is the same with the liquid fire above mentioned. Then Brahma creates a universe again, though he himself is not the eternal God. For at the end of a certain number of these quadruple ages, the existing Brahma dies, and another Brahma is created by Siven. Perhaps this is the corrupted tradition of some particulars mentioned in the word of God. For several parts of the above account seem to agree, in some respects, with such Scriptural facts and doctrines as these, to wit. the holy and happy state in which Adam was before his fall, the longevity of the antediluvians, the sinfulness of man since the fall, the end of the world, when "the earth also, and the works that are therein, shall be burned up," and the new creation, or the "new heavens and a new earth wherein dwelleth righteousness."

Chinese maxims.—The following maxims are from the Keapaon, or book of a hundred negative precepts. The Chinese Gleaner remarks, that although this work is not respected like a religious book, it contains the prevailing sentiments of the people, and may be a good standard whereby to judge of their common opinions.

“Speculate, not on distant things. Love not beauty without bounds. Do not enrage men who love to strike. Do not abuse the good things of providence. Do not love extravagance, nor be over anxious about being completely provided for. Think not of things which are above your station. Do not destroy life. Between two parties do not speak swords here and flatteries there. Do not stir up troubles. Be not the president of a lantern-head society (a kind of club either religious or convivial.) Do not cut and carve the poor. Do not oppress the orphan and widow. Do not learn unprofitable things.

Do not be ashamed of bad food and coarse clothing. Do not build summer-houses. Do not buy useless things. Do not associate with great people. Do not talk of men's domestic affairs, nor tell secrets. Do not put a stop to any good affair. Do not bring up other men's concerns (in conversation.) Do not laugh at men's appearances. Do not blame a man for the faults of his relations. Do not blame wickedness too much. Do not plainly call yourself true. Be not proud of your wealth, nor complain of your poverty. Do not interrupt men in conversation, nor call yourself clever. Do not say any thing that has a beginning but no end. Do not discuss the goodness of food and clothing. Do not interrupt men's pleasant chit chat.

Do not take a book for a pillow. Do not give books to women to lay up their needle and thread in. Do not cover jars or bottles with paper that has letters on it. Do not give such paper to women to cut out patterns with.—*N. Y. Advertiser.*

On occasion of the late conflagration at Canton, a public proclamation was issued, in which foreigners are addressed in the following singular terms:

“You, gentlemen, merchants, poor natives, and foreigners, who have suffered this heaven-sent calamity, are not the only persons whose hearts are grieved and wounded; I, the Foeyuen, since my ears heard it, and my eyes saw it, have not for a moment ceased to feel bodily pain, and mental anguish, on account of it. But the proverb says, of every drink and every filled cup, there are none that are not previously fixed by fate. This judgment of fire was no doubt occasioned by the influence of the destiny of the Pearl river, which runs past the city and suburbs. But I desire that you all, gentlemen, merchants, poor natives, and foreigners, will every one quietly submit to a righteous destiny. Do not sorrow, grieve, lament, and sigh: you must not repine at heaven, nor criminate man, and so in vain add to your trouble and vexation; but it is incumbent on you to receive the warning from heaven above. Repent of your sins; examine yourselves, and always preserve impressed on your minds the words, ‘heavenly principles, good heart;’ and really acting according to these, you will not be ashamed before the discerning gods, and no doubt the high heaven will silently assist you; and how do you know but that the residue left by the fiery flames shall re-arise in piles of gold, and heaps of gems, and riches and honours?”

The remainder of the proclamation warns persons not to encroach on their neighbour's land in re building their habitations; and directs that food and necessities should be issued for the native sufferers, and a place “to roost or rest in” for the foreigners “who have in barks passed over seas several myriad miles in width to come to the celestial empire.”

List of New Publications.

RELIGIOUS.

An Exhibition of Unitarianism, with Scriptural Extracts. Tract No. 1. Greenfield.

The Dying Believer committing his soul to Christ: A Sermon on the death of Mrs. Cynthia Fairchild, who died at East Hartford, February 22, 1824, in the 35th year of her age. By Thomas Robbins, Minister in East Windsor. Hartford.

The Recollections of Jotham Anderson, Minister of the Gospel.

Intemperance. A Sermon, delivered at the North Church in Newburyport, on the

occasion of the Public Fast, April, 1, 1824. By Luther Fraseur, Dimmick.

An Inaugural Discourse, delivered on the first of January, 1824. By John H. Rice, Professor of Christian Theology in the Theological Seminary in Virginia. Richmond,

MISCELLANEOUS.

The Elementary Reader: being a Collection of original reading Lessons, for common schools, in which are combined useful instruction and just principles, with attractive elegance and purity of style.

Calculated for children from five to ten years old, and adapted to the faculties of the human mind at that age. To which are prefixed, by way of introduction, Rules and observations on the elementary principles of correct Reading. By Samuel Whiting, Esq. author of *Elegant Lessons*, &c. New-Haven, 1824.

Letters of Jonathan Oldstyle, Gent. By the author of the Sketch Book: with a Biographical Notice, pp. 67, 8vo. New-York.

A New Key to the Exact Sciences: or a New and Practical Theory by which mathematical problems, or algebraic equations of almost every description can be solved with accuracy, and with greater facility and simplicity than they can be

by any other method that has yet been given by any other author: in which are also introduced, a variety of useful and interesting Problems, that have never before been proposed, and which it is believed cannot be solved by any methods or rules, except those here laid down. By Francis Tillet. Winchester, 1824.

President Holly—not the Transylvania University; in a Letter to William Gibbs Hunt, Esq. in consequence of the attacks, made by him in his "Appeal," published in the Western Monitor, of this place, March 2, 1824. By Forthcoming. Lexington, Ky.

Collections, Historical and Miscellaneous; and Monthly Literary Journal. Vol. III. No. 4.

Religious Intelligence.

(From the *Missionary Herald*.)

MISSION AT BOMBAY.

Joint Letter of the Missionaries.

Bombay, June 6, 1823.

Our last letter made you acquainted with our arrangements for building a chapel with school rooms, and also informed you of the actual commencement of the building. We have now the pleasure of informing you that, in the course of the last month, the building was completed, so far as it was intended to finish it in the first instance. It is a very strong and durable building, and we feel much gratified with its plain but comely appearance.

Having been accustomed to see only the lofty and highly finished pulpits of our churches at home, you would perhaps be half inclined to smile at first sight of our plain and lowly pulpit. It is eight feet long and five feet wide, with six steps of the same width at each end, all of masonry. The elevation of this platform is three feet only; and on the front edge of it is a plain wooden railing eight feet long, on the top of which is a board of the same length and fourteen inches wide, all painted. We are much pleased with the convenience and appearance of this pulpit, and think it quite in unison with the general style and character of the building.

The flooring is of earth, and raised three feet. The surface, after being thoroughly wet, was beaten hard, level and smooth, and then washed over with a solution of cow-dung. This is a very common kind of flooring to native houses; but in public buildings it requires to be matted, and if money were not wanting, it would probably be expedient to have it flagged with the common stone of the country, which is much used for such purposes.

Provision was made, in building the walls, for the erection of a gallery; and we hope that we shall live to see our native congregation so increased as to render the addition of a gallery necessary.

[The house is yet without ceiling. Not only for the sake of the appearance, but chiefly on account of the difficulty of speaking in it while in its present state, the missionaries regard it as of some importance that this deficiency should be supplied. They also consider it desirable, on account of the situation in which the building stands, that some of the land contiguous to it should be procured.]

As the natives are very irregular in their habits, and generally destitute of the means of ascertaining the arrival of any designated hour, and have little inclination to trouble themselves in any way to know it, we have thought that, among such a people, a bell, to give them notice of the hour of worship, might be of singular use in collecting them. Around the chapel, within the sound of a good bell, there are about 100,000 natives; and when once informed that its sound was a notice, calling on them to come to the temple of the true God, to worship before him, it would be perhaps a salutary reproof even to those who, either by necessity or inclination, might be prevented from assembling.—Provision is made for suspending a bell in the apex of the front portico.

[It was mentioned in the *Herald*, vol. xix. p. 313, that Mr. West, a European gentleman, who is an accomplished architect, had kindly taken upon himself the whole care and trouble of erecting the building. This very valuable service he performed without accepting any com-

pensation. The missionaries speak of Mr. West, as a gentleman very high in their estimation, and express a lively sense of gratitude for his services.]

We are no less bound to praise Him, who has the hearts of all men in his hand, for the pecuniary aid, which through his favor we have been enabled to obtain. The subscriptions which we have procured in this country amount to about 4,000 rupees, (\$1,777,) and we hope that something more may yet be obtained. Of this sum you will observe that 1,500 Bombay rupees (nearly \$700) were collected in Calcutta by E. A. Newton Esq., the greater part of which (\$458) was his own generous donation, and for the rest we are indebted to his attentions and influence. The sum obtained in Bombay is not great compared with the extent of the European society here, and the liberality with which they contribute to other objects. Yet it derives a peculiar importance from its being the *first* thing of the kind at this presidency to which their benefactions have been solicited. Viewed in this light it brightens the future prospects of missions in this dark region, and will, we hope, encourage the friends of Christ and of the heathen in our native land to give all that may be desirable to complete and improve the building.

[Our readers will be gratified to perceive, by comparing the statements above given with that on p. 313 of our last volume, that the donations to this object in Bombay have been somewhat greater, than, from Mr. Hall's letter, on which that statement was founded, we had ventured to anticipate. The whole expense of the building in its present state has been about \$4,177, leaving \$2,400 to be paid by the contributions of Christians in this country; exclusive of the expense of improvements which may yet be made.]

You will doubtless feel an interest in knowing in what manner this building was dedicated to the service of God. We inserted a notice in the public papers, that on the last Friday evening in May divine service would be performed, mostly in the Mahratta, but partly in the English language. The Friday was observed as a day of fasting and prayer. In the evening divine worship was commenced in the Chapel in the following manner. 1. Reading of the scriptures in Mahratta by brother Nichols. 2. Singing in English, a hymn composed for the occasion. 3. Prayer in Mahratta, by brother Graves. 4. Singing in Mahratta. 5. Sermon in Mahratta, by brother Hall, from Ps. 95, 6. 6. Singing in Mahratta. 7. Prayer in English, and the benediction, by Rev. R. Kenney, a missionary of the Episcopal church. In

the conclusion of the sermon it was remarked that the Chapel had been erected by the benevolence of Christians, who wished all men to come to the knowledge of the Gospel of Christ, and be saved through him, the only saviour of sinners? and an invitation was given, and a desire expressed to the native auditors, that they would regularly assemble in it, especially on the Sabbath, and hear and receive the word of life.

The number of Europeans who attended was small, and probably would have been larger, had not the services been chiefly in Mahratta, and had there not been a religious meeting the same evening in the fort, of which we were ignorant when we fixed on the time for opening the Chapel. The number of natives who were in the house and at the doors was considerable. All our Bombay schoolmasters were there, and a good many of their boys. For some weeks before, we had employed a native musician to teach native singing to the schools and to ourselves. He had succeeded as well as could be expected, and had taught all the most forward boys here, and the schoolmasters, to perform with a good degree of propriety, two tunes, set to Christian hymns. They sung the two on the occasion: and the boys and teachers, as they attend in rotation, two each Sabbath, to be catechised &c., uniformly sing in connection with public worship in Mahratta.

At present we have public worship regularly on the Sabbath at ten in the morning in English; at four in the afternoon two schools assemble for reading, catechising &c. till 5, and from 5 to 6, public worship is held in Mahratta.—On the first Monday in June the monthly concert was held at the Chapel.

MISSION AT THE SANDWICH ISLANDS.

[The arrival at the Sandwich Islands of the missionaries who sailed from New-Haven in November, 1822, and our receipt of letters from Mr. Bingham and Mr. Chamberlain, were mentioned in our last number, p. 96. We have since received a letter from Mr. Richards, which was brought by the same conveyance, but had not then come to hand.

The letter of Mr. Richards is dated at Lahinah, Island of Mowee, Aug. 30 1823. We make the following extracts.]

This may be the earliest notice you will have of our establishment at this place. It is proper, therefore, to mention that Mr. Steward and myself, with our families, took up our residence here on the 31st of May. Our journal up to the 31st of August we shall send by the first conveyance, which we hope will be in a few days,

though probably not so direct as the present. I might now mention some of the kind dealings of Providence with us, but, as you will learn them from our journal, I will only speak of our present circumstances and prospects. We are living in houses built by the heathen and presented to us. They are built in native style, and consist of posts driven into the ground, on which small poles are tied horizontally, and then long grass is fastened to the poles by strings which pass round each bundle. We have no floors, and no windows, except holes cut through the thatching, which are closed by shutters without glass. Our houses are comfortable at this season, and we hope will remain so during most of the year, as very little rain falls at this place. During the three months that we have resided here there has been none at all. Nearly all that grows, not only in Lahinah, but on all this part of Mowee, is watered artificially by streams from the mountains.

We are constantly receiving little favors from the people, which, though they do but little toward supporting the mission, do nevertheless show very satisfactorily that they are our friends. We have particular occasion to be grateful to God, that our warmest friends are among the highest chiefs. This, I think, makes our future prospects flattering. It is also an encouraging circumstance, that their friendship increases, as they become acquainted with us, and with our object.

I am fully persuaded that, could those Christians who furnish our support see the things which we see, they would need no other motives to stimulate them to far greater exertions than they now make. The field for usefulness here is great; and I have never for a moment since I arrived, had a single fear that my usefulness, on these islands, will be limited by any thing but by my own imperfections. If I can be useful any where, I can be useful in Lahinah. I see no evidence that I have been, or that I shall soon be, the instrument of the immediate conversion of any heathen. But I think I do see a work going on, which will issue in the conversion of thousands. Our temporal circumstances are more pleasant, than we had reason to expect, when we left America. We however feel the need of houses of a different kind from those we now occupy. Our circumstances can be rendered more pleasant, in several other respects, by changes which you will find proposed in our journal. But, situated as we now are, we are all contented and happy. Our work is indeed a pleasant one. I envy no man his employment, though he may be surrounded with a thousand temporal comforts of which I am deprived. It is enough for me, that, in looking back, I can see clear-

ly that the finger of providence pointed me to these islands;—and that, in looking forward, I see some prospect of success, and of lasting usefulness. All my anxiety arises from the fear that the whitening harvest will not be gathered. Thousands, indeed I may say, almost every adult on the Sandwich Islands, is waiting to receive instruction; and many are waiting with high hopes. That we may be able to communicate this instruction, we know is your prayer, and the prayer of thousands who love Zion. This is an animating thought.

MORAVIAN MISSIONS.

“In thirty-three Missionary stations in Greenland, Labrador, North America, the West Indies, Surinam, South Africa, and Tartary, there are about 32,000 Christian converts under the care of one hundred and sixty-eight missionaries, whose attention, however, is not exclusively confined to them; for they preach the Gospel also to many thousands of heathens, in their respective vicinities.

“The direct expenses of all these missions amounted, in 1820, to 6677*l.* 9*s.* 6*d.* [\$29,648 04] a sum incredibly small in proportion to the magnitude and extent of the good effected. But there were arrears and contingencies to be added, partly for the maintenance of aged missionaries, worn out in the service, or of the widows of the deceased missionaries, or for the education of their children; these arrears, when added to the preceding sum, produced a total of 9431*l.* 17*s.* 11*d.* [\$41,877 61.]

“The smallness of this expenditure is to be accounted for, not merely by the rigid economy, and self-denying habits of the missionaries, but also by the gratifying fact, that in some of the stations, trades or manufactures, carried on under their superintendence, have been so productive as nearly to cover the whole of their respective expenses.

Charitable Societies' House.—Several individuals in London have lately established a house solely for the accommodation of religious and charitable societies. Much inconvenience has been experienced from the want of a common and central point of communication for the numerous committees and societies engaged in promoting the great objects of religious charity. The house mentioned is conveniently situated, is vested in a board of Trustees, and is designed to remedy the inconvenience mentioned. Ten or eleven societies can be accommodated with separate apartments for an office, with arrangements for the books, papers, &c. and a committee room, of a large and superior description for periodical meetings. Several officers are required to attend to the business of the establishment.

A Treasurer is appointed to receive donations and subscriptions for the support of the establishment. A Secretary has the charge and superintendence of the house. A porter gives constant attendance during official hours.

There is also a room set apart for the accommodation of the Porters and Messengers of the various societies, and a writing room for the accommodation of persons having business with the committees, or in any other way interested in the concerns of charitable institutions, and also to afford opportunities for mutual intercourse, and for obtaining any intelligence connected with the establishment.

Another object contemplated, is the formation of a Library of Reports and official documents for the general use of societies and individuals who frequent the house.

REVIVALS OF RELIGION.

Extract of a letter to the Editor of the Christian Gazette, dated Wethersfield, April 9th, 1824.

DEAR SIR,—Since my last, the revival has commenced on the west of Connecticut river. In the town of Haddam it has become interesting, and 50 or more have hopefully been made the subjects of divine grace. Some miles farther to the west, in the town of Burlington, more than 100 are rejoicing in hope. It is considered the most interesting and powerful revival ever known in that place. Adjoining this on the west is the town of Harwinton, where it is still more interesting. Its commencement in every part of the town, about four weeks since, was nearly simultaneous. About 120 attended the meeting of inquiry on Monday evening of this week—and between 60 and 70 are already rejoicing in hope. In Bristol, adjoining Burlington on the south, about 40 are entertaining hope—and the work is spreading into some other towns in that vicinity, in which a number are now anxious for their souls, and some beginning to rejoice in hope of the glory of God.

Yours affectionately,
ASAHEL NETTLETON.

The revival, which has been progressing for several weeks in Burlington and Bristol we understand has become quite general, especially in the former place. A general solemnity rests upon the whole parish; and more than 200 anxious for their souls, have attended some of the meetings for inquiry. Such is the anxiety to attend religious meetings that several families assemble their children at one house that one adult may take

charge of them while the rest go to meeting. One violent opposer to the work offered to bet a *Bible* that he would not be made a subject of the work. In a few days he was crying for mercy and begging Christians to pray for him.

We understand that this gracious work has extended into Harwinton an adjoining town where many are anxious and some are rejoicing in hope.—*R. Int.*

The revival in East Haddam, which commenced in December last, still continues. It is a great and glorious work. About 160 have been reclaimed from the thralldom of sin and Satan, and brought into the glorious liberty of the gospel. Nearly all the youth of the parish have been led to seek their Creator "before the evil days come." These added to about 130 in Millington society make the whole number in East Haddam nearly 300. "Who are they that fly as a cloud and as doves to their windows."—*ib.*

The following information has been received from an authentic source, and may be relied on as correct.

There is at this time, an unusual attention to the subject of religion in Bethel congregation, Augusta County, Virginia, under the care of Mr. T. M'Farland. Fifty-nine persons have been received into Church communion since last June, and there is a growing seriousness generally through the congregation. This is the result of Bible classes, lectures, and faithful pastoral visits, as well as of pulpit labours.

In the two Presbyterian churches of Elizabethtown of N. J. under the care of Dr. M'Dowell, and Mr. Magee, there is, we trust, what may be called a revival of religion. It commenced in Mr. Magee's church about the first of February, while he was, perhaps, more than usually engaged and faithful in visiting his people. The encouraging appearances were soon observed in the sister church. Great watchfulness and prayerfulness in private, consistency of character and faithfulness in public, prevailed among Christians. And at present, there is a prevailing and anxious thoughtfulness, a noiseless and enlightened inquiry among sinners on the subject of religion in almost every part of the congregation. The people generally have a speculative, and are striving to obtain a practical belief of the truths of the Bible. The pastors are warmly and laboriously engaged. The religious meetings are not more frequent or protracted than usual. To instruct the people on the great doctrines of salvation, and not merely to excite animal feelings by declamation is the object and tendency of their preaching. The awakening is deep, and

is becoming general. Of the two congregations upwards of eighty persons profess to be inquirers; and some are indulging a hope of having experienced a change of heart.—*Fam. Vis.*

Extract of a letter to the Editor of the *Columbian Star*, dated Greenville, (Vir.) March 20.

From a correspondent, I recently received a letter containing a brief detail of a glorious work of grace going on in the counties of Halifax, Pittsylvania, and Bedford, Virginia, which I deem too consoling to Christians to withhold from the religious public. I am therefore induced to forward an extract of the letter to you for insertion.

There has never been such a revival in these countries since the memory of man. During the last year a hundred and seventy have been added to one church, and a hundred and twenty to three others, where the revival has just commenced. Persons of every rank and age, have become subjects of regenerating grace. It is pleasing to see some of the old revolutionary soldiers, who had lost members of their bodies in the cause of liberty, submitting to the ordinances of our Lord.

This glorious revival is spreading: and there is a general awakening in Pyttsylvania. In this work, there are several young men of promising gifts, one of whom is about fifteen years of age, and many others of a similar age. Out of the mouths of babes and sucklings hast thou ordained strength.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

(In the month of March)

To the American Board of Commissioners for Foreign Missions, from Feb. 12, to March 12, \$5,156 05.

To the American Bible Society, \$3242 54. Issued from the Depository—Bibles 2323, Testaments 4174,—Total 6997.

United Foreign Missionary Society, \$685 81. Also \$192 50 collected in the Middle and North Reformed Dutch Churches, and 235 collected in the Murray Street Congregation, New-York.

American Tract Society, \$290 61.

The American Colonization Society acknowledges the receipt of \$1520 50; the time not specified.

Ordinations and Installations.

March 4.—Rev. JOEL DAVIS, over the Cong. Church and Society in Williamstown, Vt. Sermon by the Rev. John Lawton of Hillsborough, N. H.

March 7.—Mr. JOSIAH MUENSCHER was admitted to the Holy Order of Deacons, by the Rt. Rev. Bishop Griswold.

March 10.—Rev. WILLIAM EATON, over the First Church and Society in Middleborough, Mass. Sermon by Rev. Mr Fay, of Charlestown.

March 14.—Mr. MATHEW MATHEWS, Mr. SAMUEL MARKS, and Mr. WILLIAM LEVINGTON were admitted, by the Rt. Rev. Bishop White, to the Holy Order of Deacons, Sermon by the Bishop.

March 24.—Rev. ABIJAH CROSS, over the Congregational Church and Society in Salisbury, N. H. Sermon by the Rev. Mr. Parker of Londonderry.

April 1.—The Rev. JOHN M. WARD was admitted to the Holy Order of Priest at Sportswood, N. J. by the Rt. Rev. Bishop Croes, Sermon by the Rev. John C. Rudd.

April 13.—The Rev. ELAM C. CLARK over the Pacific Cong. Church and Society in Providence R. I. Sermon by the Rev. Dr. McAuley, of New-York.

View of Public Affairs.

FOREIGN.

No very important intelligence from Europe has reached us during the past month. Late London papers contain accounts of negotiations between England, France, and Spain, relative to the acknowledgment of the independence of South America. Prince Polignac on the part

of the French government stated that France considered it hopeless to attempt bringing the Spanish American provinces again under the jurisdiction of the mother country, and disclaimed any intention of acting against those provinces with an armed force. He however stated, that he

thought it worthy of the Governments of Europe, to devise means for quieting the passions of those provinces, and to bring them to unite under a government either monarchical or aristocratical, in order to avoid dangerous theories which now existed among them.

Mr. Canning replied, that however desirable it may be to establish a monarchical form of government among those provinces, yet his government could not make that a condition of their recognition as independent communities.

The Spanish Foreign Minister proposed in December, that a Conference should be held in Paris by the delegates of the Allied Powers, to aid Spain in adjusting the affairs of her revolted Colonies. Great Britain declined acceding to this measure; but declared that the only practicable basis of negotiation is the acknowledgment of the independence of the colonies.

DOMESTIC.

The bill for a revision of the Tariff of duties on imports, after a discussion of ten weeks in the House of Representatives, has at length passed by a majority of five, and is now before the Senate. The great interest which has been taken in this bill was indicated by the fullness of the House on the occasion of its final decision—only two members out of two hundred and thirteen being absent. A bill for abolishing

Imprisonment for Debt, has passed the Senate. This bill, says the National Intelligencer, is necessarily qualified and guarded—it gives no immunity to fraud, and it contains the requisite checks to shield its benefits from abuse; but the Senate has, substantially and formally, declared against the *principle* of Imprisonment for debt; it has trodden down and trampled under foot one of the last remnants of feudal and Roman barbarism, which the force of education and habit have been able successfully to uphold until now against the spirit of the age.

The Committee on Indian affairs, to whom a resolution submitted sometime since, by Mr. Cobb of Georgia, in the House of Representatives, to repeal the act of 1819, granting \$10,000 for the civilization of the Indians, have reported against the resolution. A number of interesting documents have been submitted to Congress relative to the extinguishment of the Indian title to certain lands within the State of Georgia. The firm, yet mild and respectful opposition which the Cherokee nation has constantly made to the measures of that state, has produced a very general expression of public sentiment in their favor, and will we trust result in their more secure and quiet enjoyment of their rights. We hope hereafter to give a more full view of this subject than our present limits allow.

Obituary.

For the Christian Spectator.

Died, at New-Hartford, Conn., January 25, 1824, Mr. ROSWELL GOODWIN, aged 25, late a member of the Theological Seminary, Andover.

In preserving the memory of this interesting young man, we shall leave to the endeared recollections of friendship, those private virtues, on which it delights most to dwell; and indulge ourselves simply in a brief sketch of what we know of his public character and prospects.

Mr. Goodwin pursued his studies preparatory to college, at Philips' Academy, Andover. He graduated in 1821 at Yale College; and, returning to Andover commenced immediately a course of theological study, which, however, he was not permitted to finish.

He became, in the judgment of charity, pious, at the age of fourteen; when he had been four years an orphan, and ten years deprived of the council of a pious mother. The hope through grace, which

he then indulged with trembling, strengthened with his years and knowledge, and cast its firmest anchor within the veil, on the near approach of death. The severe and enlightened scrutiny to which he subjected his religious affections rendered him cautious in admitting the evidence of his union with Christ by a living faith. It was at the solicitation of others that he offered himself to the church. He consented to be examined, yet with the confident expectation of a refusal. His acceptance by the examining committee surprised him; and, thinking himself a better judge, in this case, than any other person, he refused for a time, as being unfit to enter into vows with the Most High and with his people; although he had been publicly propounded for admission into the church. This incident we mention, because it beautifully illustrates an independence of mind which he sustained through life.

His character was throughout life singularly uniform. In every vicissitude he

was the same. The first dawn of religious hope in his mind, and the moment when it passed into the fruition of Heaven, were marked by the same absence of enthusiasm, and the same fixedness of Christian principle. He was firm in his sentiments, without bigotry; habitually devotional and zealous, but not fanatical. Religion with him was something different from excitement, or a transient happiness: it was a habit rather than a rapture. His feelings were not, indeed could not be, entirely equable. Sometimes his views of God were inexpressibly elevated. Yet on his boldest pinion, he was a citizen of this world; and in his lowest depression, he was the child of Heaven.

His talents, though good, could not be denominated brilliant: for there was seldom seen a dazzling ascendency of any one of the faculties above the rest; it was their union and exact proportions which made him the lovely youth, and the consistent christian, and which gave high hopes of his usefulness as a minister of Christ. His imagination was chaste,—his passions, though certainly ardent, were yet held from all that is tempestuous in their excitement by a sound judgment. No states of feeling, pensive or joyous, elate with hope, or depressed with doubts, were allowed to interrupt the regular discharge of all duty. His course was steady and even, and therefore noiseless as the progress of the sun.

He was not known by a short acquaintance. At first view his appearance was not only that of a modest, unostentatious young man, but of one who possessed little decision of character, or firmness of purpose; while by greater familiarity he was found to be perfectly inflexible in every thing that he deemed important. He would not contend for trifles; nor would he, for one moment, step from the sanctuary of a good conscience and of revealed truth, to secure the favor of any man, or of all men. Indeed, a happier union of the flexible and firm in character, is rarely witnessed: for his flexibility was not fickleness, his independence was not obstinacy.

We cannot forbear noticing a trial of his humility by the frequent and warm applause bestowed on his public performances. Adulation was to him an idle breath. Even merited applause, received from those who would cherish his worth and allay his fears, while it invited to new endeavors, had no effect to awaken vanity or self complacency; for he appeared to attribute it generally to their good feelings; sometimes to their low expectations concerning him, and sometimes to the want of discrimination or the pride of discernment, rather than any thing for which he had occasion

to congratulate himself. Was it, however, just or unjust, he could not doubt their sincerity who bestowed it; and he viewed it as a tribute of praise to the grace of God that dwelt in him, not an incense offered to his personal merit. He thanked God and took courage.

Among those who heard him often, not a little expectation was raised of his future eminence as a public speaker. We remember with what reputation he acquitted himself as one of the prize speakers in his second collegiate year. His was not that action, vehement, pompous, or theatrical; or that powerful and mellifluous voice to which is usually awarded the meed of praise by a promiscuous commencement audience,—but for a graceful, dignified, and commanding delivery, he certainly promised much as a public orator. If he had eloquence of thought, it was the spontaneous effusion of ardent piety, touched with zeal for the violated honors of God, and kindled with benevolence to man.

The subject of missions he ever contemplated with intense interest. From an early period of his studies it occupied much of his thoughts, held a prominent place in his prayers, and was his fondest theme of conversation. That he would have engaged in it personally is probable, if his health had not failed. And even after his strength began to decay, it was a subject of constant and prayerful inquiry. Frequent allusions to it are made in his private journal kept at Andover. "It is a truth," he writes, "that somebody must go on missions. Is it *my* duty? In deciding this question, I desire to divest myself of mere sympathetic feelings, and examine it with candor and reason. The Lord use me in promoting his kingdom in any part of the world. While I am here commemorating the love of a Saviour, millions know not that he has died. Lord, how long shall they remain in their ignorance. Oh, let the Star of Bethlehem appear again in the east; and guided by its heavenly light, may the nations find him who was once the babe of Bethlehem—once the crucified, now the interceding Redeemer."

"*Somebody must go!*"—Ah, lovely youth, how few aspire to the honors of an Apostolic warfare—the obsolete honors of privation, hardship, contempt, peril, and death.

After his consumptive habits became more threatening, he says: "On the merits of Christ I rely for pardon. I think I feel desirous to serve God in *some part* of the world; but whether I shall ever enter the difficult yet pleasant work, which I anticipate, he only knows. Many things admonish me to be prepared for death."

The humble views which Mr. Goodwin

entertained of himself, would have led him to decline at once this responsible work, had he not observed those declining it, whom, in all respects except by the gift of a willing mind, God had qualified to sustain its responsibilities and discharge its duties. This grieved his benevolent spirit; and, in his view, "it was enough to provoke babes and sucklings to take up arms," who, if they could not conquer, could at least die for the Captain of their salvation.

Had he faults? Unquestionably he had. Who has them not? He was not human, of whom each candid beholder was constrained to say: "I find no fault in the man." Yet the friend with whom Mr. G. was as intimate almost as with himself, confesses he had no eyes to discover them, or has no memory to recollect them; and that, if he had both, he feels no disposition to hunt them down amid his virtues—to sift off a mountain of gems for the melancholly pleasure of ascertaining that it somewhere imbosoms a pebble of sand. Indeed the most serious blemishes of his character were the natural results of his excellencies—the extravagance of his noblest virtues; so nearly allied are the praise-worthy and the reprehensible in our nature.

Two things may be noticed which cannot but be regarded as brilliant spots in his character. The one was *prodigality of life*. He could not deny himself the luxury of doing good. "No one," says he, "ever found Christ idle, or unprofitably employed.—I am not probably destined to a long life. May I accomplish some little good during my short stay." His efforts were limited only by the demands of circumstances and the probability of usefulness. It was not till his constitution was ruined that he learned to measure his duties by his strength. Those hidden fires which slowly consumed him, were unquestionably kindled during the revivals of religion in the vicinity of New-Haven, in which he was active and successful. With a constitution naturally feeble and not inured to hardship, he was unequal to the task of walking several miles, inhaling the damps of evening, attending meetings, visiting families, and sustaining that weight of responsibility which ever oppressed his mind in labors relating to the immortal destinies of men. After that period he never enjoyed firm health.

The second fault was like the first. He was excessively reluctant to be a burden to his friends and benefactors. He was poor, and was not ashamed to be thought so; yet he could never obtrude his wants even upon those who were anxious to relieve them. The individuals and associations from whom he received frequent supplies, and to whom he felt the liveliest

gratitude, discovered his circumstances generally by searching them out; and even their proffered kindness was often not accepted, if he could give any plausible reason for declining it. One of the last refusals of this kind which he *could* make, was made,—we will not assert, at the expense of life; but we hesitate not to say, it accelerated his death.

These we denominate faults; but, attached to the character of another in similar circumstances, who could *endure* privations, hardships and agitated feeling, we should pronounce them ornaments.

His feelings as a student by charity, were exquisite to the last degree. He was a beneficiary of the American Education Society. After noticing other special favours of God he thus writes on the day of public thanksgiving, 1820: "I desire *particularly* to acknowledge his goodness in disposing many to contribute of their substance for charitable purposes, and that by this means the Am. Ed. Soc. has been enabled to carry into effect its benevolent plans: and for all the favours I have received from this source." His warm gratitude to its patrons induced, in all his expenditures, a rigid economy which he knew they approved and required. His dress was plain and neat, though ordinary in its quality and not often new. To be perpetually on the chase after the ever-varying wane of the fashions, contending with the affluent, and endeavouring to step above the condition of dependence, he disdained, as an unpardonable abuse of his benefactors and necessitous brethren. Not to depart so far from the public taste as to attract notice by singularity, he deemed a sacred duty, enjoined by a regard to his usefulness.—His books were select and appropriated to his present studies. He thought himself not at liberty to provide for future exigencies; his library therefore was small; nor did it glitter with the gilding of the binder, or regale the imagination with much that is enchanting in fiction and poetry; although he had taste for both.—His travelling expenses were the least possible. "My benefactor rides in a plain waggon, or goes to meeting on foot; I am not so good as he." We design not to represent him in these respects as peculiar. Most of the beneficiaries of that important society, with whom we have the happiness to be acquainted, are guided by the same general principles. A very few, we are ashamed to say, *appear* differently; and seem to feel as if the public were under *obligation* to support them, and to gratify their every wish. But we are bold to repeat that their number is small. No one will, on their account, withhold his support from the Society, except him who is anxious to withhold it, and can find no better apology for his delinquency.

Mr. Goodwin was naturally of few words—not apt to divulge his plans, or give many reasons of his conduct. Of his religious affections he seldom conversed. These were best learned from his prayers, which were solemn, eminently devotional, always short, never inappropriate, and usually interspersed beautifully with scripture language and allusions.—He consumed most of his private papers a few weeks previous to his death. And it is presumed no person ever saw the Journal from which extracts have been made, till after his decease.

He said little during his sickness. He was habitually tranquil—sometimes cheerful. Yet death was gloomy, as the destroyer of his plans and prospects—as a visitant with whom he had no acquaintance—a conductor to regions of which he knew almost nothing. “*How shall I exist?—with whom have intercourse, and how communicate and receive thought?—Is heaven a place; or mere holy being?—These are questions on which he often conversed in health, and which gave him, in the view of death, some momentary difficulty. But, to be with and like God*

which is promised to the believer, was enough, calmed every anxious thought, and bound him fast to the anchor of his hope in that mysterious passage to another state of being.

His prevailing sentiment was: “I had hoped to be useful in the world, but if this cannot be, I desire to depart. To be absent from the flesh and be present with Christ is far better.”

A fragment of a letter to an intimate friend, which he began just before his death but did not finish, shall close this sketch.

“Although I am separated from you by the good hand of God, I desire not to murmur, but to submit. Pray that I may have true submission. I sit here by the fire-side from day to day, go out but little on account of the weather. What the Lord designs to do with me I know not. I desire to cast myself into his hands. Is it probable that we shall both meet in heaven? If I should be so happy as to go there before you, I shall expect to see you soon. O! our joys will be full, while we recount the way in which the kind hand of God has led us.”

Answers to Correspondents.

Cecil; A. B. S.; V.; K.; E. K.; W.; *The Pastor of a Church in Connecticut*; and three Communications from D. R. have been received.

J. P. W. will be continued in our next.

The Memoir of J. C. will be inserted.

A reply that should satisfy all the queries of TRINITARIUS would fill a volume. We can therefore only refer him to authors who have abundantly and ably discussed the subject of his communication.

We are under the necessity of deferring until our next number, a Review of Worcester's “View of the Earth and its Inhabitants.”

If T. H. will authorize us to return his essays by mail, it shall be done: we know of no other mode of conveyance. We regret that he should be dissatisfied with us for declining to insert a series of communications, however ably written, of which the writer remarks that “fortunately the subject is exceedingly copious,” and to which the first eighteen pages would have been but the introduction. To those who rightly consider the nature of a periodical publication, it need not be remarked that the pages of such a work are not the proper place for long essays, and especially for a long series of long essays upon the same subject. Such articles, if inserted, are not generally read. We will add also, that those who have had any experience in the laborious and thankless office of re-writing and condensing the thoughts of others, will know how to excuse us if we do not in every instance avail ourselves of the permission, which not unfrequently accompanies a diffusely written essay, to prune, epitomise, and mould it at our pleasure.

One other topic we will touch upon, since we have ventured thus far upon the subject of our grievances. Some correspondents, to save postage or paper, crowd their communications into a smaller number of pages than they would occupy in *brevier*;—abridging every word possible; as whh. for which, † for the, . for therefore, thot? for thought, ½ for half, xñ. for Christian, &c. besides various hieroglyphics and contrivances which we have no types to represent: the lines, moreover, being so closely written as to foreclose all attempts at interlineation. The consequence is that such communications, not being legible by the printers, nor susceptible of correction, must either be transcribed at an expense quadruple the postage, or remain unpublished. The sum of what we would say is this: no communications are so acceptable as those which are as concise as the nature of their subjects will admit, and which are fairly written out.

Religious Communications.

On the spirit which should characterize the Discussion of the "Doctrines of Grace."

IF there is any class of religious opinions, in the support of which a true humility and tenderness of spirit should be manifested, it is that system which includes what are sometimes called the doctrines of grace. It is indeed melancholy, I will not say surprising, since, through the influence of human perversity, it is so common, but it is melancholy to see with what heat and ill temper men have disputed about the meaning of that message of mercy sent to us from heaven. Most of us have occasion to be ashamed that we do not set ourselves in a kinder spirit to help each other's understanding, and correct each other's misapprehensions of that volume of truth on which we alike build all our choicest hopes. But on some accounts it is particularly displeasing to see violence and animosity in those who maintain the opinions referred to above.

According to this system of doctrine, men are entirely depraved,—have no true holiness, until they are renewed in the temper of their minds. Now, who that remembers that he is himself a man, and has to remember also that a large portion of his own life, perhaps far the largest portion of it, was passed before any such renewal, can set himself to the defence of the doctrine, and not find dying away within him all pride of opinion, all hotness of contention? And when he seems to

himself to have established his point beyond all possibility of fair dispute, and shown the weakness of all the arguments and objections of his opponents, how can he find it in his heart to speak of *victory*, to exult in the conclusiveness of his argument, to please himself with his success in proving that men are more wicked than another supposes? I cannot help fearing that such a man forgets he is in the same condemnation with his fellow men. All the suppositions which crowd upon me as illustrations of this weak and wicked state of mind, are so shocking that I cannot employ them.

The means by which the heart of man comes to be renewed is another subject of enquiry. And, according to the system of doctrine of which I am speaking, all other means are inadequate without a peculiar influence exerted by God himself. This doctrine of the *special influence* of the Spirit can furnish as little as the preceding to gratify human pride; and when we have proved it most plainly from the scriptures, how can we lose the thought of our own miserable helplessness, or suppress a melancholy feeling of the ruined condition of our race, so far as to manifest any severity toward an opponent, or any complacency in the strength of our own argument?

Again: It is maintained by the same class of theologians, that this assistance of the Spirit, so necessary to the renewing of our minds, and of course, to our salvation, may be giv-

en, or may be withheld by its author, without any just cause of complaint on the part of any of us; and that nothing we do before it is given can lay God under any obligation to bestow it, on the ground either of justice or of promise. Yet who can rise up from the search into the doctrine of *God's sovereignty*, his memory stored with those passages that thus shut him up in the hands of an offended sovereign, and his mind still dwelling on the connexion of this truth with all else that is most humbling and distressing in the scripture account of our condition,—can think for a moment of him who gainsays this truth, with any feeling of scorn or superiority, or speak of him but with the kind concern that is so naturally and properly felt for each other by companions in peril, and which should not be least toward those who are least sensible of their danger.

It is another article of faith usually held along with the foregoing, that in thus bestowing the influence of his grace, and in all else that he does to prepare some of our race for heaven, and the enjoyment of his favour there, God is acting in accordance with purposes that existed in his own mind from before the creation of the world,—hath chosen some to salvation who are thus "elect of God." Perhaps nothing found in the scriptures has been more violently assailed and more warmly defended than this truth. Its defence is sometimes conducted in a temper entirely gentle and conciliating. At other times it is maintained with less propriety. Of some who maintain it, one can hardly help suspecting that they not only believe themselves of the number of those whom God has purposed to save, but also imagine that God had such purposes respecting them on account of something in themselves; if not any good thing before their renewal, yet some less degree of wickedness, or, perhaps, some fitness or capacity for greater virtue or usefulness afterwards. It is to be

sure a part of the doctrine of *election*, by whomsoever held, that the purpose of God not only existed before the formation of those whom it respects, but is *irrespective* of their character and conduct; that is, the purpose of God to save any one is not to be considered as proceeding upon the foresight of the conduct of the individuals. And this is the consideration which at the same time makes the doctrine difficult to be received by a mind not well conformed to the gospel, and secures it from abuse or perversion by him who is thus conformed. From the want of such an entire conformity, they who hold and take upon themselves the office of defending this great and difficult truth, have shown a spirit ill suited to recommend the doctrine. They have spoken too little as if they felt that the doctrine had an application to themselves; too much as if they belonged to a privileged class, possessing distinctions, which constituted not only their happiness, but their honor and boast. No knowledge of what the scriptures teach on this point, no skill in stating the arguments drawn from revelation or other sources, no ingenuity in clearing the doctrine from objections, can so much benefit the cause of truth, in our day certainly, as it will be injured by a proud and contemptuous manner of treating opponents.

Those who receive the doctrines which have been made the subject of remark, commonly entertain the most serious apprehensions respecting the future condition of those, who do not come to repentance. On this subject the New Testament has given a fulness and certainty to our knowledge, not furnished by the Old; and the revelation it makes is so awful that I have long imagined it was not made more clearly in the Old Testament, because God had not then made so distinct and impressive an exhibition of his mercy and goodness as is contained in the New, and as now helps our poor and narrow minds more readily to be-

lieve that the utmost severities with which he will visit the impenitent, are consistent with his justice. For who has not when turning over the passages of scripture, which teach the never ending sufferings of the impenitent, felt his persuasion of God's justice and goodness, notwithstanding this severity, strengthened and confirmed by the thoughts of his mercy in Christ. But however clear may be the justice of thus disposing of the wicked, the importance and awfulness of the truth is overwhelming. And nothing can be more painful,—more shocking, than to see men contending about it with any degree of lightness, or displeasure at each other. Yet both sides of this most awful subject have been handled by combatants full of wit and satire, of bitterness and pride.

Now, though all religious discussion ought to be serious, and both parties, especially on such points as characterize the system sometimes called *Evangelical*, ought to maintain entire candour and gentleness, yet there seems to be something particularly unsuitable and out of place, when the advocates of these serious truths give way to human passions. For, what is the object of their exertions? To establish the fact that all men and themselves in the number, are covered with sin and shame, without any portion of holiness till God sends his gracious influence into their hearts:—That this influence cannot be claimed by them in consequence of any thing done by them on the ground of either justice or promise,—that if this influence is not bestowed on them, there is nothing but a fearful expectation of such punishments as fill every heart with dismay,—and that all this is just. Oh, who can contend for this inheritance of sin and shame, this state of danger and helplessness, and this prospect of woe interminable, and do it with the same animation and spirit, the same bravery and flouting of his opponents, with which he would carry on a dispute about a

point in mathematics, or even in politics? How can he sum up the conclusive proofs furnished by his well formed argument, with the same glow of satisfaction and throb of success with which he would finish a triumphant defence of injured innocence? I will not say I have seen or heard it done just thus. But I have often seen and heard these doctrines maintained with very little of that seriousness and tenderness of mind which the discussion of them ought to produce in every man who is capable of sympathizing with the miserable.

It is no matter of gratulation that man is so sinful,—entirely sinful before renewal. It is no occasion of pride that his sins make him so helpless as to have no hope of recovery but in sovereign grace. It is no matter of joy that so tremendous an evil awaits the unrighteous. These are all distressing truths. There is no man but must wish the sin, the helplessness, the danger, less. Every man in his senses must wish he and all his fellow-men were better, stronger, safer. Those who believe he is more so than our views allow us to believe, may think they have a more cheerful argument, and possibly think themselves at times allowed to maintain it in a lighter strain. If they do, their example is not suited to our imitation. We can find no joy in victory over them in the argument, to cheer the melancholy produced by the result of it,—by the conclusion that we are ruined, unable to recover ourselves, and liable to be overtaken by evils as just as they are severe.

The serious and alarming character of these truths should not indeed prevent our holding and maintaining them with firmness and constancy. In proportion to their seriousness should be our care rightly to understand them ourselves, and recommend them to the acceptance of others.

We should thus recommend them by the most distinct and explicit statement of their proofs. It may

be necessary to repeat these proofs and to state over and over the doctrines themselves. But in doing this we should be very careful not to *strain* the proofs, nor *overstate* the doctrines. In so doing we should seem to betray an eagerness to prove ourselves guilty and miserable and helpless, and a satisfaction in contemplating and describing the guilt and wretchedness of our condition. Than this, nothing could be more unfortunate, more likely to prevent our being benefitted by the truth, and to render it repulsive to others. This injury to ourselves and others is always produced to some extent, whenever we mix with the discussion or defence of these truths any portion of the temper of the mere disputant.

The doctrines above referred to make a part of that system of religious belief, which is generally received in this country, and has, I think, been generally received in every age of the Christian Church where the Gospel has had its most complete and happy influence. They may be called the distinguishing features of that system, for some or most of them are excluded from the more common schemes of error that have been introduced into the Church. Yet they are far from making up the whole, or indeed the principal part of the system to which they belong. Of course they should not be the only topics of public instruction, nor wholly engross our minds in seasons of religious meditation. True and important as they doubtless are, they are not more so than many other parts of the same system. The existence of God, his creation and preservation of all things, his boundless power and knowledge, the perfect justice of his government, his spotless purity, the tenderness of his love to the obedient, the greatness of his mercy to offenders, the means he employs for their recovery, his readiness to give the Holy Spirit to them that ask him, the preparation made for the future

happiness of the righteous, the fullness and the security of the rest to be enjoyed in those heavenly mansions, with all his "loving kindness and tender mercy," and all the grace and compassion of our Lord, and a great number of other topics are themes on which the preacher will delight to dwell in his public ministrations, and the christian in his private meditations. By neglecting the contemplation of these and similar truths, and giving too large a share of our attention to those which are peculiar to our system, we impair our own religious enjoyment, and retard our progress in piety. A similar preference of these topics by those who conduct our public religious services, and a predominance of them in what is published on the subject of religion must be injurious; and will be particularly hurtful to the cause of truth. It makes man forget, it is well if we do not ourselves forget, that a great body of most important and interesting doctrines is held by us in common. And though this common reception of them may not make it necessary to handle them often in the way of discussion, we ought on this very account to dwell on them more in the way of contemplation and practical application. This, I say, we ought to do not only for our own satisfaction and advancement in religion, but also as the most effectual means of commending to others those less pleasing truths first mentioned. It would prove such a means, not only by producing a more favourable opinion of our own candour and goodness, our love and esteem of *all* the truth, and thus disposing them to look into our system and our defence of it, with more kindness of temper and openness of mind, but our system itself would thus be presented to them in a juster form. For the character of a system depends not merely on the presence or absence of certain parts, but very much also on the position and relative magnitude of those parts. Now

the due relation of the parts of the evangelical system, both as to position and magnitude, will not be preserved by us, certainly will not be perceived by those who do not study it carefully, where a few points receive a very disproportionate attention. And when, as in the present case, these points are particularly offensive to many, and humbling to all, it is not strange that the whole body of our religious views and sentiments taken as a whole, is thought by some to be less encouraging and cheerful than it really is: and truth is thus often placed in circumstances of unnecessary difficulty.

E. K.

The Strength of Sin.

A SERMON.

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.—Romans VII. 23.

Whether, as some suppose, the Apostle is here describing the conflict between conscience and the sinful propensities of the heart; or whether, as others suppose, he is describing the conflict between religious principle, and the sin which remains in the soul that is partially sanctified, it must be allowed, that he is delineating *the strength of sin*.

The object of the present discourse, will be, *to exhibit, by an induction of facts, the strength of sin, in the human mind.*—And we will measure its strength by the strength of *principles and feelings* which it must overpower, before it brings us into captivity and subjection to its influence.

Let us view its strength as exhibited in the conduct of men, *in reference to the present life*.

It overpowers the *love of reputation*.—Man is a social being. He seeks the friendship and respect of those around, with avidity and dili-

gence. Attack his reputation, and you arouse all the indignation of his soul. He appeals for redress to the laws of his country, and he rarely appeals in vain. Sometimes too, to the disgrace of our nature, he seizes on the sword of vengeance, which public happiness has wisely trusted to public tribunals only, and vainly seeks reparation in the blood of his enemy. Yet this reputation which is so often sought in blood and guarded at the expense of blood, exercises less influence over the mind than is exercised by sin. Cast your eye over the community, and how many will you see sinning, to the ruin of their reputation? How many who ardently desire the respect of others, forfeit that respect rather than deny themselves the indulgences of sin?—Keen is the pang they suffer while they witness the decay of once blushing honors; death-like is the sensation when they witness those who formerly admired their amiableness or talents, now shrinking from their society, or coldly extending the reluctant hand;—yet they bear it, rather than break from the influence of sin.—Facts, then, teach, that the *love of sin is stronger than our love of reputation*.—

The strength of sin overpowers our *love of ease*.—Some men seem to delight in activity for its own sake; but the mass of mankind are roused to energy only by the spur of want, or the hope of securing provision for future ease. Yet you will find men under the influence of sin, endure fatigue and privations which are almost without a parallel in the efforts of the pious. They sleep not, except they do evil. Many a profligate will make more exertion to meet an assembly as vile as himself, than he would to secure either the salvation of his soul, or the comfortable support of his body:—And to our shame be it spoken, he will break through more obstacles to reach the seat of scorners, than some christians to go to the altar of God.

The strength of sin overpowers the *love of health*. The votaries of pleasure spend their days in luxury and riot, while they see disease and premature old age rapidly advancing to seize on their prey. The intemperate man raises with trembling hand the bowl which he knows to contain the seeds of pain and sorrow; and for a few short hours of mad intoxication voluntarily consents to drag out a life of weakness and disease—for a few short hours of mad intoxication, consents to exchange mental vigour for childish imbecility, and the strength of manhood for the tottering limbs of old age—for a few short hours of mad intoxication, consents to exchange the glow of health, so delightful to the eye for the hues of excess, from which the eye turns with loathing.

The strength of sin overpowers the *ties of natural affection*. Men pursue sensual pleasures when they are absolutely certain that their conduct will disgrace not only themselves, but their connexions. How many fathers, in the indulgence of sensual appetites, break through the ties with which nature has bound them to their children! How many husbands sacrifice affection and tenderness and domestic peace, to the baleful spirit of gambling and intemperance! Even how many a youth has pained the heart of a doating mother, while with thoughtless rashness he treads the flowery paths of self-indulgence! Nor is this done from insensibility to the claims of nature.—The heart of the gambler, in the hours of reflection, is stung with remorse—the heart of the drunkard, in the hours of sobriety, often is wrung with anguish for the grief of his family—and the erring youth, while reason gains her sway over his soul, would assuage parental sorrow almost at the expense of life itself. It is a degrading servitude, and they would gladly escape, but their prison is 'guarded by a strong man armed.' Think now of the strength of parental and filial affection; look over

your own experience and observation; look at the pages of history, and see to what exertions, what privations and sufferings they have led mankind, and then learn how great must be the strength of sin which overpowers these deep-rooted principles of the human heart.

The strength of sin overpowers the *tenderness of compassion*.—Mercy is an attribute that shines bright among the glories of the Divine character,—and it is too, one of the brightest ornaments of human nature. Yet this loveliest feature of the heart, is not seldom defaced by the workings of sin. The pages of history are filled with little else than cruelty and bloodshed, and in spite of the natural tenderness of the human heart, at the present how we must confess that it is no libel on man to say we live in an *unfeeling* world. How vast the difference between a heart that would not willingly inflict a needless pain on an insect, and a heart that can move with exultation over thousands writhing on the field of battle! How vast the difference between Howard, diving into the impurities of a dungeon, and traversing the most distant countries to relieve one pang of the solitary, friendless captive—and the ruffian who smiles over the bloody dirk of assassination! Yet all this difference is created by sin. Strong as the principle of compassion is, it is overpowered by the greater strength of sin.

The strength of sin overpowers the *fear of punishment*.—After all the laws and penalties that human ingenuity can devise, the world is full of sin. Not only does it operate secretly in the heart, but walks abroad in society, in contempt of public feeling and public threatenings. Fear, the strongest principle of our nature, is unable to restrain it, and the records of our courts, the columns of our newspapers, the cells of our prisons, present a constant testimony of the inefficacy of every effort to overcome the strength of sin.

I might proceed to show that there is not a principle in the nature of man which has not been overpowered by the strength of sin—that there is not a principle of our nature which we can make a citadel, where we may bid defiance to that strong law in our own members which wars against the law of our own mind and brings us into captivity.

Let us next look at the strength of sin as manifested in the conduct of men, *in reference to the government of God, and to a future state.*

The strength of sin overpowers the *convictions of conscience.* And the start of terror—the bloodless cheek—the forebodings of fiery indignation, testify that the power of conscience over the soul is not feeble. Multitudes, however, rush to the commission of deeds for which they have often been brought before the bar of conscience and have suffered the bitterness of its punishment. Multitudes have felt the power of conscience, pressing on their souls, like a body of death, while they have been hurried forward to crimes which they are fully convinced will add new tortures to those already insupportable. ‘O wretched man that I am,’ is the language of many a heart that yields to the cruel dominion of sin.

The strength of sin overpowers *the operations of the Holy Spirit on the heart.* The scriptures represent the Spirit of God as striving with men, though there are degrees of opposition which the Spirit is pleased not to overcome, but to leave the sinner to his own chosen way. Hence the case is not unfrequent of those who have resisted his influences, and been torn from hope and salvation by the overpowering strength of sin. The Bible set before them the way of life, the Spirit prompted them to walk in it, angels began to rejoice as they bent their feet towards the narrow road, they thought themselves almost within the narrow gate, when their steps were suddenly averted and their souls borne far from the

pathway of life, by the strength of sin. And as an oak, stretching its withered leafless branches amid a forest of verdure, testifies to the power of the lightnings of heaven, they stand, amid souls flourishing as the cedars of Lebanon, an awful monument of the resistless, withering power of sin. Are none of my readers of this description? Are there none over whom we had almost begun the song of salvation, over whom we are now compelled to lament that having put their hand to the plough and looked back, they have judged themselves unfit for the kingdom of heaven? Are there none of whom we are compelled to say, it would have been better for them not to have known the way of righteousness, better for them never to have felt the operations of the Spirit, than after they had known them, to have turned from the holy commandment, and sunk quietly into the iron grasp of sin?

The strength of sin overpowers *our firmest resolutions to reform our lives.*

Men sometimes awake from the stupidity of years and look with unclouded eyes on the scenes of eternity. They know their hearts are destitute of holiness. Their first expedient then, is a resolve to reform their lives; to desert their evil habits, to attend on the means of grace diligently, and in this manner, prepare for heaven. But a little experience shows how futile are all these resolutions; for a few months, perhaps days, witness them swept away, and the soul as guilty as before under the dominion of sin. Thousands on earth, who are now regardless of religion, and ten thousands in hell, could once adopt, with feeling, the language of Paul, ‘when I would do good, evil is present with me: how to perform that which is good, I find not.’

The strength of sin overpowers *our desire of future happiness.*—There can be no doubt that every man who believes in a future state

desires that state should be happy,—especially that those who have clear views of the nature of the joys of heaven and the miseries of hell are sincere in desiring that they may ‘die the death of the righteous, and their last end be like his.’ And we do not believe that the most hardened profligate or the most obstinate infidel that ever expired in a Christian land, in the full exercise of reason, did not in his heart, whatever he might have uttered with his lips,—did not in his heart desire to be found on the day of judgment among the people of God. This desire, however it may be concealed, exists in the heart with an awful sincerity.—Now what prevents the attainment of their desires? The way to eternal life is open: and you may search the universe for an obstacle, and you will not find one, unless in the heart of man. If the gate of life is blocked up, it is blocked by the strength of sin; and if every moral agent who has heard of the Gospel does not find his wishes for eternal happiness accomplished, there is no truth in the bible, unless he is drawn to hell by the strength of sin—by a love to sin which is stronger than his love of endless felicity. Every soul that fails of heaven, will fail of it because his attachment to sin is stronger than his attachment to happiness.—We may invent excuses and palliations for the loss of the soul, but after all, the plain truth will at last beam forth to our confusion and despair, that love of sin—voluntary, habitual, unyielding love of the dominion of sin—a willing submission to the strength of sin, is the sole cause of our destruction.

This faint view of the strength of sin has not been exhibited for a mere matter of speculation;—but as a truth in which we are all deeply interested. This sin whose strength we have delineated, has dominion over every one of us who has not been sanctified by the Holy Spirit;—and God who cannot lie, has declared that unless we break from its

dominion—unless we trample on its authority—unless we controul its influence in our hearts we shall never enter into the kingdom of heaven. How then, shall we free ourselves from its unrelenting grasp? Can we break away from it by our own strength? Make the experiment, for a single day—and by your success, judge of the probability of arriving at heaven by your unassisted exertions. Before you think lightly of the aid of the Holy Spirit, encounter the sin that rules in your hearts—and if you come off conquerors by the strength of your own arm, then, and then only, can you safely neglect the help of the Mighty One of Israel.—Then, and then only, can you safely despise the doctrine which teaches that men are regenerated and delivered from the power of sin by the sovereign influences of the Holy Ghost. Then too, and then only, can you safely stand aside from the Captain of Salvation—and reject the protection of that Redeemer who has triumphed over the powers of sin and darkness.

For the Christian Spectator.

Exegetical Remarks on 1. Cor. xv. 29.

Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ ὁδὸς νεκροὶ οὐκ ἔγερνται; τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?—Common Version.

Alioquin quid facient qui baptizantur pro mortuis, si omnino mortui non resurgunt? ut quid et baptizantur pro illis?—Vulgate.

Quæ nisi ita essent, quid illi consequerentur, qui mox morituri tot ac tantis vitæ periculis se veluti immergi patiuntur, si mortui plane non in vitam revocarentur? quo tandem modo morituri non multo post tantis periculis se exponerent?—Jaspis.

By comparing the above versions of this very difficult passage, it will be seen that the English and Vulgate are not entitled to the name of translations, because by adopting without change the principal word (*βαπτίζω*) on which the sense of the whole verse turns, they have furnished no clue to its local meaning in this particular connexion. The Latin of Jaspis gives the sense assigned to the passage by the ablest modern commentators; and in accordance with this view, the original may be thus paraphrased in English, viz. *For otherwise, i. e. if there be no resurrection, of what avail is it for any to expose themselves to so many dangers and calamities for the sake of these perishable natures, or existences, which are so soon to drop into annihilation? i. e. why do they thus expose themselves in the vain hope that they shall rise again and enter into rest?—if these natures rise not again, if we are to suffer eternal death, why should any be thus willing to be oppressed and overwhelmed with sufferings?* The correctness of this interpretation, it will be seen, depends principally on the fact, whether the words *βαπτίζω*, *to baptize*, and *οἱ νεκροί*, *the dead*, will bear the meanings here assigned to them; and also, whether the sentiment be in accordance with the scope of the Apostle's reasoning, in the context. That such is actually the case, it will be the object of the following remarks to evince.

I. *The words βαπτίζω and νεκροί will bear the meanings above assigned to them.* The primitive signification of *βαπτίζω*, in the usage both of the Alexandrine and classic Greek, seems to have been, *to submerge, to cause to sink, to immerse*. It is thus used in the passive for *to sink, to be overwhelmed*, by the author of the anonymous Greek version, Ps. ix. 6; and by Symmachus, Ps. lxix. 3. So Polybius (ed. Schweighäuser) *βαπτίζειν τὰ πλοῖα vel σκάφη, to sink the vessels*, I. 51. 6. VIII. 8. 4. *Βαπτίζομενοι ἐν τοῖς τέλμασι, sinking*

in the marshes, V. 47. 2. *Βαπτίζομαι ἕως τῶν μαστῶν, immersed up to the breast*, III. 72. 4. So Diod. Sic. I. 34. XI. 18. Closely allied to this is the meaning, *to bathe, to perform ablution, to wash*; in which sense the word is found in the Septuagint for *לָבַח* 2. K. 14; in the Apocryphal writings, as Judith xii, 7, *ἐβαπτίζετο ἐπὶ τῇ πηγῇ τοῦ ὕδατος, she bathed at the fountain*. Ecclus. xxxi, 25, or xxxiv. 27, *βαπτίζομενος ἀπὸ νεκροῦ, being cleansed from the pollution of touching a dead body*; and also in the N. T. Luke xi, 38, *the Pharisee wondered ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου because he did not bathe, or wash, before eating*. Mark vii. 4. Of a similar nature is the meaning, *to overwhelm with any thing, to pour out profusely, largiter profundero*; as Matt. iii. 11, Mark i. 8. al. So Plutarch Sympos. 3, 4. *οἶνω βαπτίζειν, vino obruere*. In consequence of its having these significations, the word came to be used in reference to the religious ablution by which persons were initiated and bound to the profession of a particular faith, etc.—a use so common in the New Testament. But since in the sacred writings, afflictions and calamities are often compared to whirlpools, and to deep streams of mighty waters, in which the wretched are overwhelmed and borne away (Ps. lxix, 2, 3, 15, 16; cxxiv, 4; cxliv, 7; Isai. xliii, 2) so the word *βαπτίζω* was transferred from its literal and primitive meaning, and came to signify, *to oppress with evils, to overwhelm with distress and afflictions*. So Sept. Isai. xxi. 4, *ἡ ἀνομία με βαπτίζει, terror overwhelmed me*, for *בְּרָצוֹן בְּחַתְּרוֹת*. In Luke xii. 50, Christ says, *βάπτισμα δὲ ἔχω βαπτισθῆναι, I have a baptism to be baptized with*, where he most evidently refers to his crucifixion with its attendant sufferings. Matt. xx. 22, 23. Mark x. 38, 39. So Josephus, De Bell. Jud. IV. 3 3, speaking of the bands of robbers who had got possession of Jerusalem, says, *ἐβάπ-*

τισαν τὴν πόλιν, *they baptized the city. i. e. they filled it with distress.* Heliodor. Æthiop. II. 3, καὶ τῇ συμφορᾷ βεβαπτισμένον, *overwhelmed with misfortune.* IV. 20. V. 16. Dod. Sic. I. 73, ἰδιώτας βαπτίζειν ταῖς εἰσφοραῖς, *to oppress the people with taxes.* Anthol. Gr. II. 47. These examples are sufficient, it is hoped, to show that the signification above assigned to βαπτίζω is so far from being forced that it is not even an unusual one. That Paul and his coadjutors were actually exposed to the greatest sufferings and dangers, so that he might appropriately employ the word in this meaning, is expressly affirmed by himself in the very next verses.

That the word νεκροί may be used in reference to those who are in a state of eternal death, i. e. a state from which there is no resurrection, would seem hardly to need confirmation by arguments. An example in point, however, is not wanting; for in Matt. xxii. 32, and Luke xx. 38, Christ says, Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων, *he is not the God of the dead, but of the living.* It is also employed to denote that which is exposed to death, or which is mortal; Rom. viii. 10, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, *the body is liable to death, mortal*; so verse 11, and compare ἀποθνήσκω, Luke viii. 42. 1 Cor. xv. 31. The sense, therefore, which is given above to νεκροί is an obvious one, and is supported by Scripture usage. It may here be remarked, that some commentators, among whom are Ziegler and Rosenmueller, have given a different version to the phrase ὑπὲρ τῶν νεκρῶν, *on account of the dead*, making it equivalent to ὑπὲρ τοῦ γίνεσθαι νεκροῦς, and translating thus, viz. *Why do they thus expose themselves to suffering merely that they may die?* It is sufficient to observe that such a construction of the phrase is unsupported by analogy,—the passage in Heb. ix. 17, to which they appeal being not in point,—and that the meaning thus obtained is less direct, less simple, and less striking, than that given above.

II. The interpretation above given is in accordance with the scope of the Apostle's reasoning in the context. The Apostle is arguing against those who affirmed that there was no resurrection; see v. 12—16. He states the consequences of such a belief: "If the dead rise not, then Christ is not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins; and they who have died confiding in Christ, have perished. (19) *If in this life only we have hope in Christ, we are of all men most miserable.*" Then, after affirming in the strongest terms the doctrine of a resurrection (v. 20—22) he digresses into one of those long parentheses for which he is so noted. In verse 29, which stands in immediate connexion with verse 22, he returns again to the subject, and asks: "*If the dead rise not, why should any, why, do we undergo such sufferings for the sake of those who are so soon to be subjected to perpetual death?*" (30) *Why stand we thus in jeopardy every hour?*" (31) *I protest, by the joy which I have in Christ Jesus on your account, that I am every day exposed to death*" (32) *If, for example, I have been compelled to fight with wild beasts at Ephesus, (Coll. 2 Cor. i. 8) of what avail is all this suffering to me? If the dead rise not, well may we adopt the principle, Let us eat and drink, for tomorrow we die.*" Could any thing accord more perfectly with the writer's train of thought, or fall in more appositely with the course of his expressions? The verses (29—32) become thus in a manner parallel; βαπτίζομαι (29) being exchanged for κινδυνεύω (30) and for ἀποθνήσκω. (31).

III. No other interpretation which has yet been given is either so simple, or harmonizes so well with the context. It would be a tedious and most unprofitable task to go through with all the attempts at explanation, which have been made upon this locus vexatissimus et magnum criticorum offendiculum. Suffice it to say, that all have taken βαπτίζω in its

most common sense, as referring to the administration of the rite of baptism; and have therefore set themselves to wrest a meaning suited to their purpose out of ὑπὲρ τῶν νεκρῶν. The most successful perhaps is Werenfels, a translation of whose remarks was published in the Lit. and Evan. Mag. for Jan. 1823. He gives to νεκροί the meaning assigned to it above; but by retaining the religious sense of βαπτίζω, he has encumbered himself with difficulties that could be removed only by a train of reasoning; which, after all, brings him, if any where, to the sentiment above given. Some suppose that the plural is used by *enallage* for the singular, and that νεκροί means *Christ*; others consider it as equivalent to θάνατος *death*, and suppose it refers to baptism *on account of approaching death*, like the extreme unction of the Catholics; others again, as Chrysostom, Hammond, Wetstein, &c. think οἱ νεκροί to be put instead of *the resurrection of the dead*, and that the Apostle would ask, 'why, if they did not believe there was a resurrection, they were yet baptized into the profession of such a belief?' All these are mere conjectures, and one is therefore of just as much value as another; and they all make the passage amount only to an *argumentum ad hominem*. Others suppose that ὑπὲρ τῶν νεκρῶν means *over the sepulchres of the dead*, referring to the place of baptism; but it is at least difficult to discover what this would have to do with the Apostle's argument. LeClerc on no authority thinks that ὑπὲρ means ἀντί, and that *instead* of those who had been removed by death, new converts were pressing forward to receive baptism and supply their places. Others refer ὑπὲρ τῶν νεκρῶν to the cheerfulness which was manifested by Christians in the hour of death, on account of which many were induced to embrace Christianity and be baptised. But the most simple interpretation, apart from the one above given, (so far as the mere words are concerned,) is

that which refers the expression to *vicarious baptism*, by which, it is said, if any one died while a catechumen before he had received baptism, another person was baptized in his name and place; by which ceremony the dead person received all the benefits of the rite. This opinion is adopted by Grotius and Michaelis. But that such a custom prevailed in the time of Paul, there is no evidence whatever *ab extra*; there is no other passage in the N. T. which can be construed into the remotest allusion to it; nor is there any hint of such a custom in the ancient history of the Church, except among the Marcionites as mentioned by Tertullian (adv. Marcion.) and even they would seem to have adopted it in their scrupulous observance of the precepts of Paul through a misconception of this very passage. In later ages, indeed, we read of the custom of administering baptism, and even the eucharist, to the dead bodies of catechumens (Canones Concil. Carthag. xviii or xix. lxxxiii.) in order, probably, that they might enjoy the benefit of the prayers of the church, which were not offered up for any who were not in full communion. In this, however, there was nothing vicarious. But granting that such a custom did exist, this mode of explanation would convert the powerful appeal of the Apostle to his state of danger and of suffering—an appeal upon which he dwells emphatically in the three succeeding verses, into a mere *argumentum ex concessis*; and that too in respect to a custom which Paul certainly would be the last to sanction, and which, being in itself groundless, would of course render his argument comparatively trivial.

Should it be objected, that the view above presented, (1.) of the meaning of the word βαπτίζω, goes to show that the original mode of administering the rite of baptism was probably by immersion, and that therefore we are bound to follow that

mode at the present day ; I readily concede the fact, but do not admit the inference. In all his external conduct, his teaching, his dress, his food, his worship, &c. our Lord conformed himself to the customs of his country. The same is true of the external ordinances of his religion, baptism and the Lord's supper. In the former, in that hot country where bathing was a luxury, and where it was already known and practised as a part of religious worship, (Lev. xvii. 15, 16. 22 : 6. Num. xix. 7 ;) he adopted it as the sign of initiation into the faith and profession of his religion. In the latter, he partook of the sacred meal in an upper chamber, the usual apartment among the Jews for eating ; he broke for his disciples the unleavened bread of the passover, there being no other on that day throughout the country ; the wine which he poured out was probably the common red wine of that region, a most significant emblem of blood ; and they all partook of the repast while placed as usual around the low table in a recumbent posture. After the supper too, we are informed by John (xiii. 4.) that Jesus girded himself with a cloth, and washed his disciples' feet. Now I would ask, by what authority are we

bound to retain the *modus* in the one case, when it is universally neglected in the other ? Is the rite of baptism of greater consequence than that of the Lord's supper ? Is there a more important difference between immersion and affusion or sprinkling, than there is between leavened and unleavened bread ? or between the highly emblematic wine of Palestine and the unwholesome mixtures with which our communion tables are served ? or between an upright and a recumbent posture ? or between that striking ceremony of bathing the disciples' feet as performed by our Lord himself, and the utter neglect of it by all his followers ? Or, in itself considered, does the value of the baptismal rite depend on the quantity of water employed ? Does the mere fact that he has been immersed, enable a Christian to 'worship God in spirit and in truth,' more than if he had received the rite by sprinkling or affusion ? In short, which is of the greater consequence, the sign itself, or the thing signified ? the *modus*, or the *res ipsa* ? When all these questions, and many others which may be put, shall have been satisfactorily answered, I shall be ready to admit the inference which I have above denied. K.

Miscellaneous.

For the Christian Spectator.

Remarks on the manner of celebrating our National Independence.

To celebrate the anniversary of any national blessing in a mode calculated to destroy that blessing is surely irrational and pernicious. Independence is indeed a blessing, yet who will deny that we are independent no longer than we are a virtuous and christian nation ? Can it then be maintained that the ringing of bells and the firing of cannon, and the release of a great part of the pop-

ulation, not only from the restraints of industrious employment, but too often from the laws of morality, has a tendency to improve our morals and to give permanence to our national independence ? And who does not know that, in the apprehension of many, the laws of morality are on this day somewhat relaxed ? That many in honour of the day are not ashamed to do what on other days would be illicit ? A little boisterous mirth, a little tipsy patriotism, is not only allowable but even commendable.

Nor can much be said in favour of the numerous effusions with which, under the name of orations we are deluged. Perhaps a few good ones are to be found, like angels' visits, few and far between. But could the majority of them live long enough to exert any influence on our national character, or to cross the Atlantic, their weak politics, gasconading eulogiums, improbable anticipations, and universal denunciations of all sorts of government except our own, would justly render us contemptible. Their effects might be positively injurious were they not, happily, too weak to be felt. Particularly would this be the case when, as too often happens, they are made the instruments of inflaming party feeling—alienating still more those who are already too much alienated, and cutting the cords of national strength. If any man deserves to be detested, it is he who can by sectional considerations and party prejudices pollute the sacred feelings which belong to the birth day of our country,—that day when all hearts should throb in unison.

By these considerations I do not intend to deny the propriety of celebrating the day, nor do I object to the firing of cannon, or the ringing of bells, or any other indications of joy in themselves innocent. But I do object not only to all that has a direct demoralizing tendency but to the entire prevalence of those indications of joy that are in themselves neutral. There should be some positive moral and elevating influence exerted. For on a day of so much excited and irregular feeling, unless some good object is presented, or some restraining influence exerted, unless something of a more than neutral character is done, it is almost inevitable that hurtful excesses will prevail.

Anniversaries and public days, if well conducted, are useful in many respects. They tend to awaken the energies of society, to give a healthy tone to the public feeling, to diffuse

information and to banish that sluggishness and narrowness of mind which are necessarily produced by seclusion and exclusive attention to local or individual interests. Men need to expand their minds, and to look abroad on the state of nations and of the world, that their mental energies may not wax small for want of excitement or their social feelings grow torpid for want of considerations calculated to exercise them.

But on such occasions true political wisdom is always conversant with facts; leaving the regions of fancy to the poet or speculatist. The true state of the nation, the means of national prosperity, our greatest dangers, with the means of avoiding them, are always important and useful subjects of consideration on public and national festivals. But no politics are perfect that do not practically acknowledge and bring into view the government of God. A nation where the eternal realities of the Christian religion do not exert a general and powerful influence is on the road to ruin. Human depravity makes government necessary, and is at the same time the source of national dangers and decay; and the Christian religion alone purifies the heart and lays deep the foundations of national independence and happiness.

Many who are not experimental christians, and even infidels, compelled by facts, pay homage to christianity and acknowledge its beneficial effects. Ought not christians then, in all proper cases, to exert that moral influence which christianity throws into their hands? If christians really feel that the religion of the bible alone can purify the nation and establish our government immovably, are they not bound to enlarge the sphere of its operations as far as possible?—Let infidel politicians and the wise men of this world sneer—can this alter facts? Shall christians shut their eyes because others are blind? Shall those who know and feel make concessions

to the ignorant and senseless? It is then greatly to be desired that the celebration of the anniversary of our independence should assume a religious aspect, that the christian community should on that day thankfully and publicly acknowledge the national blessings for which we are indebted to the God of nations, confess national sins, and implore forgiveness and continued mercy. In all this there is something so rational, so dignified, and so elevating, that it commends itself immediately to the heart and to the understanding. No rights of conscience are violated. Those who dislike religion can do what they please; but let christians make the day an occasion of exerting a powerful moral influence for the good of the nation. And the God of Hosts will look down with approbation, and He by whom kings reign and princes decree justice, will save by his own right hand, and be our ruler and guide.

It is the glory of Christianity that though sublime in theory, it is no less perfect in its practical tendency: it is designed and it ought to govern all things. Much has been said, and often justly said, against introducing politics into religion; but who will say that religion should not be introduced into politics? Is it a fact that the author of christianity governs every movement of every earthly government, and are there those who think that christianity has nothing to do with politics? "He that sitteth in the heavens shall laugh; the Lord shall hold them in derision."

It is not indeed the part of Christianity to forget her heavenly character; her kingdom is not of this world, but she bears with her the light of eternity to illuminate the transactions of time; she points out to the elector, to the lawgiver, to the judge, the path of duty, and the consequences of transgression to the government and to the people. Though she does not make laws, or directly regulate national transac-

tions, yet the spirit by which these are done is entirely at her control.

Before I close I will suggest some considerations respecting a portion of the inhabitants of our country to whom the yearly return of the day which freemen hail with transport, brings no joy for the past, and no hope for the future. Surely compassion for them is no crime, whom neither liberty, nor intellectual enjoyment, nor christianity consoles. There is here no occasion for irritating expressions or hostile feelings. An immense evil exists, and there is room for benevolent feeling in attempting to remove or lessen it. An attempt of this kind has been made by the American Colonization Society, and surely, it is the part of every christian patriot to assist this effort or to disclose a better plan. And it is worthy of the serious consideration of the christian public, and of all freemen, whether a contribution yearly raised throughout the United States on the anniversary of our independence, for the sake of assisting the funds of this society, would not materially benefit the cause of liberty and religion.

D. R.

To the Editor of the Christian Spectator
*Inquiry respecting the Authority of
the Saybrook Platform.*

Many of the ministers and intelligent lay-members of the Congregational churches in this State, are of the opinion, that a more intimate and definite union of all the churches in the State than that which at present exists, is both expedient and practicable. It is now more than a century, since the "Saybrook Platform," our only formulary of fellowship among separate churches, was adopted. In several sections of the State, the authority of this instrument is but partially admitted. Its provisions have been gradually suspended, either by customs or by consociational or associational rules, oc-

casioned by the changes which so long a period produces, in the principles and circumstances of christians. Reference to the "Platform" as a standard, is now seldom made in deliberations on "church order and discipline," and when made, it is rather as evidence of the principles and proceedings of our fathers, than as decisive of what should be our own. So feeble, indeed, is the influence of that ancient ecclesiastical code, that for the most part, cases of discipline and fellowship, whether they respect the internal government of single churches, or the external relations of neighbouring churches, are determined by the general precepts of the gospel and the known and ancient habits of the people, as interpreted and applied by the parties themselves. Traditional and oral law is subject to the caprice of expediency, and to the violence of passion. A written constitution of uncertain meaning and authority is nugatory. If then it be important to the peace and harmony of single churches, that they should maintain christian intercourse, it is essential that the nature and terms of their fellowship should be definite and certain. I beg leave, therefore, to call the attention of yourself or your correspondents to this subject. I wish to be informed what is, or what ought to be, the authority of Saybrook Platform over the ministers and churches in this state? Whether that instrument needs a revision, or whether a system, new in some particulars, is demanded by the "signs of the times?" Will a general consociation consolidate the energies, and thereby increase the strength and bring out the resources of our churches? An answer to these inquiries will be thankfully received by

*The Pastor of a Church }
in Connecticut. }*

HYMN:

Before sunrise, in the vale of Chamouny.

Hast thou a charm to stay the morning
star

In his steep course? So long he seems to
pause

On thy bald, awful head, O Sovran Blanc!

The Arvè and Arveiron, at thy base

Rave ceaselessly; but thou, most awful
form!

Rise— from forth thy silent sea of pines,

How silently! Around thee and above,

Deep is the air and dark, transpicuous
deep,

An ebon mass; methinks thou piercest it

As with a wedge! But, when I look again,

It is thine own calm home, thy crystal
shrine,

Thy habitation from eternity!

Oh, dread and silent Mount! I gaz'd up-
on thee,

Till thou, still present to the bodily sense,

Didst vanish from my thought: entranced
in prayer,

I worshipp'd the Invisible alone.

Yet like some sweet beginning melody,

So sweet we know not we are listening
to it,

Thou, the meanwhile, wast blending with
my thought,

Yea with my life, and life's own secret
joy;

Till the dilating soul, enwrap'd, transfused,

Into the mighty vision passing:—there,

As in her natural form, swelled vast to
Heaven.

Awake, my Soul! not alone these swell-
ing tears,

Mute thanks, and secret ecstasy! awake,
Voice of sweet song! awake, my heart,

awake,

Green vales and icy cliffs, all join my
Hymn!

Thou, first, and chief, sole Sovran of the
vale!

Or struggling with the darkness of the
night,

And visited all night by troops of stars,

Or when they climb the sky, or when they
sink:

Companion of the Morning Star at dawn,

Thyself Earth's rosy star, and of the dawn

Co-herald! wake, O wake, and utter
praise!

Who sunk thy sunless pillars deep in
Earth?

Who fill'd thy countenance with rosy
light?

Who made thee Parent of perpetual
streams?

And you, ye five wild torrents,* fiercely glad,
 Who call'd you forth from night and utter death,
 From dark and icy caverns call'd you forth,
 Down those precipitous, black, jagged, rocks,
 For ever shatter'd, and the same for ever?
 Who gave you your invulnerable life,
 Your strength, your speed, your fury, and your joy,
 Unceasing thunder, and eternal foam?
 And who commanded (and the silence came)
 Here let the billows stiffen and have rest?

Ye ice-falls! ye that from the Mountain's brow
 Adown enormous ravines slope amain—
 Torrents, methinks, that heard a mighty voice,
 And stopp'd at once amidst their maddest plunge.
 Motionless Torrents! silent Cataracts!
 Who made you glorious as the Gates of Heaven
 Beneath the keen full Moon? Who bade the Sun
 Clothe you with rainbows? Who with living flowers
 Of loveliest blue spread garlands at your feet?

God! Let the torrents like a shout of nations
 Answer! and let the ice-plains echo, God!
 God! sing ye meadow-streams with glad-some voice!
 Ye pine groves, with your soft and soul-like sounds!
 And they too have a voice, yon piles of snow,
 And in their perilous fall shall thunder, God!

Ye livery-flowers, that skirt the eternal frost!
 Ye wild-goats sporting round the Eagles' nest!
 Ye Eagles, playmates of the Mountain storm!
 Ye Lightnings, the dread arrows of the clouds!
 Ye signs and wonders of the element!
 Utter forth God, and fill the hills with praise!

Once more, hoar Mount, with thy sky-pointing peaks,
 Oft from whose feet the avalanche, unheard,
 Shoots downward, glittering through the pure serene,
 Into the depth of clouds, that veil thy breast—
 Thou too, again, stupendous Mountain, thou,
 That as I raise my head, awhile bow'd low
 In adoration, upward from thy base
 Slow travelling with dim eyes suffus'd with tears,
 Solemnly seemest, like a vapoury cloud,
 To rise before me—Rise, O ever rise,
 Rise, like a cloud of incense from the Earth!
 Thou kingly Spirit thron'd among the hills,
 Thou dread Ambassador from Earth to Heaven!
 Great Hierarch! Tell thou the silent sky,
 And tell the Stars, and tell yon rising Sun,
 Earth, with her thousand voices, praises God!

*Besides the rivers Arvé and Arveiron, which have their sources at the foot of Mont Blanc, five conspicuous torrents rush down its sides, and within a few paces of the glaciers, the Gentiana Major grows, in immense numbers, with its flowers of loveliest blue.

Review of New Publications.

'*State of the Calvinistic Controversy*,' a Review in the Christian Disciple.

The last volume of the Christian Disciple contains an article under the head of *Reviews* with the running title of "*The State of the Calvinistic Controversy*." Though the writer professes to connect some of the recent publications of Dr. Woods and

Dr. Ware, with our review of Prof. Norton's "*Views of Calvinism*," yet we think we shall not be accused of taking more to ourselves than we ought to take, when we say that we regard the entire article as having a primary and direct reference to the point in controversy between Prof. N. and ourselves.

Perhaps some apology may be ex-

pected for our delaying so long to notice this reply, and perhaps for our noticing it at all.—We had expected a rejoinder from Prof. N. which should be more worthy of so skilful a disputant, one at least which for consistency of principle and plausibility of argument should be more justly entitled to our notice than the production before us. We were quite unable, for a time, to persuade ourselves that Prof. N. would leave a cause in which he had evidently embarked under so strong an impression of its importance, in the hands of a co-adjutor so comparatively disqualified to undertake the burden of its defence. At other times however we have suspected the correctness of these conjectures, and from the style and spirit of some part of the Review, have surmised the possibility, that Prof. N. might claim at least to some extent, personal identity with the Reviewer. Be this as it may, we are satisfied that the article has received the full approbation of Prof. N. and that if it be not as able a defence of his cause as he might desire, it is at least that on which he intends to rely, until some further notice shall be taken of the subject.—At the same time regarding the point at issue as of fundamental importance in the controversy between Calvinists and Unitarians, we are reluctant to abandon it till we have done what we can to satisfy even our most determined opponents of their error.

“What is Calvinism, on the article of human depravity,” is the question before us. We have charged Prof. N. with misrepresenting this doctrine. The Reviewer in the Christian Disciple has undertaken his vindication. With what success, is the present enquiry.

The Reviewer begins the discussion with laying down “those great and acknowledged principles that should govern us, in what we say of the characters, opinions and system of an adverse party.”

1. Our first remark concerning
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these principles is, that so far as they are just, they condemn Prof. N. in the very respects in which we suppose he ought to be condemned. The first principle or rule is thus stated by the Reviewer; “One important rule to be observed in speaking of our opponents is, that we should never, unless under very peculiar circumstances, charge upon them, *personally*, what we believe to be the moral effects of their system, as we understand it.” Whether Prof. N. has violated this rule, the following passages in his ‘Views of Calvinism’ will decide. After making several quotations from Pres. Edwards, he says; “what must be the *effect* of such a belief in *brutalizing the whole character* of him by whom it is held,” p. 20. After quoting from the same author, from Calvin, from the Westminster divines and others, he concludes thus; “But I forbear. In quoting *blasphemy* like this, I can hardly avoid feeling as if I *shared in the guilt of uttering it*,” p. 15.—Here Pres. Edwards is charged with a belief that *must* have *brutalized* his *whole* character; and the same author is associated with others of similar integrity and worth, and all are charged with the unqualified *guilt* of blasphemy. Thus contrary to the Reviewer’s first rule, Prof. Norton charges on his opponents *personally* what he believes to be the moral effects of their system; “and if there be guilt in misrepresenting an opponent’s opinions, there is still deeper guilt in misrepresenting an opponent’s character.”

Again; The Reviewer has unequivocally confirmed the truth of the principal charge which we have brought against Prof. Norton. In applying the above rule to the vindication of his brethren, he says, “the representations which Unitarians have given, have been made of Calvinism, not of Calvinists, of the Calvinistic system in itself considered, and not as it is understood and received by those who call themselves Calvinists.” p. 215. The same

thing he asserts in different forms. Thus in reference to the main enquiry 'what is Calvinism,' he says "the question before us is not what Calvinists profess, or what this or that nominal Calvinist believes." p. 217. Indeed his principal defence of Unitarian representations of Calvinism is that Unitarians have not represented that to be Calvinism which Calvinists profess and believe.—Now this is the identical thing which we charged upon Prof. N. in our notice of his pamphlet. This is the very point which we undertook to maintain, throughout our whole article on the subject, stating explicitly 'the sole question to be what is the "doctrine," the *faith* of Calvinists respecting human depravity.' We argued no other point; we were confident of success in the attempt to maintain this. For we never had a doubt, and now, under the sanction of his Reviewer's assertions, we frankly declare the conviction, that it was a matter of no concern with Prof. N. in his representations of Calvinism, to state what Calvinists profess and believe. Prof. N. says, 'it is a doctrine of Calvinism that God creates men with a sinful nature.' We maintained that Calvinists do not believe this doctrine, and that they unequivocally disclaim it; and we undertook to show by a minute examination of the passages quoted by Prof. N. from Calvinistic authors, that their statements will not bear the import which he has given them. But no matter for all this, according to the Reviewer, be it ever so true, or ever so just. The question is not what Calvinists believe, nor what they profess; Unitarians dispense with every enquiry of this sort in making *their* representations of Calvinism, and tell the world what its doctrines are, without pretending to tell a single thing which Calvinists have professed or believed.—That such was the fact we were well aware, but so frank and full a confession of it we did not expect.

"A second general rule" says the Reviewer, "to be observed in speaking of our opponents is, that we never should represent them as holding any principles or doctrines, which they do not admit, or which they expressly disclaim, even though we may think them to be legitimate inferences from the system which they profess to hold."

After giving this rule, the equity of which none can doubt, the Reviewer proceeds to modify it and to show its application to Unitarian representations of Calvinism. Thus he says; "Though we have no right to charge even the legitimate inferences from any system upon the professed holders of that system, yet we have a right, and an undoubted right, to charge them upon the *system itself*."

"The Calvinistic system is one thing and the actual belief of those who call themselves Calvinists is another."

"Considered, too, as a system, the doctrine and principles which it may contain by necessary implication, are just as much constituent parts of the system, and may, therefore, be urged with as much justice against it, or in its favour, as if they were expressed and avowed." *ibid.*

"We need to be continually reminded, that the question before us is not what Calvinists profess, or what this or that nominal Calvinist believes."

"To say then, that Calvinism has been misrepresented, merely because some, who call themselves Calvinists, will not admit the representation, or perhaps expressly disclaim it, is to mistake entirely the ground of the controversy, and the particular point in dispute. How, we would inquire, can any system be exposed and refuted but by tracing it to consequences, which the holders of that system have never considered, and, therefore, have never believed, but will reject at once as no part of their real belief."

According to these principles, the Reviewer says, "it will be found

that the REPRESENTATIONS of Calvinism, which Unitarians have given, are perfectly just and fair." pp. 215, 217.

These remarks of the Reviewer amount to this; that while Unitarians include in their representations of Calvinism its supposed legitimate inferences as "constituent parts of the system," they have not charged on Calvinists the belief of these inferences. What then is the matter of fact? We answer, that if it be true, as the Reviewer maintains, that Unitarians have, in their *representations* of Calvinism, charged upon it its inferences, then they have also charged upon Calvinists *the belief* of these inferences; for what they *represent* Calvinism to be, they also charge Calvinists with *professing* and *believing*. We might, did our limits permit, refer for proof of this position to Dr. Channing and Dr. Ware, the principal assailants of Calvinism. But *our* concern is with Prof. Norton.

In his Tract on 'True and False Religion,' he says, "True Religion is an inestimable blessing because it *teaches* that God is the Everlasting Friend and Father of his creatures, &c. But what shall we say of a religion which *teaches*, &c." Then follows his representation of Calvinism. "Yet," he adds "he must be a very ignorant or a very bold man, who will affirm that the *doctrines* last stated have not been *taught*, and very extensively too, as *doctrines* of Christianity.

Now did Prof. N. mean by this to say simply that certain *inferences* from Calvinism had been *taught* by Calvinists; that certain inferences had been taught by Calvinists which according to the Reviewer, Calvinists have never '*professed*, nor believed, but which they reject as no part of their real belief.' No one can so understand Mr. N's language. He meant to say that Calvinists teach the doctrines specified as matters of *faith*.

The title of Prof. N's pamphlet is,

'Views of Calvinism;' and the pamphlet itself, in its whole drift and aspect, is a professed exposé of what Calvinists avow and believe. But according to the Reviewer, Mr. N. in these *representations* of Calvinism, has not pretended to tell the public what Calvinists avow and believe, but to trace the system "to consequences which the holders of that system—have never believed, but will reject at once as no part of their real belief."—Should the Professor and the Reviewer compound matters of difference on this point, the title of a second edition of the pamphlet would be, *Calvinists charged with believing what Calvinists do not believe*.

As further proof that what Prof. N. represents Calvinism to be, he represents Calvinists as professing and believing, we might ask, for what other purpose has he quoted so many passages from Calvinistic writers? We might refer to the uniform phraseology which he adopts,—as, "these are the doctrines of Calvinism,—it is a doctrine of Calvinism,"—"such a *belief* as is here *expressed*;" and to the pretence that his expressions are no stronger and convey no other meaning than those which he cites from Calvinistic writers. But to show that there can be no doubt on this point, we give the following passage, which precedes the formal statement of those doctrines which Prof. N. ascribes to Calvinists.

"In order to prevent all quibbling about the word, I wish it to be understood, that when I say these are doctrines of Calvinism, I mean that they either make a part of the system, or are obviously and intimately connected with it, and have been *avowed* and *defended* as such, by Calvinistic writers of the highest authority with their own body." Views of Calvinism, pp. 8, 9.

It seems however that even this formal explanation of his terms by the Professor could not prevent "all quibbling" on the part of the Reviewer. For while the Reviewer

strenuously maintains, that "the *representations* of Calvinism, which Unitarians have given," do not respect what Calvinists 'avow and profess,' the Professor himself insists that the doctrines which *he* represents to be "doctrines of Calvinism, have been *avowed and defended* as such, by Calvinistic writers of the highest authority."

Whatever then, Prof. N. represents Calvinism to be, he represents Calvinists as professing and believing. But according to the Reviewer "the *representations* of Calvinism" by Unitarians, of whom Prof. N. is one, respect those inferences from the system which Calvinists "never have believed, but reject at once as no part of their real belief." It follows therefore that Prof. N. has represented that to be the *actual belief* of Calvinists, which according to the Reviewer Calvinists never *have professed nor believed*, but which they *reject* as no part of their faith. —Now this is the identical thing which we charged upon Prof. Norton in our notice of his pamphlet. "*A second general rule to be observed in speaking of our opponents is, that we should never represent them as holding any principles or doctrines which they do not admit, or which they expressly disclaim.*"

"There is another general rule," says the Reviewer, "to be scrupulously observed in the representations which we may give of an adverse system. We are to take our views of it from its accredited formulas, and most approved expounders." p. 217.

In applying this rule to the vindication of Prof. N. and of Unitarians generally, he says, "They have taken their views and statements of that system entirely from such works as those of Calvin, the Westminster Assembly, and President Edwards. If we are not to learn what Calvinism is from such authorities, we really do not know from what source the knowledge is to be derived." p. 218. And further "that Mr. N. has confined himself in that performance to a simple

statement of some of the fundamental and distinguishing doctrines of Calvinism, as they are actually taught in the standard works on the Calvinistic side, and in the very language in which they are there taught." p. 217.

Without insisting that to quote *the very language* of Calvinists must be a strange way of charging upon their system, as the Reviewer says Unitarians have done in their representations of Calvinism, those inferences which Calvinists have never *professed*, and without tasking ourselves to shew how such representations of Calvinism are made with a scrupulous regard to the rule now under consideration, we remark that this rule deals the same condemnation to Prof. N. as those already examined. The question in regard to Prof. N. as the Reviewer presents it, is whether he has confined himself in his statement of Calvinism to *the very language* of Calvinists? This the Reviewer asserts, and this we deny. It is true, that Prof. N. has made many quotations from Calvinistic writers. But has he *confined* his statement of Calvinism to *the very language* of these quotations, or has he made *his own* statement of Calvinism in his own language? "I do now" says he, "affirm it to be a doctrine of Calvinism, 'that God creates men with a sinful nature.'" This is *Professor Norton's* statement—a statement which he knows, which the Reviewer knows, and which every reader of the controversy knows, has not yet been adduced in *the very language* of any Calvinistic author whatever.

Should it be said that Prof. N. has taken his statement of Calvinism from Calvinistic authors, on the ground of the coincidence of import between his language and theirs; we reply that this would be a most disgraceful begging of the question; for the very point in debate is, what is the import of the quotations which he has made from Calvinistic writers. We maintain that they do not teach that 'God

creates men with a sinful nature ;' and we have attempted to show by every species of argument which the nature of the subject admits of, that they do not. The unsupported assertion then that the passages cited from Calvinistic authors have the disputed import, would be a palpable assumption of the point in debate, and unworthy of credit. Such an assertion would of course leave Prof. N. where he now stands, under the full weight of the charge which we have made against him, and according to every law of evidence, convicted of a direct violation of the rule which requires that his representations of Calvinism be taken from Calvinistic authors.—Thus we have tried Prof. N. by the three "*great and acknowledged*" rules of controversy, and by his own testimony and that of his Reviewer have found him guilty of the violation of them all.

2. We shall offer few remarks on the absurdity and injustice of some things which the Reviewer has advanced in applying his general rules to the vindication of Professor Norton.

We have already seen that one principal ground on which the Reviewer rests the vindication of Professor N. and others in their representations of Calvinism is, that their representations of the system do not respect what Calvinists profess and believe—"not Calvinism as it is understood and received by those who call themselves Calvinists, but the supposed *legitimate inferences* from the system." Such representations of Calvinism he pronounces "perfectly just and fair."

It is with this view he makes a distinction between the *belief* of Calvinists, and the *system* which they profess to hold. "These explanations limitations and modifications respect *their own belief* only, and have nothing to do with the *system* which they profess to hold." Again, "The Calvinistic *system* is one thing and the actual belief of those who call themselves Calvinists is another." p. 216. Now we ask, if the terms,

"the system of Calvinism," "the Calvinistic system," as they are commonly used, do not denote the Calvinistic system of *faith*, a system of doctrines *believed* by Calvinists, what do they denote? Unitarians in their representations of Calvinism constantly affirm, such is Calvinism; such is the Calvinistic system, such are the doctrines of Calvinism; and by this phraseology they mean that such is the *belief* of Calvinists, such are the doctrines "*avowed and defended*" by Calvinists. But by this phraseology, the Reviewer supposes that nothing more is intended than to tell us what Calvinism is by implication and inference. It is however perfectly obvious that the language under consideration is not used in this sense by Professor N. nor by any one of his associates in this controversy. The Calvinistic system then according to Unitarian usage, and all other usage, means the system of doctrines professed and believed by Calvinists. The amount therefore of what the Reviewer says is, that the Calvinistic system," that is, the actual belief of Calvinists is one thing, and the actual belief of Calvinists is another?

But says the Reviewer "The Calvinistic system is one thing, and the actual belief of those who call themselves Calvinists is another; just as the Christian system is one thing, and the actual belief of those who call themselves Christians is another." p. 216.

By "those who call themselves Calvinists," and "those who call themselves Christians," the Reviewer means those who are not Calvinists and who are not Christians, or those who are real Calvinists and real Christians. If the former, his declaration amounts to this, that the Calvinistic system is one thing and the actual belief of those who are *not* Calvinists is another. This is not much to the point. If the latter, then the assertion respecting the Christian system is as incorrect as that respecting the Calvinistic system. It is not true that the Chris-

tion system is one thing, and the actual belief of real Christians another. The Christian system is believed by every real Christian. True it is that real Christians may differ on some subordinate and unessential points of doctrine, but they all believe in the essential doctrines of Christianity, that is, they all believe in the Christian system, and of course their actual belief is the same with the Christian system. These remarks as we have before shown, have a full application to Calvinists, who though they differ among themselves on many subordinate points, agree in all the essential points of Calvinism. This agreement is the true and only criterion of their religious denomination.

We come to the absurdity of the Reviewer's principle itself. Had this writer been satisfied with simply affirming the propriety of urging against a system its legitimate inferences *as inferences*, we should readily concur. This certainly is legitimate argumentation to prove the falsity of any system. But there is an obvious difference between legitimate argumentation to prove a system false, and "a just and fair" representation of the system itself. There are those who believe that Unitarianism by legitimate inference, results in infidelity and even atheism. Are they therefore authorized to specify the dogmas of the infidel and of the atheist, and say such is Unitarianism, such are the doctrines of Unitarianism, such "are just as much constituent parts of the system as if they were expressed and avowed," and those representations of the system which include these inferences, "are perfectly just and fair?" And yet this is the very principle on which the Reviewer rests his vindication of Unitarian representations of Calvinism. Let him not complain if, on the authority of his own principle, he should hear Unitarianism denounced as infidelity and atheism.

Again; According to this principle of the Reviewer we should be

glad to know how we are to determine what Calvinism is?—It is hardly to be expected, that those representations of the system which are made without any regard to what Calvinists profess and believe, should be even tolerably correct; much less that there should be any satisfactory evidence of their correctness. If Calvinists should insist that such representations are incorrect, and their opponents affirm the contrary, how is their dispute to be settled? If it be said that the appeal is to be made to the judgment of an enlightened public; then we ask what means of judging can the public possess? According to the Reviewer, those "doctrines which Calvinism may contain *by necessary implication* are constituent parts of the system," and belong therefore to "just and fair" representations of the system. If these inferences then be omitted, the representation is defective. If they are to be included, then who is to decide what are, and what are not such inferences? Not the umpire of public opinion; for how can it be thus decided what are legitimate inferences from a system till the question be first decided, what the system itself is?—If by Calvinists themselves, then such inferences will be utterly excluded, for they are inferences which according to the Reviewer, Calvinists utterly reject. It remains then that Unitarians alone are the constituted arbiters of the question, and that Calvinists have only with due submission to authority so competent and impartial, to concede that whatsoever Unitarians may *think* and say, are inferences from Calvinism, *that is Calvinism*. No matter what Calvinists profess and believe, no matter what they assert or deny, no matter what Calvinistic creeds and confessions and authors state to be the doctrines of Calvinism. All this, "as to the question at issue, is a matter of perfect indifference." If you would know what Calvinism is, *ask Unitarians*.

And further still; We should like

to know what importance Unitarians attach to this controversy? What is it that so commands their zeal and their toil, in impugning Calvinism, since in determining what Calvinism is, it is no part of the question what Calvinists profess or believe? We had always supposed, that the object was to expose the errors of the Calvinistic faith, or to show that Calvinists actually believe that to be true which is false and injurious. And we had also supposed that to accomplish this object, it *might* at least be necessary to show what Calvinists actually do believe. But we are corrected by the Reviewer, and now understand, for the first time, that it is not at all necessary to show what Calvinists do believe in order to show that what they believe is false and injurious. Inferences which they have never believed, are the proof that Calvinism is "a false and pernicious system." If these inferences are not believed by Calvinists, it may be safely affirmed that they are believed by none. And we would ask, what possible harm can result from doctrines which nobody believes?

Once more; If our questions are not too troublesome, we should be glad to be informed, how even Unitarians can determine what are legitimate inferences from the Calvinistic system, unless they first determine what the system is; and how can they determine what the system is except *by* its inferences, since these are "constituent parts of the system?" It appears to us, though in this opinion we contradict the Reviewer's notions of the right process, that it would be more logical to derive the inferences from the system, than to derive the system from its inferences. Indeed, we have never, to the best of our recollection, had a doubt that it must be first accurately determined what the system is, before it can be pretended that any inference from it is a legitimate inference. But this, it now seems, is not the true method. We are not to say such is the system as professed and believed by those

who hold it, and such therefore are its inferences; but such are the inferences, and therefore such is the system! We have heard that there is no new thing under the sun, but it certainly is an anomaly, in logic to draw the premises from the conclusion.

But let the Reviewer himself argue the point now under consideration. Thus he says, "The Calvinistic system is one thing and the actual belief of those who call themselves Calvinists is another." And again—"They (Unitarians) have not said that Dr. Woods, or the conductors of the Christian Spectator avow these doctrines, or believe them; and as to the question at issue, it is a matter of perfect indifference whether they do or not. We need to be continually reminded, that the question before us is not what Calvinists profess, or what this or that nominal Calvinist believes; but what is Calvinism itself, considered as a system, when properly understood and explained. Now Unitarians have said and still say, that Calvinism itself, properly understood and explained, teaches by necessary implication, that God is the author of sin, and man is a mere machine." pp. 216, 217.

The reader will notice that the point is, whether Calvinism properly understood, is what Calvinism is by necessary implication, as distinguished from the actual faith of Calvinists. So the Reviewer asserts in many forms. Now hear him prove the assertion to be false. "Every man or body of men are at liberty, we conceive, to explain, or limit, or modify their own opinions as they please; and may claim to be understood according to these explanations, limitations, or modifications, so far as they are known." p. 216. And again; "They (Unitarians) have taken their views and statements of that system entirely from such works as those of Calvin, the Westminster Assembly, and President Edwards. If we are not

to learn what Calvinism is from such authorities, we really do not know from what source the knowledge is to be derived." p. 18. According to the first of these quotations, Calvinists have a *right* and a *claim* to be understood according to their own explanations, limitations, and modifications of their opinions. We ask then if Calvinism understood according to these explanations, &c. is not properly understood? And what right have Unitarians to violate this acknowledged claim of Calvinists, that their system should be thus understood? If Unitarians have no right to do this, (and they surely have not unless they have a right to violate what they acknowledge to be the equitable claim of Calvinists,) then Calvinism is what it is represented to be by these explanations. And what right has the Reviewer, on his own principle, to say that Calvinism as a system "properly understood and explained" is a different thing from what the explanations of Calvinists make it, and from what they thus profess to believe? We do not ask for a more unqualified recognition of the claim of Calvinists than is furnished by this writer, nor do we expect to witness a more palpable violation of that claim, than is chargeable on those whom he attempts to defend.

But he also says, "If we are not to learn what Calvinism is from such authorities, we really do not know from what source the knowledge is to be derived." What, learn *what Calvinism* is from Calvinistic authorities—from the very statements of Calvinists—from what Calvinists profess?—and this too as the *only* source of knowledge!—this as the *only* source of knowledge to the utter exclusion of legitimate inferences? What then becomes of the grand principle, that in determining what Calvinism is, "the question is not what Calvinists profess? How is it that we are to learn what Calvinism is from Calvinistic authorities, as the

only source of knowledge, and yet that those "representations of Calvinism are perfectly just and fair," which comprise what "the holders of that system have never considered, and therefore have never believed, but will reject at once as no part of their real belief." Here then the Reviewer has abandoned his main defence of Unitarian representations, and explicitly concedes, that we are to learn what Calvinism is, not from Unitarian inferences, but from Calvinistic authorities.

How all this absurdity and contradiction is to be accounted for, we shall not undertake to decide. We impute not to the Reviewer a direct purpose to practise imposition on his readers; but we must say that in our view, sophistry more palpable than that which characterizes this production, is seldom to be found in controversial discussion. In many of his remarks it would seem as if he might possibly be contending solely for the equitable principle of urging the legitimate inferences of a system *in the form of inferences*, as an objection against it. This is all very well; but unfortunately, it is not enough for the Reviewer's purpose. Something more is demanded by the cause, the defence of which he has undertaken. He has to vindicate Professor Norton and others, not in charging Calvinism with its inferences *as inferences*, for this is not the accusation preferred against them; but in *representing* that to be Calvinism which Calvinists neither profess nor believe; he has to defend Unitarians for including in their representations of the Calvinistic system, those supposed inferences from it, which Calvinists utterly disclaim and "reject." Now it is obvious, that simply to prove that it is "just and fair" to charge supposed inferences on the system *as inferences*, will not prove that it is just and fair to represent these supposed inferences from the system, as the system itself, or as any part of

it. This would be to confound things that are different; the system itself with inferences from the system. It would, according to the Reviewer's own concession, be representing that to be Calvinism, and those to be doctrines of Calvinism, which Calvinists "have never believed." How then shall the Reviewer accomplish his purpose? Why, in defiance of the broad and palpable difference between a system and its inferences, attempt to make it out, that they are to such an extent one and the same thing, that the representation which includes the inferences of the system, is a just representation of the system itself. Thus he says, "considered too *as a system*, the doctrines and principles which it may contain by necessary implication, are just as much *constituent* parts of the system, as if they were expressed and avowed." And then on this principle he proceeds to say "that the representations of Calvinism which Unitarians have given" (i. e. representations of Calvinism which include Unitarian inferences from Calvinism) are perfectly just and fair." "So he wraps it up." Such an expedient, if the imposition be not detected, must fully answer his purpose. For who has not ingenuity enough to see, that if Unitarian inferences from the Calvinistic system, though disclaimed by all Calvinists, are a constituent part of the system; then those "representations of Calvinism," which include *these inferences*, "are perfectly just and fair?"

To illustrate more fully what we deem the sophistry of this writer, by which we charitably suppose he has imposed upon himself, and thus fallen into these egregious absurdities, we advert to a specimen which he gives of Unitarian representations of Calvinism. Thus he says, "they (Unitarians) have said for example, that Calvinism makes God the author of sin, and man a mere machine."—This phraseology is sufficiently am-

biguous for the Reviewer's purpose. "Calvinism makes God the author of sin," &c. may possibly denote either that Calvinism teaches this doctrine as a matter of faith, or that it involves this doctrine by *necessary implication*. Thus by the double import of this *representation*, it will answer the double purpose of the Reviewer and his Unitarian associates. Understood in one sense, it will pass for a representation of Calvinism as a matter of faith, and bring upon the system all the odium which is designed; understood in another sense, it will pass for a representation of what Calvinism is *by implication*, and thus when assailed as a false representation of the Calvinistic faith, will furnish an ample retreat under the pretence, 'we intended to state not what any Calvinist has believed, but only what in our view Calvinism is *by implication*.' Now instead of this pliable two-fold import, let a definite meaning be given to the terms of this representation, and the artifice is at once detected. Let it be told whether the phrase "Calvinism makes God the author of sin," &c. means that such are *doctrines* of Calvinism, or whether these are inferences which Unitarians suppose follow from Calvinism by necessary implication. If it means that these are doctrines of Calvinism, then the justice of the representation is contradicted by the Reviewer's own concession, viz. that the holders of the system "have never believed" but "expressly disclaim" these doctrines. It is a representation also made in direct violation of his own principle 'that we should never represent our opponents as holding any doctrines which they do not admit or which they expressly disclaim.' On the other hand, if this phraseology means only, that such are inferences from Calvinism, then the example is wholly irrelevant; for the question is not what are inferences from Calvinism, nor what are fair representa-

tions of such inferences, but 'what is Calvinism' and what are fair representations of Calvinism. This is the question; and it is not to be answered by sophistry, nor by an adroit playing upon terms, whether intentional or unintentional; nor by an attempt to palm upon others, representations of what Unitarians suppose to be *inferences* from the Calvinistic system, for just and fair representations of the system itself.

It is not difficult to anticipate, judging from what he has already done, the reply which the Reviewer will make to the foregoing exhibition of his absurdities and contradictions. Not improbably he will deny that he has said what on the authority of his own declarations, we affirm that he has said; and attempt to substantiate this denial by referring to some of his own contradictory declarations. This indeed he can easily do. But then such a reply, to have the least force in it, must assume on his part the *impossibility* of inconsistency and contradiction. Otherwise it will not be in point to show that he has asserted in one passage what is directly inconsistent with what, as we have shown, he has asserted in others. For ourselves we can concede nothing like infallibility to this Reviewer; nor even the prerogative of writing contradictions for the purpose of escaping the imputation of writing nonsense. If the Reviewer means simply that it is just to charge upon the Calvinistic system its inferences *as inferences*, why does he not say so? Why does he call the exhibition or statement of these inferences a representation of Calvinism? Nay more; what has charging inferences to do with the question, whether Calvinism be fairly represented by Unitarians, and particularly by Professor Norton, who says explicitly, "in order to prevent all quibbling about the word, I wish it to be understood when I say these are doctrines of Calvinism, I mean they either make a part of the system, or are obviously and in-

timately connected with it, and *have been avowed and defended as such*, by Calvinistic writers of the highest authority with their own body."

Some of the personal charges of the Reviewer, respecting the mode in which we have conducted the controversy, next demand consideration.

The first of these charges is thus stated; "In this Review the conductors of the Christian Spectator have entirely given up the point in dispute, and abandoned the original ground of the controversy." p. 230. This charge the Reviewer rests wholly on the assumption, that there is only a verbal difference between Professor Norton's original statement of the Calvinistic doctrine of depravity, and our statement of this doctrine. In respect to Professor Norton's original statement of the doctrine, and his subsequent statement in the 'Views of Calvinism,' we have already shown that there is no real difference. Besides, if any difference could be pointed out, it would be wholly irrelevant; for the second statement is as truly Professor Norton's statement as the first, and this second statement is that which we have controverted in the article, in which the Reviewer says we have given up the point in dispute. Now in this, Professor Norton has fully justified us. Instead of objecting to the meaning which we had originally given to his first statement, he says, "though I have not before used these precise words, I now affirm it to be a doctrine of Calvinism that 'God creates men with a sinful nature.'" This then is Professor Norton's statement of the doctrine, which is to be compared with ours. What then is our statement? It is, "that mankind come into the world in such a state, that without the interposition of divine grace, all, as soon as they become moral agents, will sin in every accountable act." Is there then no real difference between these statements of the Calvinistic doctrine of depravity? No difference but a verbal one, between saying that God *creates*

men with a sinful nature, meaning that this nature is '*from God*,' and '*created by God*;' and saying that men sin as *moral agents*?—No difference between that statement of the doctrine which represents and is intended to represent Calvinists as denying the moral agency of man and making God the author of sin by a creative act, and that statement which expressly recognizes man as a complete moral agent and as the author of his own sin? The difference is obvious and substantial, and yet on the flagrant assumption, that no such difference exists, the Reviewer has charged us with having entirely given up the point in dispute.

In the next paragraph, the Reviewer is pleased to charge us with "tergiversation." The precise impression intended by the Reviewer, is that we have wholly neglected the question of authorities, 'have only turned round and taken new ground,' and are therefore fairly pronounced beaten on the former. What then is the fact? After a protracted examination of the authorities cited by Professor Norton, we proceeded to show, that his representation of Calvinism is wholly unjustifiable on another ground. For this the Reviewer has the effrontery to charge us with relinquishing the ground of authorities, when more than two thirds of our article was devoted to this single enquiry. Could the Reviewer expect to be believed by any reader of the controversy? Or could he even persuade himself that for us to prove Professor Norton to be in the wrong by two independent grounds of argument, is to be guilty of tergiversation?

The Reviewer goes on to say, "they are quite as ready at stratagem as at retreat." The specific allegations under this general charge are made without a particle of evidence to support them, while every one of them which can be regarded as of any importance to the discussion, is totally groundless. It is not true that we have substituted, as the Re-

viewer asserts, another proposition in place of Mr. Norton's. We not only stated that proposition in Mr. Norton's own words, but we applied all our arguments to that statement without even changing his phraseology, as we believe, in a single instance. We need not say, the evidence in the case is before our readers.

Equally remote from the truth is the assertion that Calvinists have made a wide difference between the proposition, that '*God creates men with a sinful nature*' and the proposition, that '*God is the cause of the sinfulness of that nature*.' The Calvinist whose opinions would be deemed of any importance in this controversy, cannot be named, as we believe, who has maintained the distinction here specified. Accordingly that "no real Calvinist ever denied, that the nature with which man is created is thoroughly sinful," is another assertion of this writer which we have already shown to be false by adducing express *denials* from Calvin, the Westminster divines, and Edwards; and what is more, we have shown that such is the fact from Professor Norton's own confession. Speaking in reference to these denials quoted by us, Professor Norton says, "I have never had any doubt that *such* contradictions may be found in abundance in their works." Before the Reviewer then, ventured on the above assertion, he should not only have shown that the express denials cited from Calvinistic authors are not denials, but he should have arraigned and condemned Professor Norton for admitting that they are.

That we adduced the denial of Calvinists that God is the cause of man's *sinfulness*, to disprove the assertion of Professor Norton that God *creates men with a sinful nature*, is also untrue. Take for example the denial adduced from President Edwards. It is a denial of the charge of Dr. Taylor that "God is the author of a sinful corruption of

nature." How does this charge of Dr. Taylor differ from that of Mr. Norton; viz. that "God creates men with a sinful nature?"—And of this, President Edwards says, "it does not *belong* to our doctrine nor *follow* from it." If the reader will turn to the extract from President Edwards in our review, he will see that there is not a syllable in it, which alludes to the difference between God's being the author of a sinful nature in man, and being the author of the *sinfulness* of that nature; but that the whole object of the writer is to show that it is no part of the Calvinistic doctrine, that 'God creates men with a sinful nature,' and that he has denied Professor Norton's charge in in terms as explicit and positive as language can furnish. He expressly affirms, that to account for the depravity of man, "there is not the least need of supposing any *evil quality* infused, implanted, or wrought *into the nature* of man by any positive cause or influence whatsoever either *from God* or the creature."

Again, the Reviewer says that "this Calvinistic distinction, unmeaning and futile as it is, Mr. N. has scrupulously regarded." We know that Professor Norton pretends to have regarded this distinction. But we have said and shown, that it is mere pretence. We would now only refer our readers to our argument on this point, and ask, if Professor Norton did not mean to be understood that Calvinism teaches expressly and not by inference, that God is the *cause of man's sinfulness*, what did he mean when he characterized the doctrine as "blasphemy," and as a "doctrine of devils?"

In the next paragraph the Reviewer charges us with "jumbling." The first specimen which he gives is the following:

"In commenting on a passage of Calvin, the reviewers say; 'Professor N. may ask *** are not men as really created by God now, as Adam

was, and if [as Calvin asserts in the passage which is the subject of comment] *they came into the world with a corrupt nature*, is not God the author of that corrupt nature? We answer, not of necessity; it may be, and Calvin, to say the least, might believe, that men now are the voluntary authors of their own corruption, as Adam was of his own corruption.' Neither Calvin nor any one else, we imagine, except a believer in the doctrine of pre-existence, could suppose that men are the voluntary authors of that corruption, with which they come into the world." p. 232.

Whatever the Reviewer may *imagine*, still many distinguished theologians, without believing in pre-existence, have believed that men may be the voluntary authors of that corruption with which they come into the world. Now we said that what others have believed, Calvin might have believed, and that it is unjust to infer from the *imagined* absurdity of the thing, that he did not believe it. To say that he did not believe it, is charging upon Calvin a belief with no other evidence of the truth of the charge, than that Unitarians *imagine* that it would be very absurd and inconsistent in Calvin *not* to believe what they are pleased to charge him with believing. The injustice of this, Mr. N. and the Reviewer have, as we have already shown, abundantly conceded. To show that it *might be* that Calvin believed that "our nature is not as it was created by God," and also that we came into the world with a corrupt nature, we supposed that Calvin might have believed what *others* have believed, viz.—that men are the voluntary authors of their own corruption as soon as they are born, or when they come into the world.*

* That this language is used with metaphysical accuracy, is not pretended; nor is there a more gross violation of the principles of interpretation, than to assume in the argument that it was designed to be thus used. Such language is constantly used in reference to a thousand things

We showed that such is the opinion of Dr. Emmons, and that it involves no absurdity even according to Dr. Ware. To whom then belongs the charge of absurdity, inconsistency, and "jumbling?" Not to us, but to those (if to any) who have maintained the above opinions. Be it so then. The question is, did they actually maintain these opinions? We have showed that such was the fact, and have inferred that possibly Calvin might have maintained the same. What then becomes of the courteous charge of "jumbling" preferred against us? Why, the Reviewer *imagines* that the absurdity of the belief in question is so great, that no one could possibly have adopted it. But what has this to do with the plain matter of fact, that the writers referred to, have adopted it?

The Reviewer adduces another specimen of "jumbling."

"Again, the two following sentences occur in the same paragraph, p. 6. 'Calvin says that *Original Sin* [vitium originis, the sin with which we are born,] is the *hereditary* depravity of our *nature*.' But he 'might have been as philosophical in his opinions as Unitarians are, and yet have believed that men *make* their whole nature corrupt, and that this *thus* becomes a seed of sin even in infancy.' That is to say, he might have been so philosophical as to believe, that men produce that corruption of their own natures, with which they are born, and inherit hereditary depravity from themselves." p. 232.

We cannot discover, on the supposition, that depravity descends from father to son, any gross absurd-

when no one thinks of giving it any other than a popular and somewhat loose signification. If Adam was created an adult with all his faculties, who would doubt the propriety of saying that he *thought, felt and acted* when he came into the world, or as soon as he existed. It is true, his existence must, *in the order of nature*, have preceded his thoughts and feelings and actions. But such *priority* every one knows, is not recognized in common popular phraseology.

ity in calling it hereditary to denote simply the idea of succession, though each individual be supposed to be the voluntary author of his own depravity. It certainly is not an uncommon use of language when we see pride or avarice, or any similar characteristic marking the successive generations of a family, to speak of it as *hereditary*. No one in such a case understands the term to denote the propagation of a *physical* property, nor supposes that the subject is not the voluntary author of his own peculiarity of character.

But unexceptionable as such language might be, it was no part of our object to justify it, as the Reviewer would make his readers believe. An honest quotation of our language would have shown our design and exposed his artifice. Our remarks were confined solely to the word *nature*, when used in such connexion as, "the corruption or depravity of nature." We stated that Professor N. would have it believed that to use the word *nature* in such a connexion to denote any thing which is not from God, is to use it in an "atheistical sense." To show that this assertion of Professor N. might be questioned; or rather to show that the nature itself may be from God, and the corruption of this nature may be from ourselves, we quoted Dr. Ware's opinion of the matter; who says, "as Unitarians believe this corrupt nature is not what they receive from God, but what they have made for themselves." Whether this opinion avowed by Dr. Ware and ascribed to Unitarians by him as their belief, be absurd and unphilosophical or not, still it is no more absurd and unphilosophical in Calvin to believe it, than for Dr. Ware and Unitarians to believe it. Taking therefore Dr. Ware's opinion as good authority in regard to what Unitarians believe, we said, that "Calvin might have been as philosophical in his opinions as Unitarians are." That's all.

The Reviewer goes on to say—

“No sort of reliance can be placed upon the account which these reviewers give of the individual opinions of any writer whom they cite. Of Turretin, for example, they would give their readers to understand, that he regarded original sin, as consisting merely, in a ‘state of privation,’ p. 5, and that he did not regard as sinful, the nature of a man as created. The truth with respect to this writer is, that knowing nothing of him but two quotations which they found in Ridgeley’s *Body of Divinity*, (their great storehouse of knowledge on the subject in controversy,) and these being quotations unluckily of such a character, and so introduced, as to be very likely to lead one into a mistake, the reviewers referred to him confidently in support of opinions, which no Calvinist ever held, and which are expressly contradicted on the very page of Turretin from which Ridgeley’s quotations are taken.” pp. 232, 233.

The passages referred to, from Turretin and Pictet, we cited not from the original works of these authors, but as quoted by Ridgeley, because this course only accorded with our design. Mr. Norton, as an easy method of evading an argument which he could not answer, had affected to despise an opinion which we quoted from Dr. Ridgeley. We were led therefore to show that Dr. Ridgeley had supported his opinions by authorities which even Mr. Norton might regard with some little respect, viz. Turretin and Pictet,—and of course we gave, as our design required, the passages from these authors as Ridgeley had given them. For this, and for making a single quotation from Ridgeley, (a quotation which must be got rid of by unworthy sneers and contempt, or not at all) the Reviewer is pleased with his usual civility to say of us, that “they know nothing of Turretin but two quotations which they found in Ridgeley’s *Body of Divinity*, their great storehouse of knowledge on the sub-

ject in controversy.” How much we know of Turretin in the estimation of the Reviewer is an enquiry of no concern to us; how sacred a regard to truth it bespeaks on his part, to make assertions, without possessing any possible means of knowing whether they be true or false, the reader can judge.

But to come to the charge of misrepresenting Turretin’s opinions.—This charge consists of two particulars, viz. that Turretin regarded original sin as consisting merely in a state of privation; and that he did not regard as sinful, the nature of man, as created. In support of his charge of misrepresentation, the Reviewer affirms, that the above opinions are expressly contradicted by Turretin, and cites two passages in proof of the affirmation. The clause in the first passage from Turretin, on which the Reviewer relies, is that, “as a man generates a man, and a leprous person a leprous child, so it ought not to seem strange that a sinner should beget a sinner.” The second passage is as follows. “But the third step,” in the propagation of sin, “consists in the union of the soul with the body, for then sin, which had existed only in its beginnings and rudiments, assumes its proper form, and is completed. As man is constituted man by this union, so also sin is made complete, consisting not merely in privation, the want of original righteousness, but having also a positive nature in the existence of a positive state of iniquity.” Remarking that we did not say, as the Reviewer asserts, that Turretin regarded *original sin* as consisting merely in a state of privation, but that he regarded destitution of original righteousness as a state of privation which is sinful, we now ask, what is there in either of the above passages from Turretin, which contradicts the opinions we ascribed to him? To say that a sinner begets a sinner, is not saying either that the destitution of original righteousness in man is

not sin, or that the nature of man as created, is sinful. To say that, at the union of the soul with the body, sin, which *had existed only in its beginnings and rudiments*, becomes positive in its nature, is not saying that the want of original righteousness in man is not sinful, nor that the nature of man as created, is sinful.—“*Expressly contradicted*,” says the Reviewer. If he saw a contradiction, he would have done well to make it visible to others. So far is the last passage from asserting what the Reviewer would have it understood to assert, that it clearly implies the contrary. Thus Turretin speaks of sin as having *existence* in man before it becomes positive, and the antithetical phrase, “consisting not merely in privation,” implies what he has indeed expressly asserted, that sin in his view, does in its beginnings, consist in a state of privation, the want of original righteousness. How remote then, are these statements of Turretin from expressly contradicting the opinions which are ascribed to him!

We might here drop this point.—But, knowing as little of Turretin as we do in the opinion of the Reviewer, we shall venture to cite a few passages from this author, corroborative of the opinions which we have ascribed to him. Speaking of the want of original righteousness in man, he says, “which destitution, though it be *sinful* on the part of man, because it is the destitution of righteousness, which ought to be in him,” &c. Again, speaking of the union of the soul with the body as the occasion of sin, he says, “But we are not to consider God as the author of sin, but as the avenger. He is the author of the union, as this is his own work; but not the author of sin, as this is the fault of another. He unites the soul with the body for the preservation of the species, and unites the soul, destitute of righteousness, with a corrupted body, for the punishment of sin. Nor is God the cause of the corruption, if, in the union of the

soul with the body, he observes an established law of nature, of which the proper effect is the man, but the incidental or circumstantial effect, the sinner.”—Locus. ix. Ques. 12.

In further support of his charge that no reliance is to be placed on the conductors of the Spectator, the Reviewer is pleased to say, “here too, we may adduce the authority of Turretin, in direct contradiction to a statement made by this Reviewer.”—p. 233. Our statement is that “*perversity of heart and personal wickedness* are terms which were never used by any writer to denote any thing but voluntary states of mind.” In the Reviewer’s quotation from Turretin, this writer is made to say, “it is not true that all sin is voluntary.” What then? Who has said that he did maintain that all sin is voluntary? We have simply said that certain *terms*, viz. *perversity of heart and personal wickedness*, are always used to denote voluntary states of mind. How this amounts to the position that *all sin is voluntary*, the position which Turretin contradicts, we suspect the Reviewer will be unable to tell.

The next charge of the Reviewer which we shall notice, is that of prevarication.

“There is another characteristic of this writer quite as marked as any we have mentioned. In p. 15, he says: “Professor N. then, *has never had any doubt* that Calvinistic writers abundantly contradict the doctrine, that God creates men with a sinful nature.” * * * “If Calvinists, as Mr. N. concedes, have abundantly denied the doctrines charged upon them,” &c.—On the contrary, those who will take the trouble to look, will find that Mr. N. says, “I would, I confess, be a strange thing, if Calvin, or the Westminster Divines, or Edwards, had any where *EXPRESSLY* contradicted the doctrines of their creed; and of consequence, if any express contradiction was to be found of those passages, which I have produced from their writings in which these doctrines are stated. None such has been brought forward by the conductors of the Spectator.” We had marked several other instances of equally gross prevarication, in the Reviewer’s references to Mr. N.”—p. 235

Had the Reviewer quoted as he ought to have done, the passage which we cited from Professor N. containing the concession imputed to him, his readers would have had ample means of judging of the equity of this charge. We had said that Calvinistic writers deny the doctrine ascribed to them by Professor N. and had also adduced the passages from some of these writers, which contain such *denials*. In reference to these, Professor N. had said, "I have never had any doubt that *such* contradictions and absurdities might be found in abundance in their works." Now if the reader will compare this passage with the one above cited by the Reviewer to show that Mr. N. has not made the concession which we ascribed to him, it will be seen that in the one passage, he does make this concession, and that in the other, he asserts that it would be a *strange thing* if Calvin and others had any where expressly contradicted the doctrines of their creed. Now, though *strange* things sometimes happen, we would not intimate that Professor N. is at variance with himself in these passages, but only say he has conceded that contradictions of the doctrines which he charges upon Calvinists are to be found in abundance in their works. But the Reviewer would have it understood that Professor N. instead of conceding, has denied that Calvinists contradict the doctrines which he ascribes to them. So that, instead of being guilty ourselves of prevarication in this matter, the fact turns out to be this: that Professor N. has not only made the concession which we ascribed to him, but, as the Reviewer represents him, has expressly contradicted himself in the space of a few sentences; and this fact the Reviewer has concealed, for the purpose of fixing on us the charge of of prevarication.

We ought not, perhaps, to conclude these remarks, without expressing our condolence with the Reviewer in the unfortunate condition in which he

finds himself, from having volunteered in this controversy. He complains of being "*absolutely sick* of exposing" our "errors and misstatements." We certainly should not have anticipated in his case, after such familiarity with the *causes* of the malady complained of, much remaining sensibility to their nauseating tendencies. Nor are we unmindful that, if to expose *our* errors and misstatements has been so disgusting to him, to witness the exposure of his own must be still more offensive; yet, as a proof that we are not wanting in humanity, we would express the hope, that to increase the dose, under this modification, may heal the patient. "But," says the Reviewer, "if it is by such artifices that these gentlemen propose to defend their cause, we have done with them." — We say if this is not sounding a retreat, the trumpet gives an uncertain sound. Nor do we hesitate to applaud the resolution of the Reviewer, *to have done with us*. If he can do nothing more than convict his associates and himself of absurdity, and bring unsupported charges of artifice against us, then doubtless to make and cover his retreat as he can, is the part of wisdom. It were hard-hearted to deny to him, thus *sick* and discomfited, the privilege of retiring, in his mood of melancholy, under as plausible a pretext as his ingenuity can devise. Instead then of triumphing over this champion of Unitarianism, we even commend his policy, and assure him of our cordial sympathies when we hear him thus bemoaning himself. In a similar plight, the honest Quaker exclaimed, "O argument! argument! the Lord rebuke thee."

But to return to our usual gravity; we ask, is the course adopted by this Reviewer, characteristic of an upright and fair disputant? Principles of controversial procedure, the absurdity of which no sophistry can screen from detection; naked denials of main positions, which had been sustained by argument; assertions

unsupported by a particle of proof, even in pretence; unauthorized assumptions of points in debate, and which are shown by the evidence adduced to be false; what the writer *imagines*, alleged against undeniable matter of fact; a concealment of facts in the case, of which he could not be ignorant,—these things, with reiterated insinuations of ignorance and imbecility, and charges of artifice and prevarication, are all which thus far appear to constitute the Reviewer's defence of his cause. Harmless, truly, are his weapons of personal attack; but is such an antagonist entitled to the confidence of his readers? Is there no method of managing a controversy, which bespeaks the consciousness of defeat and desperation in a bad cause? And if so, what method, if not that adopted by this writer? Of this matter we, perhaps through the prejudice to which all are liable in favor of their own side of a controversy, are not competent judges. We have, however, what to us are honest and sincere convictions on this subject; and we cheerfully submit it to our readers, whether more decisive indications of a conscious discomfiture, and of a determined purpose to defend a weak cause, than what we have now seen furnished by this writer, can be easily found in the annals of controversy.

(To be continued.)

Sketches of the Earth and its Inhabitants: with one hundred Engravings; by J. E. WORCESTER, A. A. S., Author of the Universal Gazetteer, &c. 2 vols. 12mo. pp. 372 and 350. Boston—Cummings, Hilliard, & Co.

AMONG the improvements for which our age is distinguished, those which have been made in works designed for the instruction of youth, must be considered as peculiarly important. We do not allude to, and do not praise such as pretend with magical art to dispense with the la-

bour which 'must ever attend the acquisition of learning, but consider it our duty to notice with respect and commendation those works on which intelligent men have bestowed labour and thought.

Mr. Worcester is well known as the author of a valuable Gazetteer, and we have noticed in a former volume, his "Elements of Geography, Ancient and Modern." The present is a suitable accompaniment to either or both those publications. We have attentively perused these "Sketches," and have no hesitation in saying that we know of no similar work, in which instruction and amusement are so much combined. The accuracy of the statements, the brevity and clearness of the descriptions, the apposite and often beautiful quotations from books of travels and from other works, continually excite and gratify the curiosity of the reader.

The Preface of the present work states the object of the writer, and it will readily be perceived that his previous labours had peculiarly qualified him for the composition of these volumes.

"The object in preparing these Sketches has been to supply a want which arises from the present mode of teaching geography. The "Elements of Geography, Ancient and Modern," as well as other treatises of similar design, is a work intended to be carefully studied and recited. It is formed upon a plan so concise and comprehensive as not to admit of any lengthened descriptions. In the present work, a new survey has been made of the globe, in a similar geographical order, those matters only being noticed, of which it is desirable to have a more extended account than is contained in the "Elements."

The topics here treated of are the most interesting that are connected with the pleasing and useful science of geography. They comprise the grand features of nature, the principal mountains, lakes, rivers, cataracts, and other natural curiosities; some of the most remarkable objects in the animal, vegetable, and mineral kingdoms; the chief cities, and most distinguished edifices and ruins; together with a view of the manners and customs of different nations, and the character and

condition of man in various parts of the globe.

In preparing these Sketches the best authorities have been made use of. To enumerate them all would be unnecessary, if it were possible. Books of travels in all parts of the world have been consulted, and the authors are generally mentioned when quoted. Many of the sources of information, which were used in the preparation of the "Universal Gazetteer," have also contributed to the formation of these volumes.

The numerous engravings accompanying the work, will be found to add much to its interest and value; for by means of them many things are better illustrated,

and more distinctly impressed on the mind, than they could be by the most minute and accurate descriptions.

These volumes contain a copious selection and a digest of the most interesting parts of modern travels, as well as an account of the most remarkable objects both of nature and art. They are submitted to the public indulgence, with the hope that they will be found both entertaining and instructive to different classes of readers, particularly to the young; well adapted to the use of the higher schools and of families; and suitable to be read by the student, after he shall have acquainted himself with the elements of geography and the use of the maps."

Literary and Philosophical Intelligence.

S. Converse of New-Haven, proposes to commence, in the course of the present year, a complete edition of the works of the first President Edwards. This edition will comprise those volumes of his published works which are omitted in the Worcester and English editions, together with several volumes which have never yet been published. It has been in a course of preparation for several years and will be edited by the Rev. Sereno E. Dwight, of Boston.

Messrs. A. H. Maltby & Co. of New-Haven, have in the press, Adams' Latin Grammar abridged, and arranged in practical lessons for young learners.

The design of this work, is, to retrench all that is not required in an introductory Grammar for beginners, to follow strictly an analytic development of Latin Grammar, to present the subject in simple language and familiar explanation, to employ frequent recapitulation and other practical exercise, and, throughout, to teach etymology and syntax in conjunction.—The matter is selected from Adam, but exhibited in an arrangement adapted to the above mentioned purposes.

Mr. George Davidson, of Charlestown, Mass. proposes to publish the *political* works of Thomas Paine, in 2 vols. octavo of about 900 pages.

We understand, says the North American Review, that a gentleman in this country is collecting materials for a life of Ledyard, which may be expected at no distant period to come before the public. Of the man who rambled in his boyhood among the Indians of our frontiers; who was the first to descend the Connecticut

river in a canoe, and in one which was constructed by his own hands, and managed in its voyage by himself alone; who studied law and divinity: who enlisted as a soldier at Gibraltar, who went on the first trading voyage to the North West Coast: was intimate with Robert Morris in Philadelphia, with Paul Jones in Paris, with Sir Joseph Banks, in London, and Professor Pallas in Petersburg; who was the friend and correspondent of Jefferson and La Fayette: who was one season in New York, the next in Spain and France, the next in Siberia, and the next under the pyramids of Egypt; who was the first to open the field of African discovery, on which during thirty-six years, so many have entered with an enthusiasm and love of adventure, which nothing could damp but the sacrifice of life itself, and who in his own language "trampled half the globe under his feet?"—of such a man, no doubt many particulars may be related, which will be interesting to his countrymen, and which at the same time they illustrate the character, and do justice to the memory of a remarkable individual, will prove what wonders may be wrought by a union of enterprise, perseverance, and resolution, in the same mind."

A Seminary, to be called the Fellenberg School is about to be established at Windsor, Connecticut. It is designed principally for the education of young men who expect to engage in Agriculture and the useful arts. Out of a very liberal list of studies which are proposed to be taught in the school, each student will be permitted to select such as will best fit him for his future pursuits. A farm is to be attached to the establishment.

Professor Olmsted of the University of North Carolina, has ascertained that a fine illuminating gas may be obtained from cotton seed. The product of gas from a bushel of seed, is more than double the average product of the same quantity of New Castle Coal, and greatly exceeds that in illuminating power. It partakes of the purity and splendor of gas from oil, with which substance this seed is known to abound.

The Boston Journal contains a notice of Count Rumford's donation to the American Academy of Arts and Sciences, made in the year 1796. The donation consisted of \$5000 U. S. 3 per cent stock, the income of which was directed to be granted every two years as a premium to the author of the most important discovery, or useful improvement on heat or light, that shall be made public in any part of the continent of America during the preceding two years. The Academy has repeatedly announced the fact, that it was ready to award the premium to any person who should show that he was entitled to it, on the terms of the donation, but no discovery or improvement of the kind described, has ever been considered entitled to the premium.—The interest has therefore from time to time been added to the principal, which at this time consists of \$7361 19 in 6 per cent stocks, and \$7050 in 7 per cent. The income on the whole sum, for two years constitutes the premium now offered. A period of two years will expire at the next quarterly meeting of the Academy, which will be held on the 25th inst. at which time they will be ready to award the premium to any person who shall appear to be entitled to it.

The Trustees of the Columbian College, in Washington City, have presented a petition to Congress, praying for a grant of public property in the District of Columbia, valued at 30,000 dollars.

The Rev. Dr. Mason, President of Dickinson College has been compelled by ill

health to tender his resignation to the Board of Trustees.

The New-York Greek Committee have remitted to Messrs. Baring, Brothers & Co. London, the sum of \$31,932 29, the amount already collected and received by them for the aid of the Greeks.

An American traveller in Europe writes from Paris, that Franklin's Life and Maxims had been just published there in Modern Greek, to be distributed in Greece.

The number of students at present in Gottingen, is 1419. Among them are four princes, and seventeen Counts. Of the students, 270 study theology, 730 jurisprudence, 224 medicine, and 195 devote themselves to physics and general philosophy.

The University of Leipsick has lately suffered in the death of its Professors, in a degree almost unparalleled. Within a month antecedent to the 12th of March, it lost three of its most distinguished men viz. Professors Cramer, Spohn, and Gilbert. The latter read his lecture on the 6th, and was carried off on the 7th. On the 12th of March, Professors Beck and Hanhold were dangerously sick. Professors Wieland and Weber, who had been dangerously ill, were recovering.

Col. Wright, Member of the Ceylon Literary and Agricultural Society, is said to have discovered that within the tropics the mercury rises and falls twice within the twenty-four hours, with such regularity as almost to afford an opportunity of measuring the lapse of time by this instrument.

The Petersburg (Russia) Gazette in the report of deaths for 1821 gave 724 persons over 100—221 over 105—120 over 110—78 over 115—19 over 120—16 over 125—and 5 over 130 years. One individual is reported to be between 145 and 150—another between 150 and 155.

List of New Publications.

RELIGIOUS.

A Careful and Free Inquiry into the nature and tendency of the Religious Principles of the Society of Friends, commonly called Quakers; in two Parts;—1. The History of their Opinions; the Rise and Progress of the Society, &c. 2. Dissertations on their Doctrinal Tenets, their Worship, Ministers, &c. &c.—By the

Rev. William Craig Brownlee, A. M., of Basking Ridge, New-Jersey; formerly of the Scotch Church in Philadelphia.

A Collection of Essays and Tracts in Theology. By Jared Sparks. No. VI.

Proofs that the Common Theories and Modes of Reasoning respecting the Depravity of Mankind, exhibit it as a Physical Attribute; with a view of the Scriptural Doctrine, relative to the Nature

and Character of Man as a Moral Agent. pp. 108. 8vo.

The Christian Examiner and Theological Review; for March and April.

The Ministry of the Word committed to faithful and able men: A Sermon, preached at Middlebury, Vt., on the Fourth Anniversary of the North Western Branch of the American Education Society, Jan. 14, 1824. By Absalom Peters, A. M., Pastor of the Congregational Church in Bennington. Published by the Society.

MISCELLANEOUS.

A View of the present state of the African Slave Trade. Published by direction of a meeting representing the Religious Society of Friends in Pennsylvania, New-Jersey, &c. Philadelphia.

Sketch of Connecticut, forty years since. pp. 278. 12mo. Hartford.

A Review of the Correspondence between the Honorable John Adams, late President of the United States, and the late William Cunningham, Esq., beginning in 1803, and ending in 1812. By Timothy Pickering. pp 197. 8vo. Salem.

A Practical Treatise on the Authority and Duty of Justices of the Peace in Criminal Prosecutions. By Daniel Davis, Solicitor General of Massachusetts.

The Greek Revolution: An Address delivered in Park Street Church, Boston, on Thursday, April 1, and repeated at the request of the Greek Committee, in the Old South Church, on the evening of April 14, 1824. By Sereno Edwards Dwight, Pastor of Park Street Church.—Published at the request of the Greek Committee.

An Easy Introduction to the study of Geography, on an improved plan; compiled for the use of Schools, with a view to render the acquisition of Geographical Science easy and pleasant to the Student. Accompanied with an improved Atlas.—By Thomas T. Smiley, Teacher. Second Edition. Philadelphia.

Boston Prize Poems, and other specimens of Dramatic Poetry. Boston.

Saratoga; a Tale of the Revolution. 2 vols. Boston.

Hobomok; a Tale of Early Times. By an American. Boston.

Religious Intelligence.

Abstract from the Seventh Report of the American Colonization Society.

With the warmest gratitude and invigorated hope, the Board record the events connected with their institution during the past year.

Aware of the exposed and suffering condition of the colony, the Managers proceeded, immediately after the publication of their last Report, notwithstanding the unfavourable season, to select emigrants and obtain supplies for an expedition. Efforts had been previously, but unsuccessfully made, to accomplish this object, and the delay was occasioned by circumstances which the Board could not control. Dr. Ayres, whose previous exertions as the government agent had been so important, consented to return; sixty-one coloured persons were received as colonists, and the brig Oswego, Capt. Wightman, was chartered, to convey this reinforcement, with its stores, to Africa. At this crisis, most alarming intelligence was received from the Colony.

In the hope of relieving themselves from strangers whose operations began to excite apprehension, and of pillaging their dwellings, all the tribes in the vicinity of the Cape had combined for the destruction of the settlement, and, strengthened

by numerous mercenary warriors from the interior, had proceeded to violent and repeated attacks. Though the whole military force of the Colony did not at this time exceed thirty men, yet their favourable position, superior arms and skill, and valorous spirit enabled them to repel, on the 8th of November, 800 of the natives, and on the 1st of December, according to the estimation of the Agent, nearly double this number, with a loss of only four killed and three wounded.

The same letters which informed the Board of this unfortunate contest, announced the cessation of hostilities, in consequence of the consent of the natives, to refer all matters of difference to the Governor of Sierra Leone. Though the intelligent and manly resistance of the settlers contributed in no small degree to discourage the assailants, yet for the truce just mentioned, the Colony was principally indebted to the kind interference of several British Naval officers, particularly to that of Capt. Laing, the celebrated African traveller, whose familiar acquaintance with the native character gave facility and advantage to his negotiations.

Though this information was received only a few days before the departure of the Oswego, and when the colonists were al

ready assembled for embarkation, yet duty as well as policy demanded, that it should not be concealed; that those who were about to link all their temporal interests with the destinies of the establishment in Africa, should not be left ignorant of its condition and prospects. A full statement was therefore made to them of all the facts just related; they were told that before them were trials, perhaps death; that a Colony could survive in Africa only through the efforts of energetic, patient, and fearless men; that regrets would be too late when they were landed on a distant shore; that they were now at full liberty to remain in this country; yet the Board record it with pleasure, as an honourable instance of resolution, that no change was expressed in the purpose of a single individual.

The Oswego sailed from Baltimore on the 16th of April, and arrived at Cape Montserado on the 24th of May. The joy excited at the Colony by this event cannot be described. Unfortunately, the war, and subsequent attention to works of defence, had prevented any due preparation for the reception of emigrants, and though this circumstance, at any season, must have occasioned deep regret, at the commencement of the rains it was peculiarly distressing. A fever soon commenced, and spread with great rapidity amongst the new colonists. This was not unexpected; and considering the previous exertions of these people to unload the ship, their wretched accommodations, their early deprivation of the personal attentions of Dr. Ayres, who was among the first seized by the disease; the occurrence of eight deaths, furnishes in the view of the Board, no reason for change in the opinion which they have entertained of the African climate. Let it be remembered, that this fever has been generally mild, and that it has appeared in no instance among those who have resided one year in the Colony. A tropical climate is always trying for a short season, to foreign constitutions, and the air of Montserado is, the Board are well convinced, pregnant with no danger, which is not annually encountered by thousands, who emigrate to the West Indies, or to the low lands of our southern states.

Nothing, surely can be more unphilosophical, than to attribute an effect to one cause rather than to another, when various causes exist, any one of which may, with the same probability have produced it, or to consider an effect as resulting from one only of several existing causes, which is most frequently produced by their combined power. Every intelligent and candid man must perceive, that the mortality among the colonists in Africa, may be imputed to other single causes with no less propriety than to the influence of cli-

mate, and that to consider the climate as alone efficient in the production of this mortality, would be, to leave unnoticed circumstances, which all history will show, have in their simultaneous agency excited diseases destructive to human life. One half the emigrants who landed at Plymouth, in the winter of 1620, died before spring. Did this fact furnish ground for the conclusion that the settlement of New-England was impracticable? The affirmative of this question might be consistently maintained by him, who, from the misfortunes which have impeded the progress of our Society, can deduce an argument to prove its design without wisdom, and its success impossible.

And here, the Board cannot but advert to the misrepresentations, which have, through the sedulity of opposers obtained an extensive circulation, and endeavour, by the exhibition of a few facts, to remove any false impressions which these fictitious reports may have left on the public mind.

Since the origin of the Society, two hundred and twenty-five emigrants, exclusive of those now on their passage in the ship Cyrus, have sailed to Africa under the patronage of the Board. The census received with the last letters from Dr. Ayres, states the number then at the Colony to be one hundred and forty. Let it not be supposed that this diminution of numbers has resulted from mortality alone. Previous to the purchase of Cape Montserado, several discontented individuals abandoned the Colony, and settled at Sierra Leone; others returned to this country. Information of forty-six deaths only has been received by the Board. That more have occurred, the Board have no reason to believe. Twenty-two of these were among the passengers in the Elizabeth, the first vessel sent by the Society to Africa, and occurred soon after her arrival, near the commencement of the rains, through the unhealthiness of the spot on which, for a season, they were compelled to reside, and various other causes, by which future emigrants can never be affected. Four others took place while the Colonists were at Sierra Leone; two of them only were the result of fever. Twenty others have taken place at the Colony since its establishment at Cape Montserado, early in the spring of 1822; of these, four were killed in the recent contest with the natives; two were drowned, one died at the age of eighty, through gradual decay, and one perished through his own rashness. Four others were children under four years of age. Now, the Board appeal to the candour of their countrymen, and ask whether, when the difficulties and trials which must, for a season, be inevitably experienced by every new settlement on a distant and barbarous shore, are duly considered, the facts just related furnish reasons to

conclude, that the establishment of a Colony in Africa is impracticable?

Mention has been already made of the friendly aid afforded to the Colony, when in circumstances of extreme peril, by the officers and crew of his Britannic Majesty's schooner, the *Prince Regent*. To secure a compliance on the part of the natives with the terms of the treaty concluded by Captain Laing, the commander of this vessel, Captain M'Coy, permitted Midshipman Gordon and eleven sailors, belonging to the *Driver*, who nobly offered themselves to the service, to remain at the Colony until affairs should be finally adjusted.

The purposes of heaven are too dark and deep for the scrutiny of mortals; they frustrate our best concerted measures, and frequently resign the noble-hearted to trials and death, on the very field of honorable and disinterested action. In the midst of his zealous efforts for the benefit of the Colony, Mr. Gordon was attacked by an inflammatory fever, which, on the 25th of December, terminated his life, and by the conclusion of the first week in January, eight of his companions had shared the same fate.

"At the time of Mr. Gordon's decease," says Mr. Ashmun, "several vessels, two of which were armed cruisers, were lying at the Cape, and we were enabled, on the following day, to pay our last respects to his remains, by interring them, shrouded in the British flag, with the honors of war. The procession was composed of guards, a band of musicians, physician, clergyman, pall-bearers, carriers, and nearly every individual of the Colony who was able to walk to the grave. The whole was conducted with that decent solemnity, which bespoke the deep feeling of a large proportion of those who assisted on the occasion; for Mr. Gordon's amiable qualities could not fail to recommend him to all his acquaintance,

Several children who had been taken captive from the settlement during the war, were, on the return of peace, immediately restored. An advantageous trade was commenced with the tribes in the interior, and before the arrival of the *Oswego*, the condition of the Colony was evidently improved. The United States' sloop of war, *Cyane*, Capt. Spence, had been at the Colony in the month of April, and her officers and crew left there the monuments of their zealous and persevering exertions. It is impossible to estimate too highly the services of Captain Spence and his generous companions.—When informed of the sufferings of the Colony, they immediately repaired to Sierra Leone, fitted for sea the schooner *Augusta*, belonging to the United States, and hastening to the colony, offered it, most cheerfully, every aid in their power. Though the cruise of the *Cyane* had been already

protracted in an unhealthy climate, Capt. Spence resolved, without hesitation, to remain so long on the coast as should be necessary to complete a work of defense, and make suitable provision for the approaching rains. He furnished the Colony with supplies and ammunition, built a house for the Agent, and erected a tower of strong mason work, which though somewhat injured by the subsequent rains, will, it is believed, prove an entire defence against the barbarians. Having nearly accomplished his designs, this efficient officer was interrupted in his exertions by the sickness of his crew, increased, no doubt, by the burning sun of that climate, and he was compelled to leave the Colony on the 15th of April.

The benevolence and zeal of Captain Spence, on this occasion, are the more striking, from the circumstance of his laboring under great debility from a fever contracted during a cruise of several months previous in the West-Indies.

Determined however, to neglect nothing which might contribute to the results expected by government from an agency on the African coast, Capt. Spence instructed Lieutenant Dashiell to take command of the *Augusta*, with a crew of six white and six colored men, to cruise in the vicinity of the colony, for the purpose of at once subserving its interests, and aiding in the suppression of the slave trade.

The Board deeply regret to say that Lieutenant Dashiell died at Sierra Leone, on the 22d of June. This mournful event has deprived the navy of an able officer, and the church of a distinguished christian. Midshipman R. R. M'Mullin succeeded him in the command of the *Augusta*, which is still on the coast of Africa.

The duties of the agency being found very arduous, Mr. Richard Seton, first clerk of the *Cyane*, highly recommended by Captain Spence, consented to remain for a season at the colony, and assist in a work evidently too great for a single individual. His services, though valuable, were short; a violent fever soon reduced him to extreme weakness, he lingered for some months, and died in the *Oswego*, on his return to the United States. If it is glorious to die for one's country, surely those who fall while aiding the cause of humanity, liberty and virtue in a distant land, fall nobly, and deserve a grateful and lasting remembrance.

Since the arrival of Dr. Ayres, the number of buildings at the Colony has been considerably increased; certain irregular habits among the younger emigrants corrected; and a system of government adopted, which promises to exert an efficient and most salutary influence. The division of the land in the vicinity of the settlement, among the several families,

has before this, no doubt, been effected, as Dr. Ayres observes in his last communication, "I have fixed upon the first of November for the time when all rations will cease to be delivered, except to invalids." Such a division must minister every encouragement to industry, the great promoter of virtue, peace, and universal prosperity.

The evidences of public favor which the Board have received during the year, have afforded the highest encouragement, and they can no longer doubt that a general knowledge of their plans will be succeeded by the common and vigorous efforts of the country to execute them, and that the design of the Colonization Society, notwithstanding the opposition it has experienced, will yet be consummated by the combined energies of a nation, and approved by the civilized world. A thousand powerful minds scattered throughout the Union, are at work for this institution; the objects which it is intended to promote, are every where becoming subjects of thought and conversation, and the spirit of deep concern for its result is rapidly extending, securing to it the counsels of wisdom, the donations of wealth, and the prayers of religion.*

During the Spring, the Society for Inquiry concerning Missions, in the Theological Seminary at Andover, thought proper to make the Colonization Society a subject for investigation. A committee appointed for the purpose prepared a report, comprising the principal facts in the history of our Society, and presenting what was deemed a fair view of its claims to patronage. This report was written with great ability, and produced uncommon excitement. When presented, there was a unanimous and heartfelt expression of regard for the cause of the Colonization Society, and a resolution adopted to appeal to the public in its behalf. That this might be done with the greatest advantage, two gentlemen were requested to proceed to Washington, and confer with the Members of the Board. They were accordingly present at a meeting in June, and the Board received from them much important intelligence, as well as several suggestions deserving very serious consideration.

The Board rejoice to say, that the slave trade seems to have been less extensively carried on during the last year, and to express their belief, that few American citizens now share in the gains of this atrocious traffic. The earnestness and decision evinced by the government of the United States, in its efforts to abolish this cruel trade; the opprobrium and punish-

ment attached by Congress to a violation of its enactments on this subject; particularly, in its recent determination to consider such violation piracy, and to neglect no reasonable means of detecting transgressors, have almost, if not entirely, restrained this traffic under the American flag, and promise to exert a benign and powerful influence upon the laws of the whole civilized world.

A large number of the free people of color have the last year sought the patronage of the Board, and the disposition to emigrate to Africa seems coextensive with a knowledge of the motives to induce such emigration. It were easy to excite enthusiasm on this subject, but the Board do not desire it. The means will never equal the demand for transportation.

The resolution adopted by the board in the month of June, to increase, if possible, the strength of the colony during the present season, has not been neglected. By incessant effort, such means have been obtained, as, though not equal to the expense necessarily incurred, have induced the Board to charter a vessel; and they are happy to announce the departure of the ship *Cyrus*, on the tenth of last month, with more than one hundred emigrants.—These people were all from Petersburg, Richmond, and the lower country of Virginia. Most of them were, it is believed, inferior in intelligence, industry, and morality, to none of their class in the country. Among these is the Rev. Colston M. Waring, a respectable colored preacher, who, after having visited the Colony, now returns with his wife and children, and a considerable number of his pious and affectionate flock. May the benediction of heaven attend them; may the purity of their lives recommend christianity to barbarians; may religion console them amid all the discouragements of their work.

The Board state with pleasure, that the expense of transportation to Africa is far less than has been supposed. One hundred emigrants have been taken out in the *Cyrus*, liberally supplied with provisions for twenty-six hundred dollars, making the cost of each individual, twenty-six dollars. Even this sum will, the Board are convinced, suffer a very considerable reduction, when the resources of the colony shall be so augmented as to allow of the simultaneous arrival of larger reinforcements.

In conclusion, the Board venture to express the hope, that the time is not remote when the hearts of all the people in this country shall be set as the heart of one man, to advance the cause of colonization; when the State governments, and even Congress, shall bring its mighty power to the execution of a plan, which the Society most earnestly, but in weakness, endeavors to promote; a plan, fraught with the richest benefits for a suffering and degra-

* A list of forty-two Auxiliary Societies is given in the Appendix to the Report.

ded people, most intimately and essentially connected, with the wealth, strength, and glory of our country.

In our national constitution, young and vigorous as it is, there exists a disease, growing with our growth, and strengthening with our strength, which, unless remedied, will ruin us, possibly by slow decay, probably by sudden violence. Loudly, then, as by an angel's voice, are we called upon to awake, and before age has fixed our habits, and the poison become mingled in the fount of life, make those exertions which may secure perpetual strength, purchase immortal glory, and save us from terrors, darkening as we advance, which invest the future with clouds of mysterious and tremendous calamity. Whatever may be the fate of their cause, trusting in God, the Board will persevere; for, in the prosecution of an enterprise, promising such benevolent, such splendid results, they seek no higher praise than that of having exhibited the spirit ascribed by the Poet to the stern unconquerable Roman,

*Cuncta terrarum subacta
Præter atrocem animum Catonis.*

NEW-YORK COLONIZATION SOCIETY.

We are gratified to learn from the Christian Herald, that at a late meeting of the Board of Managers of this Society, it was resolved that the Board 'use its influence to draw the attention of the public still more to the great objects of the American Colonization Society.' In the course of their very judicious remarks respecting the measures of the Parent Society, and after expressing their conviction that "Africa is the only place which at present offers an asylum for her wretched sons in America, or affords the advantages necessary to realize the great object proposed," the Board speak of Hayti as follows:—

"Hayti, which at first would seem to offer great advantages, is found by examination to be encumbered with difficulties which will probably for a long time prevent colonization there to any considerable extent. The settlement of whole neighborhoods and towns, as is done in our country, by emigrants from different nations of Europe, or from the old States, where they can have all their former social customs and religion, is not encouraged. Another difficulty is their established religion. Protestants are subject to great restrictions, and within a few months have been cast into prison for meeting together for religious worship.—Another difficulty is the military system which prevails. This cannot be exhibited in detail, but is found to be such as to present a formidable barrier to the migration

of our colored people to that island, in any considerable numbers. Another, is the state of society. Marriage is scarcely known. These considerations, with the fact that a new language must be learnt, present an insurmountable obstacle to the work of colonizing in Hayti, and show that it is Africa only that can engage the attention of the friends of colonization with any great hope of success. Besides, there are other all-important objects which cannot be effected but by colonizing in Africa—the suppression of the slave-trade, the civilization of this barbarous portion of our world, and the giving of her tribes that religion which the Saviour brought us from heaven; and thus redressing, in some degree, the wrongs which our nation, as well as others, have heaped upon her. These are considerations of too deep an interest to be left out of sight, and will ever give to colonization in Africa a most powerful claim on the hearts of all friends of humanity and justice. While these interesting objects are necessarily promoted by colonization, the Board would distinctly state that the funds of the Society are exclusively appropriated to the single work of aiding the colored people to leave this country, and form settlements in Africa. None are appropriated to the support of religious instruction of any kind or sect, and the Society is not in any way a Missionary Society. The Colony, like all the rest of Africa, is open to any and all Societies alike, which aid to diffuse religion over the world. It is *colonization* that engages the efforts of the Society; so that all classes of citizens, of every name and sect, that desire the welfare of our nation, and that the "*self-evident truths, and unalienable rights,*" proclaimed to the world in our far-famed Declaration of Independence, may be carried out to their legitimate extent, in our country and throughout the world, can unite in support of this institution. In accordance with these views, the following resolutions are presented to the public, with the hope of very general attention and approbation.

1. *Resolved*, That this Board view, with high approbation, the increasing interest manifested in different parts of the Union towards the great objects of the American Colonization Society, and do rejoice at the formation of several respectable auxiliaries in this State.

2. *Resolved*, That it be recommended to the citizens of the Union generally, and earnestly requested of the several towns in this State in particular, to form similar auxiliary Societies.

3. *Resolved*, That the Board highly approve of the plan which has been adopted by several congregations, of taking up collections, to aid the Society, on the 4th of July, and they earnestly recommend to

the people generally, to honor this "high day" of our nation by their contributions to aid the Colonization Society in giving the blessings of liberty to the *colored* people of our country, and freedom to *all* the subjects of our Republic. The ministers of the several denominations, and the committees and orators appointed for the celebration of our Independence, are respectfully solicited to propose such collections.

4. *Resolved*, That the printers of newspapers be requested to publish these resolutions, with an address to our fellow-citizens, to be prepared by the two secretaries and the agent.

P. N. STRONG, Cor. Sec'y.

JOHN P. BECK, Rec. Sec'y.

L. D. DEWEY, Agent.

☞ This year the 4th of July falls on the Sabbath, and it is hoped that the third resolution will meet with general attention. Ministers of the Gospel, of every denomination, are requested to read the address, with the accompanying resolutions, to their people, on a previous Sabbath, and ask a collection. Collections and donations to be sent to the Agent, 182 Broadway, New-York.

L. D. DEWEY.

AMERICAN BIBLE SOCIETY.

The Eighth Anniversary of the American Bible Society was celebrated on Thursday, May 13, at the City Hotel, New-York. The President of the Society, the Hon. JOHN JAY, being unable, from age and infirmity, to be present at the meeting, General MATTHEW CLARKSON, one of the Vice-Presidents, took the chair. After the reading of an Address from the President, and letters from several of the Vice-Presidents, apologizing for their absence, the Treasurer, William W. Woolsey, Esq. exhibited his annual report.

By this document it appears that the receipts for the eighth year have been \$42,416 95 cents.

Last year the receipts, exclusive of subscriptions to the Depository, amounted to \$36,136.

From the annual report of the Society, which was read by the Rev. Dr. Woodhull, it appears, that, during the last year, there have been printed at the Society's depository, 34,000 Bibles, and 42,875 Testaments; in all 76,875

Bibles and Testaments in foreign languages, received from the British and Foreign Bible Society, 350
German Testaments purchased, 350
Printed by Kentucky Bible Society, from plates belonging to

the American Bible Society, 2,000

Making in the whole, 79,575

Which added to 323,777

the number mentioned in the last report, makes a grand total of *four hundred and three thousand, three hundred and fifty-two* Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the Society, or otherwise obtained for circulation, during the eight years of the Society's existence.

There have been issued from the Society's depository during the past year,

Bibles, 31,590

Testaments, 28,849

60,439

which, added to 248,623, issued during the three preceding years, make a total of *three hundred and nine thousand and sixty-two* Bibles and Testaments, and parts of the latter, issued by the American Bible Society since its establishment.

There have been added forty-four new auxiliaries during the past year, making the whole number four hundred and four.

The number of Bibles and Testaments which have been issued gratuitously, to auxiliary societies, is 14,729, and the value of them, \$8,262 23.

"The Society have realized all the advantages which they expected from the building which was erected for the transaction of their mechanical and other business operations; the debt incurred by the managers for that purpose is in a course of liquidation; and in a few years will be extinguished, without diverting any portion of the ordinary funds of the Society from their destined objects.

Very considerable and valuable additions have been made by the liberality of Bible Societies abroad, and individuals in the United States, to the Biblical library.

A set of stereotype plates has been procured during the past year for a Testament of a larger size, and another is partly completed for the Bible in the Spanish language."

After finishing the reading of the Report, the following resolutions were unanimously adopted, viz.

On motion of the Rev President Day, of Yale College, Conn. seconded by the Hon. Stephen Van Rensselaer,

1. *Resolved*, That the Report of the Managers now read, be adopted and printed under their direction.

On motion of the Rev. Mr. Peters, of Bennington, Vt. seconded by the Rev. Mr. Cone, of the Baptist Church, New-York—

2. *Resolved*, That the thanks of the Society be given to the Board of Managers, for their services during the past year.

On motion of Col. Richard Varick, seconded by T. Dwight, Esq.—

3. Resolved, That this Society feel the sincerest gratitude to the President, for the address with which he has favored them on the present occasion, and for the important benefits which the institution has received from the exertion of his talents, and the influence of his example.

On motion of Thomas Eddy, of the Society of Friends in New-York, seconded by the Rev. Dr. McMurray, of the Dutch Church in New-York—

4. Resolved, That the thanks of the Society be given to the Vice-Presidents for the continuance of their patronage and support.

On motion of the Rev. Mr. Nichols, of the Episcopal Church, Belford, N. Y. seconded by Mr. S. K. Tallmadge, of Nassau-Hall, N. J.—

5. Resolved, That the thanks of the Society be given to the secretaries and treasurer, for their important services gratuitously rendered to the Society.

On motion of Major General Gaines, of the United States' Army, seconded by the Rev. Dr. Rice, of the Presbyterian Church, Virginia.—

6. Resolved, That the thanks of the Society be given to their auxiliaries, for their contributions to the treasury, and for the other important services they have rendered to the Society.

On motion of the Rev. Mr. Brown, of the Methodist Church, New-York, seconded by Dr. David Hosack—

7. Resolved, That this Society offer their cordial congratulations to all the kindred Societies throughout the world, and particularly to the parent institution, the British and Foreign Bible Society, on the continued prosperity and rapid progress of the great cause in which they are severally engaged.

On motion of the Hon. David Daggett, of New-Haven, Conn. seconded by Alexander Jones, Esq. of Rhode-Island—

8. Resolved, That the Society, with unfeigned gratitude to Almighty God, and with humble, yet confident reliance on His blessing, feel themselves under the strongest obligations to persevere with increased zeal and diligence in the prosecution of their labors.

In support of the resolutions, addresses were delivered by the Rev. President Day, the Rev. Mr. Peters, the Rev. Mr. Cone, Mr. S. K. Tallmadge, Major-General Gaines, the Rev. Dr. Rice, the Rev. Mr. Brown, and the Hon. David Daggett; and in acknowledgment of the vote of thanks to the secretaries and treasurer, by the Rev. Dr. Milnor.

Among the distinguished strangers present on this interesting occasion, were his

Excellency Governor Yates, the Honorable De Witt Clinton, one of the Vice Presidents of the Society, the Chief Justice and the Associate Justices of the Supreme Court of the State, and Major-General Gaines of the United States' Army. The number of persons from abroad was greater than at any preceding anniversary.

N. Y. Observer.

SENECA MISSION.

Considerable sensation has been excited in the Christian community, by the late removal of the mission family from this station, and the consequent dispersion of the school, under a flagrant misconstruction of an existing law of the State of New-York. This law, which makes it the duty of the District Attorney and a Judge of the County Court, to remove "every man other than Indians" from the Indian reservations, upon complaint being made to the Attorney, was never designed to affect the efforts of missionaries, but was enacted with the benevolent purpose of preventing the encroachments of dishonest whites, of which the Indians had so long and so justly complained. The District Attorney, however, upon the complaint of a solitary Indian, thought it his duty to issue a warrant, compelling the superintendent and the family to remove within ten days, on penalty of imprisonment. No other crime was alleged against them, than their mere residence on Indian lands.

Under these circumstances, it was reasonably expected that the Legislature, from motives of duty and of self-respect, as well as from a regard to the feelings of the community, would afford prompt relief to the missionaries, by such a modification of the law under which they were suffering, as the case demanded. With this impression, the Domestic Secretary of the United Foreign Missionary Society, proceeded to Albany, and presented a memorial to the Legislature, in which he proved the great benefit of the establishment to the Indians, by the most interesting and well-authenticated facts. But the petition was unsuccessful; and we are pained to remark, that lamentable as is the removal of an unoffending mission family from its disinterested and most useful labors, it is still more lamentable that there could have been found, in this Christian country, and in this Christian age, a legislative assembly capable of such a procedure.

"In the Senate, the memorial and the documents which accompanied it were referred to a select committee, who reported a bill, with general provisions, allowing missionaries, teachers, and mechanics, to reside on either of the Reservations in this

state, for the purpose of communicating instruction to the Indians. This bill, without any unnecessary delay, was passed in the Senate, and sent to the Assembly for its concurrence.

In the Assembly, the bill was referred to the committee on Indian affairs; and, after a delay of several days, was at length reported, with amendments, and referred to the committee of the whole. It soon became evident, that this bill, in consequence of the great number of bills previously reported, would not be taken up this session, unless *unanimously* recommended by a standing committee, denominated the *Committee of Nine*. An attempt was made to bring the bill before this committee; but the chairman, without reading, or suffering it to be read, took upon himself the responsibility of rejecting it.

The following clause, relating solely to the Seneca School, was then drafted, with the hope of having it added to some bill on its passage through the committee of the whole:

“And be it further enacted, That Thomson S. Harris, and his associate Teachers be, and they are hereby permitted to return to their buildings on the Buffalo Reservation, and pursue their gratuitous and benevolent labours of teaching the Indian children and youth.”

An opportunity at length occurred, on the passage of a bill for the appointment of a commissioner to adjust some disputed titles among the Stockbridge Indians. Judge Wilkeson, of Buffalo, on moving the additional clause, stated to the house, as the result of his own personal observation, that the general condition of the Indians had been very evidently improved by the benevolent labours of the missionary and his associate teachers; that many of the Indian females, under the instruction of the female teachers, had made great proficiency in sewing, spinning, knitting, and other branches of household economy; that a number of the young men of the tribe, having availed themselves of the privileges of the workshop, had acquired considerable knowledge of carpentry, and a few had already been employed as journeymen in that line of business; and that habits of frugality and industry had been formed, their mode of living as to cleanliness and comfort improved, their farms better fenced and cultivated, and their stock of neat cattle and horses greatly increased. He observed, that a large proportion of the fuel and other articles sold in Buffalo were furnished by them; and added, that, before the missionary establishment was formed, the inhabitants of Buffalo were greatly annoyed on the Sabbath, by crowds of boisterous, and often intoxicated Indians, but now, scarcely an Indian

on that day was to be seen in their streets. He closed by expressing the hope, that a family of teachers, who had been instrumental in accomplishing so much good, might be permitted to return to the buildings which had been erected at much expense for their use, and to the important duties to which they had consecrated their lives.

The Section, however reasonable and important, was vehemently opposed in various quarters of the house. It was alleged that missionaries and teachers, instead of improving the Indians, made them ten times worse; and a letter, said to have been written many years ago by the notorious Red Jacket, and other similar papers, were read in support of the allegation. In consequence of the number of his opponents, and their mode of attack, the honourable mover of the section, despairing of success, hastily withdrew it.

Thus, to the disappointment and mortification of your committee, their efforts have failed. That Assembly which, within two days, had passed a bill, authorizing a tavern-keeper, who had been removed by the same law from the same Reservation, to return to his residence and his occupation, would not permit our devoted teachers to return and resume their gratuitous labours of instructing the Indian children and youth! That Assembly, which, on the same day, appropriated \$40,000 to aid the general fund for the support of Common Schools, would not permit a common school, although it would not have cost the State a single cent, to be restored to the Indian tribe!

The Seneca Mission has heretofore received not only the approbation, but the assistance of the Government of the United States. A considerable portion of the cost of the buildings was paid by that Government, and a gratuity has been annually made to assist in defraying the current expenses of the school. We are happy to learn from the last New-York Observer that this assistance is continued, and that the Secretary of War, in a letter to the U. States Agent for the Six Nations, has censured, in very severe terms, the unprovoked attack of Red Jacket and his coadjutors, on the mission family. The letter directs the agent to inform Red Jacket, that the government would notice no more communications from him or his party, as containing the sentiments of the tribe, and that he would be held responsible by the government for any violence* he might do the persons or property of the mission family; or those associated with them for Christian instruction.

* Note.—Red Jacket had threatened to burn down the mission house and effects, as soon as vacated by the family.

SPEECH OF SACHARISSA.

At the late Anniversary of the United Foreign Missionary Society, Sacharissa, a venerable chief of the Tuscaroras, delivered through an interpreter, the following speech:—

Friends and Brothers.—I first thank the Great Spirit for preserving your lives and mine. I rejoice to meet you this evening, and I rejoice that your love to my poor countrymen has brought you all together on this occasion. You are holding a council to night, to hear what has been done the past year, and God has permitted me to meet with you, and see and hear great things which I never heard or saw before.

My countrymen have long been in darkness, but now I see the light is spreading among them. My countrymen have long been neglected, but now I see the white brothers opening their eyes and looking upon us. In time past there were only a few who lived and pitied us; now there are a great many. I now meet with friends every where, and I see and hear that every year my Christian brothers are doing more. They are getting the dust out of their eyes and ears, which had been thrown into them by the evil reports of bad men. Now I see old and young, and little children, and men and women, engaged to do us good. These things make my heart rejoice. Many years ago I was in darkness, and even now I am poor and ignorant. I cannot read for myself, but I have heard the gospel, and now I hope that I have received it into my heart. It is true I have always been a sinner, and now I am a very old sinner. But you have sent me the gospel, and I have learned that Jesus can save me. For this gospel and this Saviour I have thrown away the foolish things I received from my fathers.

I am now near my grave, and I wished to see you once more before I go to meet your fathers with whom I made this first covenant. I hope you will not be weary in this good work, but continue to make your path broader and longer every year. Then I shall die, hoping that before many years, all my countrymen will have the light.

SCHOOLS AMONG THE HEATHEN.

The Missionaries in Ceylon say respecting their schools: "In our last letter we mentioned that we had it in contemplation to establish a *Central School*, or College. We have matured the plan of such an institution, and had it printed. As soon as circumstances will admit, we hope to carry this plan into execution. For particulars on this head we refer you to

a separate communication, which will soon be sent you. In order that the most forward boys at our respective stations may be the better prepared to reap the benefit of such an institution, we are about to establish an Academy, into which they will be received, and put under the care of one of the brethren, who will devote his time almost exclusively to their improvement. Batticotta has been considered the most eligible place for its location, and the brother who has been unanimously chosen to take charge of it is brother Poor. He will in a short time remove to Batticotta, and his place at Tillipally will be supplied by brother Woodward.

Our day schools have been increased. Since we last wrote, the prejudices of the people have been so far removed, that we have been enabled to establish day schools for girls. We have now five such schools under our care. Independently of these, there are girls attached to a number of our other schools. We have much reason for thankfulness, that our long continued exertions to promote this desirable object have been attended with a partial success, and we hope that before long female education will become general. We consider that if the almost insuperable prejudice, which the Heathen have entertained against having their female children taught, be broken down, it will afford us an additional ground of hope that the appearing of the Son of Man to reign over this people is near.

Should we succeed in the general establishment of day schools for girls, we shall require much larger funds for them, than for boys' schools. At least this will be the case, until we can impress upon them to a much greater degree the importance of educating females. Most of what we have hitherto done, has been effected by the prospect of small rewards, which we have offered to those who attend these schools.

From Bombay the Missionaries write; We continue to have many urgent applications for additional schools. At our last meeting we considered *thirteen* such applications which had been made within a short time. Considering what a great number of heathen youth might be taught the rudiments of Christianity and the daily reading of the scriptures, in such a number of schools, and the extent to which, through them, some knowledge of Christ, might be disseminated, and chiefly too by means of other hands than those of missionaries, it was painful for us to decide, as we felt constrained to do, merely for want of money, on a refusal of all these applications.

You will recollect that the one we called the *Jewish school* in Bombay, was at

one time almost annihilated, through the jealousies of the Jews, which induced them to remove nearly all their boys. The same school now contains 19 Jewish boys and a greater number of Hindoo boys, mostly outcasts. Another school in Bombay contains nine Jewish boys, and another four—making 33 in all. The Jewish children in the schools on the coast are as follows: in the Rawadunda school 35, in the Allebag school 7, in Asatama 7, in Pane 15, and in Panwell 7—making in all the schools on the coast 71 Jewish boys. There are also 12 in one of the schools at Tannah;—so that in nine of our schools we have 116 Jewish boys.

I have been very busily employed Mr. Nichols writes, in planning and getting into operation a new system of instruction and management for our schools. The principal point, which we are aiming to secure, is to pay the masters according to the *progress*, and not according to the *number* of their scholars, as we have done heretofore. There are some obstacles in the way of this plan, but its having been successfully adopted in Bengal leads us to hope that we may do the same. When this plan is in operation, I hope that we shall be able to increase the number of our schools with the same means; and should the Committee place more funds at our disposal for this object, we might, instead of 1,200, have 10 or 12,000 youth in a course of education. Our schools are a most interesting part of our missionary operations. Each school makes a little congregation, which we may address at all times. The interest of the masters leads them to induce the boys to keep the books they receive from us, read them, commit them to memory, and in fact to treasure up all the instruction they receive from us. The success which is now attending a general system of education in Bengal, has led us recently to give new attention to the subject. Our mission has been foremost in this thing on this side of India, but still we are far behind the missionaries on the other side.

OTAHEITE.

A letter dated Otaheite, the 13th of May last, contains the following statement—

“The Isle of Otaheite is now so different from what it was in the time of Capt. Cook, in 1767, that it is impossible for me to give you a complete idea in so short a letter, written in all haste. The missionaries have totally changed the direction of the morals and customs of the inhabitants. Idolatry exists no longer; Christianity is

generally adopted. The women now behave with extraordinary reserve; they no longer go on board the ships; and even on land it is impossible to form with them the least connexion, or the least attachment. Marriages are contracted as in Europe.—Even the King at present can have but one wife. The practice of destroying children and human sacrifices no longer exist. Almost all the inhabitants can write and read; they all have religious books written in their language, and printed in the island.

Sixty-six magnificent churches have been built, and twice a week the people go in great devotion to hear the preacher. Individuals are often seen taking notes with pencil and paper of the most interesting passages of the sermon.

The missionaries yearly convoke at Papanoo the whole of the population, which amounts to 7000 souls. The assembly is at present holden. There is now a discussion going on respecting a new code of laws, and the principal chiefs of the nation ascend the tribune, and speak for whole hours with vehemence truly extraordinary.

About two months ago the isle of Otaheite declared itself independent of England; it only recognizes its missionaries. A red flag with a white star in the upper corner, is now mounted on the point which Bougainville named Point Venus.

LUTHERAN CHURCH.

From a late Address of the General Synod to the Evangelical Lutheran Church in the United States, we gather the following facts:

The ancient and venerable *Synod of Pennsylvania* is rapidly increasing both in numbers and in ministers, and we trust that much good is doing in the name of our blessed Saviour Jesus. From the minutes of the session of the present year, which was held at *Lebanon*, it appears that that body consists of 74 ministers, who have the pastoral charge of upwards of 278 Churches; that between the session of 1822 and 23 they admitted to membership by baptism 6445, admitted to sacramental communion by confirmation 2750, that the whole number of communicants is 24,794, and that there are under the superintendence of the different Churches 203 congregational schools.

From the minutes of the last session of the *Synod of New-York*, which was held at Livingston, Columbia Co. it appears that the ministry of that body consists of 20 members, that during the past year they admitted to church-membership by baptism 1179, admitted to sacramental com-

munion by confirmation 277, and that the whole number of their communicants is 3114. The General Synod cannot deny themselves the pleasure of expressing the gratification which they received from the perusal of the minutes of this Synod, which contains abundant evidence of the zeal and activity pervading that respectable body. The "*Hartwick Seminary*," an institution incorporated in 1816 and patronized by this Synod, the Principal of which must always be a Lutheran preacher, and the majority of the trustees, members of the Lutheran Church, is in the most flourishing condition. This Synod have also taken measures to enlarge the theological department of this institution, and have appropriated a sum of money for the enlargement of the theological library, already containing about 1000 volumes. Several young men have been sent forth from this institution into the vineyard of the Lord, and the number now pursuing theological studies is 10; who promise at a future day, to be highly useful to the cause of Christ.

The *Synod of North Carolina and the adjoining States* held their last meeting in Rowan County, and from the minutes of their proceedings it appears, that the ministry of that Synod contains 19 members, that during the current year they had admitted to church-membership by baptism 434 children and 13 adults, admitted to sacramental communion by confirmation 220, and that the aggregate number of their communicants is upwards of 1358.

The *Synod of Ohio* at present consists of about 26 ministers. Their parochial reports of baptism, &c. during the current year cannot be given, as their session having but lately been held, we have not yet received their last minutes. From the former minutes of this Synod and other sources of information, it appears that they are actively engaged in doing the work of the Lord. Numerous applications are made to them by persons living remote from them, to have the word of eternal life preached unto them, and the Synod are making every possible exertion to meet these calls.

The *Synod of Maryland and Virginia* at present contains 22 ministers. During the last year they admitted to church-membership by baptism 1420, admitted to sacramental communion by confirmation 650, and the aggregate number of their communicants is 4932.

The *German Evangelical Lutheran Conference of Tennessee* commenced their last meeting in Sinking-Spring Church, in Green County, on the third Sunday of October; but their minutes having not

yet left the press, we have not seen their parochial reports of this year. From the minutes of the session of 1822 it appears that their body then consisted of 6 Pastors and 4 Deacons.

Turning our eyes from our own country to continental Europe, which is the principal seat of Lutheranism, and in which the Lutheran Church is more numerous than all the other protestant churches together; numerous circumstances of interest and utility present themselves to our view. But not wishing to prolong this address to an undue length; we shall limit ourselves to some statistical and general views; and as the situation of

Germany including *Prussia* *Hungaria* and *France*, is more generally known to our churches, we shall merely state that by a calculation made from the most authentic sources, they contain considerably more than 17 millions of Lutherans.

In *Denmark*, in which the Lutheran is the established religion, in which the king must profess the Augsburg Confession and maintain it throughout the kingdom, the government of our Church, as is well known, is Episcopal. The kingdom is divided into the following Dioceses; the diocese of *Sealand*, the bishop of which resides at Copenhagen; the diocese of *Funen*, the bishop's residence at Odensee; the diocese of *Rygen*, the bishop's residence at Rygen; the diocese of *Aarhus*, the bishop's residence at Aarhus; the diocese of *Wiborg*, the residence of the bishop at Wiborg; and the diocese of *Aalborg*, the bishop of which resides in Aalborg. The government of ecclesiastical affairs is distributed among these 6 bishops; and there are in the whole 3272 parishes. In *Sleswig* and *Holstein*, there are no bishops; and the management of ecclesiastical affairs is committed to the care of General Superintendents. The members of our Church in this kingdom amount to upwards of 900,000. The *Feroe Islands*, north of Scotland belong to Denmark and are Lutheran. They contain 1 superintendent, 7 pastors, 39 churches and about 40,000 Lutherans.

In *Norway* there are 4 dioceses, the bishops of which reside at *Christiania* (the capital of the country,) *Christiansand*, *Bergen*, and *Drontheim*, and have the management of the affairs of all the churches. The department of *Aggerhus* alone contains 111 parishes. *Iceland* has 46,000 Lutherans. Holm one of its principal towns, formerly was the seat of a bishop; but his diocese is merged in that of *Reinkenrick* or *Skalholt*, the jurisdiction of whose bishop extends over the whole island. There are in all Iceland 189 parish-

es; the pastors are all natives, and have studied principally at Copenhagen. Norway proper contains about 700,000 Lutherans.

In Sweden, in which likewise, Lutheranism is the established religion, the ecclesiastical affairs are administered by the *Archbishop of Upsala* (which venerable station is at present filled by the Rev. Dr. Rosenstein,) together with the *bishops of Linköping, Skara, Stenungavä, Västerås, Örebro, Åbo, Lund, Borgo, Gäthaburg, Calmar, Karlstadt, Hernösand, Gothland, and Stockholm*. The whole church is divided into 192 ecclesiastical circles (*probsteyen*) which contain about 2,800,000 members.

In Lapland there are numerous Lutheran Churches, the principal of which are at Asele; Lyksela; Jockmock; Gellivare, which is situated directly under the Arctic or North polar circle; at Jukaskerswi; at Enontekiö, where the sun in summer is visible 49 days uninterruptedly; at Utsjoki, which is 69 degrees 51 min. 52 sec. north latitude; at Kamuso, and at Enara.

The religion of Finland is Lutheran. The country is divided into two Dioceses which are under the jurisdiction of the bishops of Åbo and of Borgo.

The number of Lutherans in Russia has been estimated at upwards of 2,000,000, which is however perhaps overrated: 1,500,000 would be a moderate estimate.

Relative to the state and number of our Churches in Africa, East India, Helvetia, & the Netherlands, the General Synod cannot, at present, communicate any definite information. It appears, however, upon a general survey, agreeably to the preceding estimates, which are certainly below the true ratio, that those followers of

Christ, who bear also the name of the illustrious Luther, amount, throughout the world, to upwards of 20,000,000; their number has indeed been estimated by good authors at 28,000,000. In concluding this address, the General Synod would join their Churches, and their fellow Christians at large, in offering their sincere and heartfelt gratitude to the great Head of the Church, for those cheering scenes of evangelical and catholic exertions for the salvation of the human family, which the Christian world has of late years witnessed, in prayer for the rapid and general diffusion of the holy, heavenly, saving principles of the Gospel of Christ, and in commending the Church and all her interests, to the protection and the guidance and the blessing of Him, who promised that the gates of Hell should never prevail against her.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

(In the month of April.)

To the American Board of Commissioners for Foreign Missions, from March 13 to April 13 inclusive, \$2, 143 97.

To the American Bible Society, \$5,886 06. Issued from the Depository, Bibles, 4808; Testaments, 3328: Total 8236.

To the United Foreign Missionary Society, \$2170 38

To the American Education Society, \$410 99.

To the American Tract Society, \$254 99.

The Treasurer of the Missionary Society of the Methodist Episcopal Church acknowledges the receipt of \$1785 24, since February.

Ordinations and Installations.

April 10.—The Rev. RUFUS BAILY was installed Pastor of the Congregational Church and Society in Pittsfield, Mass.—Sermon by the Rev. Mr. Peters of Bennington.

April 14.—The Rev. AMBROSE EDSON, over the First Trinitarian Church and Society in Brooklyn, Conn.

April 20.—The Rev. SAMUEL H. CORNISH, was installed Pastor of the First African Presbyterian Church in New York.

April 21.—The Rev. MOSES PARTRIDGE, over the Second Church in Plymouth, Mass.—Sermon by the Rev. Mr. Ide, of Medway.

April 22.—The Rev. JOHN F. SCHROEDER, was admitted to the Holy order of Priests, by the Rt. Rev. Bp. Kemp.

April 28.—The Rev. ALEXANDER PHENIX, over the Second Society in Springfield.—Sermon by the Rev. Dr. Romeyn of New-York.

May 6.—The Rev. JOSEPH McELROY, was installed Pastor of the Scotch Presbyterian Church in Cedar Street, New-York.—Sermon by the Rev. Mr. Snodgrass.

May 12.—The Rev. JOHN H. HOPKINS, was admitted to the Holy order of Priests, by the Rt. Rev. Bp. White.

May 13.—The Rev. SEBASTIAN STREETER, was installed Pastor of the First Universalist Society in Boston.

May 29.—The Rev. JACOB CUMMINGS, over the Society of Stratham, N. H.—Sermon by the Rev. Mr. Dimmick, of Newburyport.

View of Public Affairs.

FOREIGN.

Among the few items of foreign news received during the past month, the most interesting is a rumour that the Pacha of Egypt had declared himself independent of the Grand Seignior. It is certainly known, say the Paris papers, that he was in camp with 25,000 men, disciplined in the European manner, whom he had assembled under pretence of opposing the Arabs. It is also said that to prevent the suspicion of the Porte, he had reinforced the Turkish squadron in the Mediterranean. This report to which full credit seems to have been given at Constantinople, is rendered highly credible by the character and the uniform policy of the Vice Roy of Egypt. Every friend to Greek emancipation will devoutly pray that it may prove true, and that it may not only embarrass the operations of the Sultan against the Greeks, for which he is making active preparation, but that it may shake the fidelity of the Eastern provinces of the empire, and in its train of consequences work out the complete and speedy overthrow of Turkish despotism.

The Greeks continue to be represented as generally successful in their operations against the Turks, though none of their enterprises are of great magnitude.

Very serious apprehensions exist at Hayti respecting the designs of France. The whole coast has been placed in a posture of defence, and President Boyer, in an address to the chamber of Deputies, says "if France should undertake the subjugation of the Island she will find the garrisons doubly fortified, the storehouses well supplied with provisions, and a different description of enemies from those she lately met in Spain." It was recommended to the inhabitants to provide for their families a place in the interior to which they might flee in case of an attack. The alarm was occasioned by the late arrivals of French ships from Brest.

DOMESTIC.

The Tariff Bill, celebrated for the protracted discussion it has undergone in Congress, and for the attention it has excited among those classes of our citizens whose interests were likely to be most affected by it, has at length, by a small majority, become a law. This Bill like that which it supersedes allows Seminaries of learning and Societies incorporated for literary or philosophical purposes, or for the encouragement of the fine arts, the privilege of importing books, apparatus, statues, paintings, &c. &c. free of duty.

Answers to Correspondents.

V. and a Communication without a signature are received.

We have not had an opportunity of reading the book of which V. has favoured us with a review, and must for that reason decline publishing his manuscript. Also, we should be unwilling to hazard upon our own responsibility, some of the opinions which V. advances, or to vouch for the correctness of some of the facts which he states, although supported by very respectable names. Whether the twelve hundred aboriginal languages of America have a common origin, and if so, whether that origin be the Hebrew, we are not aware that the subject has been sufficiently investigated to show. And whether the American Indians, as the author of the book believes, and as his reviewer thinks 'not improbable,' or the Afghans of the East, as Sir William Jones supposes, be the descendants of the ten tribes, we confess ourselves not in possession of the evidence necessary to determine.

Erratum, p. 296, col. 2, l. 33, for *έδως* read *έλας*.

THE
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JULY 1, 1824.

[VOL. VI.]

Religious Communications.

For the Christian Spectator.

A Comparative Estimate of the Religion of the Bible with other Religious Systems.

THE following thoughts were suggested by reading, in a late number of the Christian Spectator, an interesting article on Swedenborgianism. There is no reason to fear that a system so visionary and absurd as that of the Swedish prophet will extensively prevail in this or any other enlightened country; yet the remark of the writer of that account, respecting the belief which it is possible to secure, from among some intelligent men, for the most extravagant opinions, is perfectly just. Even Swedenborgianism by being received into the heart, is probably destined to destroy *some* immortal souls.

Should it be thought by any, as doubtless the idea has been suggested to some minds, that the same considerations by which we disprove this, and every scheme of fanaticism, are applicable to the system of Moses and of Jesus, we are prepared to show that the fact is otherwise. We are enabled to bring forward *criteria* which in a most satisfactory manner, distinguish the true religion from every false one. The field of the evidences of the Scriptural Revelation is not here to be explored. My object is, merely to compare it, in a few of its general features, with otherschemes of religion, pretending to a divine authority. Such a comparative estimate may shew to readers, their solemn obligations to receive the

religion of the Bible, while they consistently reject every other.

1. On this subject we should do well to consider, that a revelation from God would be apt to have its counterfeits, or imitations. Every thing valuable on earth is liable to be counterfeited, and this among others. Indeed the more valuable the object, the greater is the danger of imitation. The circumstance, therefore, that there are several religious systems which lay claim to a divine original, should neither surprise nor embarrass us. This was to be expected; and though all of them cannot be true, we have every reason to believe that one of them must be. It needs only a little comparison—a slight examination of the merits of the several general religions, to decide with certainty between them. They all point to some authenticated revelation, and evidently to that of the Bible. We know of no other so ancient; and yet there is in it a freshness—a distinctness—an adaptation to the essential circumstances of human nature, which time does not diminish, and which the others do not possess. Some of the latter are strictly imitations, though awkwardly executed. Others, if not suggested by the Bible, may have had in a small degree, the advantage of ancient traditional discoveries, which were matter of revelation in its unrecorded state. So far as they copy they do well, but when they depart from their original, they shew their lameness. In Mahometanism, and the system of Swedenborg, we see

very clearly the counterfeiting taste, but those monstrous additions that are made to the copy, spoil it for the real lover of truth. Even in the ancient Sabianism and Magianism of the East, and in the refined systems of Grecian and Roman polytheism, we can trace some faint lineaments of the Old Testament religion. Indeed concerning the first of these, Gibbon says, that "in the tradition of the creation, the deluge and the patriarchs, the Sabians held a singular agreement with their Jewish captives." The systems of modern Paganism are various, but none of them pretend to be a universal religion, or are in their structure fitted for general use. It needs only a look at them to know that in every thing which is peculiar to them, they came not from above, but from beneath. In the deistical system, we find an opposition to all revelation, except that which nature affords; nevertheless we find pretensions to truth. But as all the real truth which it contains is obtainable elsewhere, and *more* is wanted by the circumstances of human nature which Deism would not furnish if it could, we must of course exclude it, even as a subject of comparison.

2. False religions are matter of prophetic warning in the holy Scriptures, and that under such circumstances, at times, as plainly to point them out, thus distinguishing them from the true religion. So early as the days of Moses, we find the following caution given, in evident expectation of what would afterwards take place. "Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams" (*viz.* one who should persuade the people to "go after other Gods" which they had not known,) for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." But I here refer more particularly to the New Testament. Our Saviour most solemnly forewarned his followers on this subject. "For there shall

arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect. Behold I have told you before." The fulfilment of this prediction appears in ecclesiastical history, inasmuch as no less than twenty four false Christs have arisen since the time of our Saviour, extending even down into the 17th century. Besides these, we know that there have been many other fabricators of religious systems. Here by the way, is an item of proof, aside from the purpose particularly had in view in these remarks, respecting the truth of Christianity: for how could it have been known by its author, unless he was what he professed to be, that mankind in succeeding ages would take any interest in his religion, or that it would survive his death? How could he have known that his very name would not be forgotten? Against a signal and enormous corruption of his own religion in after ages, as well as against the delusions of the false Prophet he has also given prophetic warnings, which have come to pass. The circumstance that pretended revelations opposed to the Gospel, are matter of such warning, seems to single out Christianity at once, from all other religions, and to stamp upon them the seal of reprobation. By this means the Gospel assumes and maintains a precedence worthy of its heavenly character and original. "Though we, or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed," is the imposing and authoritative language of revelation. Horace Walpole, an infidel of the last century, ventured to suggest that this intolerance, as he chose to term it, was *ipso facto*, evidence against the divine authority of the Bible. But it may be observed that this is gratuitously said; and moreover, that if we may only suppose, the evangelic, is the true system of religion, we cannot conceive how it should be otherwise sta-

ted. How can it consistently lower its high and holy claims? How can it at all yield to erroneous schemes? It certainly cannot but denounce them; and the fact that it gives the prophetic warning concerning them, shews in what light Christians should view every religion which has sprung up since the era of Christianity, or which shall spring up hereafter.

3. In the disclosure of future and invisible realities, a decided preference must be given to the Scriptures over every other religion. Where the realities to be described are not known, the inventor must follow altogether, the dictates of his judgment. He must form to himself the most plausible theory he is able, concerning the eternal world, and represent it accordingly. But aside from the Scriptures, how absurd is every thing which has been communicated concerning the state after death! Where the Bible has not guided the spiritual adventurer, into what extravagancies has he not fallen! God seems to have given up the contrivers of false religions to a sort of fatuity. In one respect, they have all egregiously erred, and proved most satisfactorily, that they never enjoyed any intercourse with Him, who knows the mind of man. I refer to the particularity and minuteness of their details concerning the eternal world. General and indeterminate representations of that world, we readily admit. But we are so constituted that we know not how to embrace numerous particulars, especially, if contrary to their nature they are invested with material attributes, in regard to objects originally so remote from our apprehensions. If the attempt is made, inevitable disgust and unbelief arise in the minds of sober enquirers. In Swedenborgianism, enlightened reason revolts at the absurdities which are produced by the particularity of its accounts of invisible things. The Arabian impostor long before in his famous Koran fell into the same mistake, and he details, in all their disgusting minuteness, the

most childish fictions which the human imagination perhaps ever contrived. The classical student, in perusing the writings of antiquity, will be convinced that however the vulgar believed, the more sensible of the people must have rejected the endless tales of mythology, together with the minute and fanciful descriptions of the abodes of departed spirits, which are found in the poets. The religion of modern paganism wherever it has existed, possesses the same revolting character, in its details of the invisible world. Whether we refer to the popular traditions of the North or West, to the vedas of Hindoostan, or the Zendavesta of Persia, we shall find this same feature throughout—the lines of which in each one are deepened in proportion to the depravity of the system of which it is a part.

But the Bible pursues an altogether different course. In this portion of its contents we see that amazing knowledge of the human mind, which indeed it every where exhibits. Unlike the Koran for instance, it never attempts to explain what is inexplicable, to clothe spiritual objects with the attributes of matter, or to “sensualize,” as it has been well expressed, “the purity of the divine essence.” Its representations of invisible realities are given rather in allusions, than in direct similitudes—in slight touches, than in deep and lengthened strokes. The joys of heaven, and the pains of hell are described in a chastened and general manner—are reduced, so to speak, to shadowy and indeterminate forms, which seize the attention and satisfy the reason by their unlikeness to any thing on earth. Indeed concerning the former, its most impressive account is, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him.” Its representations throughout, teach us that the secrets of the eternal world can be but faintly conceived, by any means

which we possess of embodying them into form, and consistency.

4. The difference of external attestations, between the religion of the Bible and all others, is decidedly and alone in favour of the former. The principal attestation of this nature, which has ever been attempted in the history of religion, is miracles. These, in the opinion of mankind, have been thought necessary in order to authenticate the claim to inspiration. Indeed sound reason requires them. Purity of doctrine is not alone a sufficient attestation of the divine authority of any system. We cannot tell how pure, or excellent those doctrines must be which come from heaven, since we can conceive of different degrees of purity or excellence. The quality of the truths communicated is not in itself, therefore, the measure or index of their inspiration. We cannot set down this evidence of revealed religion so low as some have done. But it is not entirely to be depended on aside from external attestations. When one comes professedly with a message from heaven, we need to know his testimonials. This is a natural enquiry. His own conviction may be sufficient for himself, but not for others: and if he have such a message, God, who does nothing in vain, will enable him to substantiate it. The author of Swedenborgianism has therefore acted against the common sense of mankind, in pretending that the nature of his religion is its own proof. Doubtless he said this, because he could only *assert* that he was divinely commissioned, and not *prove* it. Mahomet was in a similar predicament. The nature of the proof he intended to give of his own mission was, however, of the most *forcible* kind. It is conveyed in the following reply to him of his kinsman Ali, when the impostor solicited assistance in his enterprise. "O prophet" whoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly." The miracle of the sword,

(and there have been many such *speciosa miracula*,) was the only attestation which Mahomet deigned to give of a *heavenly* mission. The systems of Paganism, as also the Papal superstition, have occasionally indeed referred to supernatural effects, pretended to be wrought in confirmation of a divine authority, But we may safely reject pretensions of this nature in aid of systems already, or long established, because such pretensions are easily made where only friends, or those who are interested in the imposture, must be its witnesses. There is a vast difference between holding up a religion by these secret, ambiguous, and suspicious performances, and establishing it at first by a series of public beneficent miracles, performed in the face of unbelievers and enemies, as well as of friends. In the latter way, the religious system of the Bible was established under Moses and afterwards under Christ, and it is *unique* in the history of the world. The propagators of this religion, willing to answer the general expectations of mankind, came manfully forward, and proved that they were inspired by heaven in performing works which heaven only could enable them to perform. A circumstance material here also, is, that these works were recorded not long after, and even in some instances, during the life time of those, before whose eyes they were exhibited. In this respect, the accounts of miracles written several centuries after they took place, as for instance, those of Pythagoras, and Apollonius of Tyana, are by no means to be put in competition with the miracles recorded in the Bible.

5. We may estimate the value of scriptural religion compared with others, in its holiness or practical moral effects. The holy tendency of this religion is a circumstance which distinguishes it from all false religions. These are, in general, systems of impurity, fraud and brutality. Their legitimate effect is

to pollute and degrade the mind, enlisting its associations in favour of sin, and confining the exertion of its faculties to low or secular objects. Doubtless some of them, especially those that have been formed under the light of the bible, have here and there, a shining spot of heavenly truth, and of a pure morality. But the preponderance of the darkness is so great that it makes almost all the impression, and the light almost none. The most unexceptionable of these systems teach much that is puerile in matter, erroneous in sentiment, and unholy in practice. They neither define the nature of holiness, nor exhibit any instances of it in actual life. They agree, therefore, but too well with the ignorance, prejudices, and lust of the human heart. Indeed, mankind in their natural state, prefer any religion to a holy religion. They love a licentious religion, or even one of numerous and inconvenient forms and ceremonies, (to such, a French philosopher says they are the most strongly attached,) provided that under these, they may escape the obligation of giving their hearts to God. It is not wonderful therefore, that false schemes have had their adherence, and false gods, their worshippers, in every age.

But infinitely different in this respect is the true religion. That, as is hardly needed to be here proved, is consummately pure and amiable. It is altogether worthy of the moral perfections of Him from whom it emanated. Taken in connexion with the great external seal which God has affixed to it, it wants nothing besides, to recommend it to perishing sinners. Accordingly all that cordially receive it are transformed into new creatures. The temper of their hearts is essentially changed, their love of sin is subdued, and their minds throughout take a heavenly bias. I have no room to detail the consistent practical effects of the true religion. Nothing is equal to it, or even like it on earth. Suffice it to say, that upon its more complete

promulgation in the days of Christ and his apostles, and under the influence of the Holy Spirit, the human character shone out as the sun, from the midst of thick darkness. The world, wherever the gospel was received, put on a new and different aspect. Believers were inspired with glorious hopes, joys and resolutions. Their minds which had been filled with lust, violence and darkness, became the abode of virtue, gentleness and knowledge. The voice of God exacting holiness, yet exercising mercy, awoke man from his sinful and deadly sleep. It broke the charm which had entranced him for four thousand years, and set him free to tread the ever-ascending path of "life and immortality." Such at first were the practical results of the holy doctrines of the cross. They have been similar on the hearts and lives of mankind ever since, in proportion to the vigour and purity with which those doctrines have been exhibited. Compared with other schemes of religious belief in this respect also, the religion of the scriptures is alone from heaven.

There are several other points perhaps of equal importance with those that have been considered, which present a contrast between this religion and the various superstitions embraced by mankind. But these are sufficient, and more than sufficient to authorize the inference which the writer has already deduced, and to give the reader some idea of this fruitful and profitable source of inquiry. A comparison of the kind which has now been attempted, especially if pursued more into detail, than has here been thought advisable, might do much to deter some persons from becoming victims to the arts of religious imposture. Let all remember that the only book in which God has spoken to mankind is the Bible; and that whatever he has designed to communicate and enjoin therein, they are bound, by a regard of his authority, and of their salvation, to believe and practice.

B. N

For the Christian Spectator.

Lay Presbyters, No. VIII.

Thascius Cyprianus was a native of Africa, and a celebrated teacher of rhetoric in Carthage. Convinced by Cœcilus, a presbyter, about the middle of the third century, he adopted his name at his baptism; was, in the compass of a year, ordained a presbyter; and, in the next, made a bishop by the suffrage of the people, but against the opinion of five of the eight presbyters of the Church. (a) He soon deserted his charge, retiring from persecution. Censured by his people, and the christians at Rome, he alleged among other defences, a divine admonition revealed by vision. His sudden change from Gentilism, and almost simultaneous promotions; his conscious possession of superior talents, with consequent impatience of instruction and ignorance of evangelical doctrines, rendered him the victim of numerous and destructive errors. His native ambition, stimulated by opposition, and supported by mistaken conceptions of priestly power, led him to employ the protracted period of his retirement, in epistolary correspondence not only with his own forsaken charge, but with the bishops and presbyters of all the churches in the civilized world, wherever there existed iniquitude. With him heresy and schism appeared convertible terms, and discipline, rather than truth, the proper instrument of their destruction. The bishops and church at Rome were successively dependent on his guidance, or jealous of his influence. The numerous bishops of Africa found him a bond of union, nor were the churches in Spain and Cappadocia, opposite extremes, insensible of his ascendancy. His ideas of episcopal unity, and of the necessity of intercourse and mutual support among bishops, then every where parochial, probably laid the foundation

of hierarchy in the church of Christ. The multiplication of presbyters became necessary in the cities, as the number of christians increased, more churches than one being in them now prohibited. The danger in times of persecution of convening in multitudes, the instruction of catechumens apart from the church, the frequency of schisms, and other circumstances, evince, that different presbyters conducted worship, at least occasionally, in separate places. But neither has diocesan episcopacy, nor a solitary instance of a ruling, or lay elder as yet occurred. Had there existed more than one congregation in Carthage, or Rome, they must have appeared in Cyprian's letters; for it is not probable that any other schisms, or heresies arose in either of those cities, within the period of his letters, than those which he has mentioned. The minuteness of his descriptions of persons and things, renders it certain, that had he been placed over more than one church, it would have appeared. On the contrary, no separate churches, no diversity of communions, no seduction of any particular section of his charge, are seen; but though convening in small numbers, and possibly in different places, they are considered one church, having the same officers.

The bishop and presbyters at Carthage sat on the same bench, were all, in the language of the day, priests, to instruct and administer ordinances, acted in concert in all judgments, excommunications, and restorations; and, except when Cyprian assumed the power, but for which he always offered an excuse, they joined in ordinations. In the absence of the bishop, we find the presbyters refusing the communion to Gaius a co-presbyter, and to a deacon, in which Cyprian acknowledges, they acted uprightly and by rule. (b) Though evidently not scrupulous in the assumption of pow-

(a) Vide Epist. 43. p. 227.

(b) p. 217, Ep. 34.—integre et cum disciplina fecistis.

er, he trespassed only where he was sure of support, and never ventured to ordain a presbyter, but in the presbytery.

When omitting bishops, readers, subdeacons, and acolythes, he names only *præpositi* and *diaconi*, it is evidence that the two original orders were not forgotten. "Since it becomes all to be observant of good order, much rather is it proper that the presbyters and deacons, *præpositos et diaconos*, should take care of this, who may afford an example and proof to others, by their conversation and manners." (c) At first opposed by the majority of his co-presbyters, and not yet secure of new ones in whom he could confide, his language was very different from his after conduct. He declared "that he had resolved from the commencement of *his* episcopate, to do nothing privately by his own opinion, without the counsel of *his* presbytery, and without the consent of the people." (d) This representation extorted by circumstances, was in unison with those established customs, in the changing of which he was too successful. Hitherto each original church was governed by its presbytery; the *president*, *πρωστως*, of which is called in Cyprian, sometimes *præpositus*, but chiefly *episcopus*. Such presbytery, with its president, had been heretofore competent to the management of the ecclesiastic government and worship of the christians in each city, because of the paucity of their number. Cyprian, by the erroneous principle, that where a church has been planted no other ought to be erected, professedly an antidote to schism, at the same time enhanced episcopal influence, and laid the foundation of what he did not fore-

see, diocesan government. Though tumid with self-importance, and enamoured of ecclesiastical influence, it is possible that his opposition to the erection of a second altar, church and bishop, in any place, was at least primarily to suppress heresy. He wrote to Cornelius at Rome, who had informed him of the ordination of Novatian there, that it was irregular, because where there is one bishop there cannot be another, and pronounces him a spurious and rival head, out of the church. (e) He argues that Cornelius succeeded Fabianus, and that Novatian had no predecessor at Rome. His crime was therefore, that of Jeroboam. If Novatian worshipped the true God, so did Korah. Why there could not have been a second church at Rome, if the number of converts had justified it, was neither asked, nor answered. That all new assemblies were heretical, soon became, by his influence, the popular opinion. Cyprian contended that those who are in error, have not the Holy Spirit; that this is necessary to him who baptizes; because he who baptizes, remits sins. He affirmed also, that the water must be made clean, sanctified by the priest; "that it may be able to wash away the sins of him who is baptized," which is proved by the passage "*I will pour clean water upon you and ye shall be clean.*" (f) From such reasonings he concluded, that their ordinations and their baptisms were void. Firmilianus, bishop of Cesarea in Cappadocia, in his letter to Cyprian (g) says of all heretics, "that if they divide themselves from the church of God, they can have nothing of power or of grace; seeing all power and grace are placed in the church, where the elders preside, who pos-

(c) Ep. 4 p. 174.

(d) Quando à primordio episcopatus mei statuerim, nihil sine consilio vestro, et sine consensu plebis, meâ privatim sententia gerere—de iis quæ vel gesta sunt vel gerenda, sicut honor mutus poscit in commune tractabimus. p. 192.

(e) Adulterum et contrarium caput extra ecclesiam. p. 231.

(f) pp. 295, 296, 300.

(g) Epist. 75. "in ecclesia constituta sit, ubi præsent majoris natu, qui et baptizandi, et manum imponendi, ordinandi possident potestatem."

sess the power of baptizing, imposition of hands and ordination." The presbyters, not in exclusion of their president, are here asserted to be the highest officers of the churches; and rightly; for bishops had no other authority to baptize, or ordain, than as they were presbyters. The words *maiores natu* are a correct translation of *πρεσβύτεροι*, shown to be taken in an official sense, by the specification of powers, which were peculiarly those of presbyters.

Cyprian, whose efforts had been to acquire language and gesture, not science; whose elocution, not his superior attainments in doctrine and experience, had gained him ascendancy, was sensible of his preferment, and proportionally soured by opposition. Whilst he excused the martyrs for their kindness to the lapsed, Cyprian blamed those presbyters and deacons who had received them to church privileges; and arrogantly directed, that they should be kept from the communion, until they had pleaded their cause before him, and before the confessors themselves, and before all the people. (h) This letter was directed to the presbyters and deacons of a single congregation, who were to be assembled together with the people to decide the cases of the lapsed. But no disparity appears in this or any other of the letters, among presbyters, except the presidential dignity, all being confessedly and universally clerical.

By his discrimination between presbyters and deacons, Cyprian plainly shows, he had no idea of lay presbyters. "Deacons should remember that the Lord chose apostles, that is, bishops and presbyters, *apostolos, id est, episcopos et prepositos*; and that after the ascension of the Lord, the apostles appointed deacons, the servants of the episcopate and the church." (i)

The fortieth letter has been strange-

(h) "acturi et apud nos, et apud confessores ipsos et apud plebem universam, causam suam." Ep. 16, p. 196.

(i) Epist. 3, p. 173.

ly distorted, on the one hand to prove the commission of cardinals, and on the other to establish the existence of lay presbyters. Whilst Cyprian was in retirement, a layman of the church at Carthage whose name was Numidicus, being arraigned, confessed and suffered, but survived. This confessor, Cyprian, secure of the popular voice, directs to be numbered and to sit with the presbyters. No duty is expressed to be performed by him as a presbyter, until the bishop should arrive, and he should be regularly ordained, and promoted to the higher grade. The letter may be freely rendered thus:

"Cyprian to the brethren most beloved, and longed for, the presbyters and deacons, and all the people, greeting:—

"It has become my duty to announce to you, beloved brethren, that which pertains to the common exultation, and highest honor of our church. Be it known, therefore, to you, that God has vouchsafed to discover to us, and direct, that Numidicus, renowned by the clearest truth of a confession, and elevated by the honor of fortitude and of faith, may be enrolled a presbyter in the number of the presbyters of Carthage, and sit with us among the clergy. (k) By his encouraging counsels he has sent before him to glory a large company of martyrs through a shower of stones and of fire, witnessing with pious exultation the same fiery consumption or rather salvation of his own wife, clinging to his side. Broiled in the fire, and then overwhelmed in stones, he was abandoned with the dead; but whilst the tender solicitude of a pious daughter was searching for the dead body of her parent, he is found with symptoms of life, drawn out, and recovered from

(k) Nam admonitos nos et instructos sciatis dignatione divinâ, ut Numidicus presbyter adscribatur presbyterorum Carthageniensium numero, et nobiscum sedeat in clero, luce clarissimâ confessionis illustis, et virtutis ac fidei honore sublimis, &c. Epist. 40, p. 225.

the mangled remnants of dead companions, he has survived, against his own desires. But the conspicuous cause of his continuance is, that the Lord might join him to the clergy of our church, and adorn with glorious priests the company of our presbyters desolated by lapses. And when God shall permit, by his protection, my presence with you, his promotion shall be effected to the higher order in his worship. (l) In the meantime, let that which has been mentioned be done, that we may accept this gift of God with thanksgiving, hoping from divine mercy, more ornaments of the same kind, that the strength of the church being renewed, he may adorn our ecclesiastical council with men of like mildness and humility. Brethren most desired and dear, my wish is your everlasting welfare."

The language of this letter plainly shows that Numidicus was not previously a presbyter; its effect was neither an ordination, nor a direction to accomplish one, but an appointment to a future commission. A ruling elder is not named; and, in the modern sense of the phrase, was probably an idea of which neither Cyprian, nor any who preceded him, had formed a conception. "*Sedeat in clero*" shows, that all who sat with him, were clerical; on this bench he was to sit prior to his promotion. If promotion, *promovebitur*, meant any thing more than the ceremony of ordination, then he was to be raised to a bench above that of the clergy; but such there was not, because the *nobiscum* determines that the same was the seat also of the bishop. In no enumeration of officers in the church, found in Cyprian, or in any preceding writer, has this imaginary presbyter ever appeared; but of the diligence with which the non-descript has been un-

successfully sought, the fanciful perversion of this passage, appearing in several American productions, will remain a curious monument. Cyprian defended his opinion against the reception of the lapsed, as he did his escape from persecution, by his dreams, which he promised to disclose upon his return to the church. (m) He also claimed the inspiration of suggestion. (n) In the cases of Aurelius and Celerinus, who had become confessors, having the *divine suffrage*, as he thought, he needed not to wait for a consultation with the people, and ordained them to be readers. (o)

Those who have absurdly taken the *προσβύτῃς* of Paul to mean, not *presiding*, but subordinate *ruling elders*, have sapiently understood the *doctores audientium*, (p) or presbyters, who in some private place taught the catechumeni, to be a distinct order, and implying others who were inferior. The letter is short. "Cyprian to his brethren, the presbyters and deacons, greeting: Most esteemed brethren, lest any thing should be unknown to you, either of what has been written to me, or of what I have returned in answer, I have sent you a copy of each epistle, and I trust that what I have replied will not be displeasing to you. But I ought in this letter to disclose to you the fact that from the pressure of necessity, I have sent the letters to the clergy of the city [Rome.] And because it was proper that I should write by clergymen, but I know that the most of ours are absent, and that the few who remain, are scarcely sufficient for the labor of the daily service, it was necessary to constitute some new ones, who might be sent. Know therefore, that I have made Saturus a reader, and the confessor Optatus a subdeacon, whom we had some time ago in com-

(l) Et promovebitur equidem cum Deus permiserit, ad ampliorem locum religionis sue, quando in presentiam, protegente Domino, venerimus. Epist. 40, p. 225.

(m) Epist. xvi. p. 194.

(n) Placuit nobis, Sancto Spiritu suggerente et Domino per visiones multas et manifestas admonente. Ep. 57, p. 254.

(o) p. 222, 223.

(p) Epist. 29

mon council, placed next to the clergy; either when we gave the lesson once and again to Saturus on the day of Easter; or afterwards, aut modo cum presbyteris doctoribus lectores diligenter probaremus, when being with the presbyters occupied in teaching [the catechumeni] and having diligently made trial of readers, we appointed Optatus among the readers as a teacher of the hearers, Optatum inter lectores doctorem audientium constituimus; whilst examining whether their qualifications might agree with those which ought to be in such as are preparing for the clerical office. Nothing, therefore, has been done by me in your absence; but that, which was commenced before in the common council of us all, has been finished, by urgent necessity. I desire, dear brethren, your continued welfare, and remembrance of me. Salute the Brotherhood, farewell." In this letter we have a description of that teaching, which is performed by presbyters and readers, of the *audientes*, or catechumeni. Those who by any means were awakened, and had a desire to understand the christian religion, were instructed as in a school; they who taught them, were *doctores*, teachers; and if it were their only employment in the christian church, they were denominated catechists. (q) These catechumeni are expressly distinguished by the writer from the people, *plebs*, by the name *audientes*. (s) The *doctores audientium* were therefore, as such, not the public teachers of the people, but the teachers of the catechumeni. This instruction was superintended, and partly performed by the presbyters, but the readers were appointed to exercise their talents in the work. And this letter shows, that Cyprian and those presbyters, as teachers of the catechumeni, in private, did, on some such occasion make trial of

Optatus, and actually appointed him to be a reader. The trial of Saturus was not in the school of the catechumeni, nor are the presbyters said to have been then occupied in *teaching*, but it happened in the congregation, by directing him to read several times public lessons on Easter.

That one presbyter presided, that some were chiefly employed in discoursing and others in reading in the congregation according to their talents, must be supposed, for all these were duties belonging to the office of presbyters. That they acted also as *doctores*, patient teachers of the heathenish *audientes* or *catechumeni* in private places, is supported by abundant evidence, besides this letter. If it affords a tittle of proof, that presbyters were of different orders or kinds, let it be shown fairly, and not by the mistakes of one or two good men, who have differed from numerous and more competent judges.

He speaks of presbyters as "honored with the divine priesthood, appointed by a clerical ministry, bound to serve only at the altar and the sacrifices, and under obligation to find leisure for nothing, but prayers and discourses. (n) They are said to be conjoined with the bishop in the sacerdotal honour. (o) In no instance is a discrimination made between presbyters, except that Cyprian claimed the title of bishop, whilst he denominated them his copresbyters, "*compresbyteri nostri*." (p) The modern inferior lay, or ruling elders are never once mentioned in his writings, but the same profound silence, as to this unscriptural order is found in Cyprian, which has been observed in every writer before him. The supposition on

(n) Singuli divino sacerdotio honorati, et in clerico ministerio constituti, non nisi altari, et sacrificio deservire, et precibus atque orationibus vacare debeant. p. 109.

(o) Qui cum episcopo presbyteri sacerdotali honore conjuncti. p. 272.

(p) p. 169.

(q) Audientibus etiam—vigilantia vestra non desit, implorantibus divinam, &c. Epist. 18—in eorum numero, qui apud nos catechizati sunt—habentur. Ep. 75, p. 325.

(s) Vide Epist. 18. p. 198.

the other hand, that the eight copresbyters of Cyprian were over distinct assemblies, is not merely gratuitous, but contrary to many passages in his letters, which show that the flock was one and no more. The presbytery was not of many charges, but of one; and the bishop not a mere moderator, but a president of the worshipping assembly, as well as of the deliberating and judging church-presbytery.

That upon the demise of a bishop his place was filled by an election of the people, (q) and that the successful presbyter was commissioned by the bishops of other churches, we do at present read in the letters of Cyprian. At any prior period this new order does not satisfactorily appear. To them Cyprian concedes the liberty of doing what they choose, (r) no one of them being accountable to any other bishop (s) but to God only. (t) Also every bishop is *the vicar of Christ* (u) over the christians, who reside within the geographical precincts of his own parish; and every teacher there, not of his church, be his doctrines what they may, is a schismatic. (v)

Bishops were entitled to the same honour, and the same obedience, which was due to the highpriest among the Jews, and the Mosaic laws for the protection of the priesthood and the punishment of offenders, were considered by Cyprian as still in force. Thus was paved the way for all the mischief and bloodshed that have followed in the Church. Cyprian's declaration that

(q) *populi universi suffragio.* Epist. 59, p. 261.

(r) *Unus quisque episcoporum quod putat faciat habens arbitrii sui liberam potestatem.* Ep. 73.

(s) *οὗτοι γὰρ τῆς ἐπισκοπῆς αὐτῶν καθίστησιν*, his language in the first council of Carthage. Zonazæ, p. 275.

(t) *actum suum disponit et dirigit unusquisque episcopus rationem sui Domino redditurus.* Ep. 55.

(u) *Judex vice Christi cogitatur.* Ep. 39.

(v) *Nec curiosos esse debere quid ille doceat, cum foris doceat.* Epist. 55.

"he had determined to do nothing without the presbytery," and his apologies, when he made Saturus a reader, and Optatus a subdeacon; when also he promoted Aurelius and Celerinus, and appointed Numidicus to be futuŕely ordained to be a presbyter, only show that he was restrained by the well known antecedent usages in the church; but *his doing the thing*, was full proof that he did not think as he spoke, but intended to arrogate higher powers, his piety and veracity to the contrary notwithstanding. Several passages in his letters accord with the original idea of two orders, those in authority, *præpositi*, and deacons. Yet having been made a bishop by the votes of the people (w) against the will of five eighths of the presbyters, he was ever vigilant to support himself by encroachments on the rights of the presbytery, and indefatigable in his exertions to convince his *colleagues* of their transcendent powers.

The ancient form of the designation of a *πρεσβυτερος*, or presiding presbyter is not shown. But in this book it is denominated an ordination, and said to be by imposition of hands. (x) The ordination of Cyprian in whatsoever manner, was probably by bishops, because of the opposition of all the presbyters but three, as those of Cornelius (y) and others are expressed to have been. This device exalted bishops into a new and superior, though unscriptural order. They became colleagues, maintained correspondence, frequently assembled, made laws, and supported each other's dignity and power.

(w) *populi universi suffragio.* Ep. 59, 52.

(x) Ep. 67.

(y) That Cornelius after his ordination as a presbyter was ordained a bishop of Rome, Cyprian expressly asserts. Ep. 69. No cotemporary evidence which we have ever seen, or of which we have heard, establishes the same thing of any preceding bishop of Rome. Certainly Fabrianus his immediate predecessor, was made of a layman a bishop.

In the Apostolical Constitutions, instead of an imposition of hands, the deacons held the open gospels upon the head of the intended bishop, during the consecrating prayer. Nor is χειροθεσία, that we find, used either in the canons or the constitutions for the ordination of a bishop, but always χειροτονία. That these constitutions were not written by the apostles is certain; that they were not known to Cyprian is clear, for he would have used them; that they did not then exist is probable, because first quoted by Epiphanius; that imposition of hands should have been in practice in Cyprian's day, or before the constitutions were made, is unaccountable and incredible, because it must have been given in them. Whatever, therefore, appears in Cyprian concerning imposition of hands, upon one who was already an elder, is probably an interpolation. That Cyprian was beheaded in 258 may be received, but his life by Pontius though ancient, deserves very little respect.

The works of Cyprian, if unadulterated, discover a new order of presbyters by episcopal ordination, also readers, subdeacons, acolyths and virgins. By the same authority also are established sacrifices for the dead, the intercession of deceased saints for the living, holy water and remission of sins by baptism, and that there is no salvation out of the church. He inculcated the doctrine of the keys, but although Rome was greater than Carthage, he denied that Stephen had more power than he possessed; and died under the anathema of the successor of Peter. What has been its effect on him, and whether his subsequent canonization has afforded him relief, another day will disclose.

J. P. W.

[The following discourse is from the pen of the late Dr. Strong of Hartford. It contains a very serious and practical train of thought on

a subject of infinite importance to every living man: It was preached on the last sabbath of his public labours, and in such a state of health and feeling as made a strong impression on the minds of not a few who heard it, that they were listening to the last words of their much loved and venerated pastor. And so it proved to be in fact. Soon after its delivery he was taken sick, and in the course of a few days, was called to pass through the scene which he here so affectingly describes.]

A SERMON.

Hebrews ix. 27.—*It is appointed unto men once to die, but after this the judgment.*

There is no truth of which a wise Providence more constantly reminds men, than that they are dying creatures. Of the fact, no man in his senses doubts; still there is none more strangely forgotten. That which is clearly presented before our eyes as the fate of other men, we do not realize will be speedily our own. Many will walk in the midst of graves, and convey the remains of their acquaintances and dearest friends to darkness, and still repress the solemn idea, *I am myself a dying creature.*

If it were not useful and even necessary for a life of religion, to familiarize ourselves with the certainty of our own death, God would not have filled all nature with remembrances of the solemn change before us. We are reminded of it by the decay of every thing around us. As there is a time for all objects to be brought into their proper state of existence; so there is a time for them to die and perish. When we look on nature it is one great scene of change and dissolution. This is designed to teach men that they are dying creatures.

We are reminded of this by every pain felt in our own bodies, and by the diseases of others; as well as when we behold them give up the ghost, and go to the congregation of departed ones. Infinite wisdom would

not have been at such pains to place these remembrances around us, if it had not been of great importance to realize that we are dying creatures.

This is the design of the admonition in the text ; and to give it the greatest strength, it is added, *and after death the judgment*. We shall not decay and die as the vegetable world which to day is, and tomorrow is cast into the oven ; or as the beasts which perish ; but by death shall pass into judgment. Death will not for a moment hide our sins from God, or delay the commencement of a righteous retribution. It will only be the death of the body, while the soul will be prepared for greater sensibilities, either of joy or pain.

If a deep and habitual sense of our condition as dying creatures is a most necessary means for a life of religion, it is wise to cultivate the reflection, and often to think what it will be to die.

For this end let us now try to conceive ourselves near the change ; and permit me to bring to your present meditation, sundry things which will then crowd on your reflections. Whether your death may not be so sudden as to prevent a single thought until you think in eternity ; or whether pain of body and delirium of mind may not disqualify you for any knowledge of the scene, are things unknown, depending on the sovereign will of God.

But we will suppose you to be sensible of approaching death, and capable of deliberating on what it is to die. With what apprehensions, and with what subjects do you conceive your minds will be filled !

Permit me to mention some things which will then crowd on your reflections too forcibly to be prevented.

1. The point which will distract you most of all will be, to know whether you *have a saving interest in Christ* ? Compared with this, all other things will appear infinitely trifling. You will then have such an

opinion of the value of religion witnessed to the soul, by proper evidence, as you never had before. The world, with all its pomp ; pleasures, and interests, will appear too light to engage a thought, except it be for the purpose of trying to expunge them from your hearts, that they may not cut you off from the favour of God.—If it should be that you are Christians who have lived, and are overtaken by death in a state of great backsliding, you will find it an awful thing to die in darkness on the great point, whether you have an interest in Christ. The backslidden Christian, in the full prospect of living, may content himself with old hopes and past experience. Something more will be necessary for dying. Nothing short of some present evidence, and divine enjoyment, can take away the sting of death.

Again ; Doubtless many persons hope for safety through the gospel of Christ, on whose hearts it hath never had any sanctifying power. Some of these imagine there is no need of a new heart inwrought by the Spirit of God ; and that they can by their own power, through the use of means, so prepare themselves that God will be gracious. Some depend on what they suppose a scrupulous doctrinal correctness ; some on the morality of their lives, and the good works in which they have abounded ; and very many on the false and unscriptural notion, *God is so merciful, that if they cry earnestly to him in the hour of death, he will not cast them off for ever*. That kind and degree of religion which contains nothing more than these things, is not the sanctifying power of the gospel on the heart. Death will bring all such expectations to a new and sure trial.—If any of you, my hearers, are in this class of expectants, try to realize that death will bring the question with great power to you, *Have I really a saving interest in Christ* ? You will not then find that power to trust in Christ which you had falsely expected. A supposed correctness

of opinion, might for a season flatter pride, but will not create Christian trust. You will find morality of life, without love, but the cob-web covering of hypocrisy,—a morality for your own sakes, and not for the Lord's, and will not dare to think of pleading it before him. None of these things in the hour of actual death will give you any assurance that you have a saving interest in Christ. It is one of the strange things seen in Christian lands, that men will profess to believe, and value the gospel; will declare it the ground of all their hope, and still be entirely unconcerned whether they have any personal right to its blessings. Have I *personally* a saving interest in Christ, is the all-important question to every one of you, my hearers. Do you daily make it to yourselves? If you sometimes make it, is it with such feeling as produces any lasting effect?—Let us all be assured, death will excite the following enquiries: Am I cleansed in the blood of Christ? Am I purified from sin? He died for the world, and his grace has been preached to me,—have I truly accepted it? If Christ is indeed my Saviour, should I feel so tremblingly afraid of going to his presence, and being judged by him? If God is pacified towards me, should I feel so guilty? Although sinners are ignorant of the drawings of Christian love, which give peace to the people of God in death, still natural reason and conscience will make the enquiry, Have I a saving interest in Christ?—and it will be a most distressing one on the bed of death to the unpardoned soul.

My friends, by your daily meditation on this subject, faithfully resolve the question without delay, and before you find yourselves departing to have no further opportunity for preparation.

2. Lying on a death-bed will lead you to a very strict enquiry into your past manner of living. Men and things, and your own actions, will then appear very different from

what they new do in the full tide of life and worldly expectation. The senses will no longer delude and overpower reason. All these perishing objects will be seen in their true light, and the delusion of sin will begin to break away. Many things now indulged without any just sense of their being wrong, will then appear to be great sins. The sinner's past life will surprise him as a thing of which he had no conception. He has lived without prayer, forgetting to call on God for his grace, and to praise him for his mercies; or if he has sometimes attempted the duty, it was but occasionally, with a reluctant and unfeeling heart, and thoughts mingling with the scenes of the world. When he was in the house of God, it was but the form of religion without seriousness and concern. He will see the wickedness of those little frauds in the business of life, which he justified from their commonness, and which became so habitual to him, that he did not esteem them as sins. All the falsehood, artifice, and deceit, which he has practised on mankind for selfish purposes,—neglect of duty in the family as a husband, parent, or child,—the manner in which he has improved God's Sabbath, made sacred to his own service by a solemn command, but most sacrilegiously abused by worldly thoughts, conversation and business, — negligence in the government and worship of the family,—an unneighbourly disposition,—the omission of civil and christian duties in society;—the enmities of the heart existing without a cause, together with innumerable things in the treatment of men, contrary to the law of Christ—all these iniquities will crowd upon the mind in the hour of death, and fill the impenitent soul with fear and dismay. Who is free from these sins in some degree? Not one. Yet there are many, very many who imagine themselves to be so. While they acknowledge the general charge of being sinners, they cover from their sight the particular transgress-

ions which are the proof of the charge. Death will strip off this covering. The death-bed will retrace the private scenes of the family, the works of darkness, and that conduct of which there are no human witnesses. It will sit in judgment on your bargains and sales; upon the truth or falsehood of all your words, and the use you have made of every moment of holy time, and all your religious privileges from the beginning. Such, my hearers, will be the examination of past life, which all men will make, when they believe themselves coming to the close of their earthly existence.

3. While the death-bed changes men's opinions of their past lives, and teaches them much sin of which they have lived in ignorance, it also convinces them, in the clearest manner, of the danger of depending on a moral life for acceptance with God. It is *mercy* for which the dying sinner calls. Whether he hath any ground to expect he shall find it or not; whether he hath any true penitence or not, it is *mercy* for which he cries. The thing called a moral life, on which many make great dependence, vanishes on the death-bed. In the ease and prosperity of life they can say, "All these have I kept from my youth up: what lack I yet?" I have committed no crimes; have done many good things; I have been on the side of God and religion, and acted up to my best light: how then can God reject me? All this arises from an ignorance of the heart, which is the fountain of moral character, and gives to action its moral qualities. Supposing all these visible moralities to be real, (which are usually much overrated) they are all

past and gone, and to be left behind. A creature coming into the presence of God, feels the need of a present preparation. Some evidence arising from the state of the heart and affections—some righteousness that is perfect, and will satisfy the law. Nothing less than this can quiet the conscience, and give a source of peace and reconciliation with God. Men call a freedom from crimes a moral life. But what is a moral life in the sight of Him who searches hearts? It is love, faith, repentance, humility, and the graces of the spirit of Christ. These are the gifts of the gospel. The man who depends on the moral duties of his life, may content himself with his condition so long as he thinks God and the judgment at a distance; and he can do it no longer. Rest not, therefore, my friends, in the apprehended morality of your living. When death searches you out, you will find that it is only sin in a deceitful dress; and the nearer you draw to death, and the more sensible you become of the approaching change, the more you will feel the need of sovereign grace, and of the spirit of true christian godliness to support you. If these things will happen on the death-bed, we should endeavour by serious meditation, daily to realize the change.—It is appointed to all men once to die, and those who think least of the change, will find themselves the most unprepared. What though it be painful to a worldly heart; be not prevented by this: "For what shall it profit a man if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Amen.

Miscellaneous.

THE SHAKERS.

[The following account of the people called 'Shakers' was design-

ed to be inserted in the second edition of Professor Silliman's "Tour between Hartford and Quebec," which is just now published. A

quotation from that work will account for its appearance here.

"Some members of the society at New Lebanon, and at Watervliet, having objected to certain passages, in the first edition of this book, I have omitted them in the present. They were quoted from Thomas Brown's work, which had been strongly recommended to me as an authority, nor did I learn till more than a year after my book was published, that the Shakers denied the authenticity of Mr. Brown's account of their society. With the controversy between them, and this seceded member, and with the question as to the authenticity and fairness of his account, I have now no concern;—nor do I mean, even to *imply* an opinion on this subject, while I suppress my citations from him. When I cited this work, I fully believed it to be authentic; but I should consider it as unfair and unkind, to continue to quote it, after I have been informed that the society of which the author once *was* a member, deny his authenticity. Had my time permitted me to mingle with their community, I should have avoided this error, and should probably have learned that there are works acknowledged by the society, and published with their knowledge and approbation.

"Being desirous to do them justice, and neither my health nor time permitting me to make a digest from their books, I requested them to prepare for me, a short article, on their faith and polity, to be inserted in the present edition of this book. This request was complied with, by two intelligent members, who furnished me with a well digested manuscript article, but it arrived too late—that part of the book to which it belonged, being already printed. I thought of inserting it in an appendix, but although much condensed, it was still rather long for a small book of travels, and it appeared (as the authors intimated in their letter accompanying it,) better adapted to a professedly religious, than a common popular

work. I have therefore communicated it to the editor of a very respectable Religious Miscellany, in which it will obtain an extensive circulation among a class of readers who will be desirous to receive correct information respecting a subject so little understood."

Our readers will bear in mind that, with the exception of a few passages which we have leave to omit or abridge, we give the article in the language of the writers.]

THE UNITED SOCIETY CALLED SHAKERS.

History—This Society originated in England, and was founded by the ministration of ANN LEE, who was born in Manchester, in 1736. This woman, from her earliest childhood, was the subject of religious impressions and divine manifestations. These continued, in a greater or less degree, as she advanced in years; so that, at times, she was strongly impressed with a sense of the great depravity of human nature, and of the lost state of mankind by reason of sin. But having had the misfortune to lose a pious mother at an early age, and finding afterwards no person to assist her in the pursuit of that life of holiness to which her feelings were drawn, she was afterwards married to Abraham Stanley, by whom she had four children, who all died in infancy.*

But the convictions of her youth often returned upon her with great force; which at length brought her under excessive tribulation of soul. While under these exercises of mind, she became acquainted with a society of people associated under the ministration of James and Jane Wardley, who had been greatly favored with divine manifestations concerning the second appearing of Christ, which they foresaw was at hand. This society practised no forms, and adopted no creeds as rules of worship; but gave themselves up

* It has been asserted that she had eight children, but this is not true.

to be led wholly by the operations of the Spirit of God. Their great object was, to regain the power, order and purity of the primitive Church. Their meetings were attended with remarkable operations, and with the spirit of prophecy and divine revelations. Sometimes, after sitting awhile in silent meditation, they were seized with a great trembling and shaking, under the operations of which they were often led to express the indignation of God against all sin. From these exercises they received from their enemies the appellation of SHAKERS, which has been their most common name of distinction ever since.

This society arose about the year 1747. Ann Lee joined herself to it in 1758, and for the time being, found satisfaction to her religious feelings. But not finding, in the issue, that complete deliverance from the propensities of a sinful nature which she ardently desired, she labored with great zeal and fervency of spirit, in continual prayer to God, to know more perfectly the way of full redemption, and how to find final salvation from all sin. After passing through many scenes of mental tribulation, and suffering much opposition from the persecuting spirit of those around her she received a full answer to her prayers and desires to God. She then came forward, and with great power and energy of spirit, testified that she had received, through the Spirit of Christ, a full revelation of the fallen nature of man, and of the only means of redemption, and that these means were comprised in his precepts and living example while on earth. The extraordinary power of God which evidently accompanied her testimony, together with a far greater manifestation of divine light than the society had ever before received, fully convinced them of its divine authority. From this time forth Ann was received as their spiritual leader and *mother in Christ*. This was her only ti-

tle of distinction in the society.*

From this time the order and practice of the society received an important change; and those who united under her ministration, received a great increase of divine light and power, and were established in the principles of a life of continence, purity and honesty in all things. During a number of years they suffered much opposition, and were often greatly abused and persecuted; but for nearly two years before they left England, these persecutions ceased, so that they enjoyed their faith in peace.

In 1774, Ann and a number of her followers emigrated to America, In 1776, they settled at Watervliet, near Albany. In this sequestered place, then a wilderness, they remained secluded from public view, till the spring of the year 1780. At this time they were providentially visited by some of the subjects of a recent revival in New-Lebanon and other places, who, after enquiring into their faith and principles, were convinced of the truth of their testimony. Attracted by the reports of these, many others came from various parts to see them, and were soon confirmed in the same faith; so that in a short time the testimony of these people was received by many in various parts of the states of New-York, Massachusetts, Connecticut, New-Hampshire and the District of Maine. This was the first rise of the society in America.

Ann Lee, the leader of this society, deceased in Sept. 1784. She continued to the last, to exhibit the most unshaken confidence in the faith and principles which she had maintained during her life. After her decease, the charge of the society devolved upon James Whittaker, who came with her from England. Under his ministry preparations were made to gather the people into

*She never styled herself the *Elect Lady*; this term was applied by her enemies in derision.

regular societies, where they could enjoy their faith in a united capacity. He deceased in 1787. Joseph Meacham, a native of Enfield in Connecticut, was his successor in the ministry. During his ministration the people were gathered and formed into regular societies, and constituted the first established church at New-Lebanon. Here they first united their temporal interest and "had all things in common."

Order and Government.—These people have adopted for a nominal title, *The United Society* or, *Millennial Church*, as expressive of their real character and united capacity; and in condescension to general practice, they frequently add, *called Shakers*. The established order of this church is founded upon a union of interest in things temporal and spiritual. To gain this order is necessarily a progressive work: hence no one is required to give up his property in order to adopt the faith of the Society, and find a general union in principle. All that can be required is, to live in obedience to those principles of honesty and purity which constitute the fundamental faith and practice of the Society. Hence husbands and wives are not required (as many suppose) to separate from each other, on embracing the faith of the Society, except by mutual agreement; unless the conduct of the unbelieving husband or wife (if either party remain in unbelief) should be such as to authorize a separation both by the laws of God and man. But they are required to preserve themselves in continence and purity.

It is an established principle in the Society, that children who are obedient to their parents until they become of age, are entitled to their equal portion of the paternal inheritance, whether they remain with the Society or not. Few children are admitted into the Society, except such as are brought in by believing parents or guardians; though in

some instances they have been taken in as objects of charity from unbelievers. Children belonging to the Society, are carefully instructed in the principles of morality, and receive a good common school education, and are also taught some manual occupation adapted to their genius and capacity. Notwithstanding the numerous reports to the contrary, the Society is well supplied with bibles, to which all the members, and even little children, have free access as soon as they are able to read. Candidates for admission generally present themselves to the Society as fast as the Society is able to receive and provide for them. But no pecuniary advantages are ever held out for the purpose of gaining proselytes; nor any gifts of charity bestowed with any such views: for although loaves and fishes may fill the belly; yet they will never make an honest disciple of the cross of Christ.

The government of the Church is considered by this Society to be under the influence of the Spirit of Christ; but its visible head is vested in a ministry, consisting of male and female, generally four in number, two of each sex. The first in the ministry is considered as the leading elder of the Society. There are also in each society, ministers appointed to preach their faith and principles to the world of mankind, as occasion requires, and whose duty it is to receive and instruct candidates for admission. The societies established in different places, are generally composed of a number of large families, in each of which there are male and female elders, who superintend the spiritual concerns of the family. In these families, the management of temporal concerns is entrusted to deacons and deaconesses, to whose charge is also committed all the temporal property belonging to the family. The appointment of all officers of care and trust, is made by the ministry and elders, and by them

removed or changed as occasion requires. But no appointment is considered as established until it receives the united approbation of those whom it most immediately concerns. Nothing however is decided by vote, but by a general and spontaneous union of the members concerned. As the property of the society is consecrated to sacred uses, and held in common, no individual can have any demand for wages. There are no official salaries in the Society; nor can any ministers, elders or deacons have any claim upon the property, otherwise than as trustees for the united benefit of all concerned.

Progress and present state of the Society.—From the year 1780, the Society gradually increased in numbers until the year 1787. At this time they began to unite their temporal interest, and formed the first regular society in New Lebanon. But as its formation was necessarily a progressive work, it was not established in its principles of order and spirit of government until the year 1792. This society consists at present of between 5 and 600 members. During this period regular societies were formed upon the same principles of order and government, at Watervliet, near Albany; at Hancock, Tyringham, Harvard and Shirley, in Massachusetts; at Enfield in Connecticut; at Canterbury and Enfield in New-Hampshire; at Alfred and New-Gloucester in Maine. These eleven are all the societies formed prior to the year 1805. Since that period, the testimony of this Church has been providentially extended to the western states, where there are now five large societies; *Viz.* at Union village and Watervliet, in Ohio; at Pleasant-Hill and South Union, in Kentucky; and at West-Union, on the Wabash, in Indiana. There are also families and individuals in various other parts; but no regular societies. The whole number, both in the eastern and western states, is estimated at between 4 and 5000.

The general employments of the people in all these societies, are agriculture, horticulture and the mechanic arts; but they have nothing to do with commercial or other speculations. They pay strict regard to the principles of industry, temperance, sobriety, honesty, neatness and good economy in all their concerns. Notwithstanding all reports to the contrary, the males and females live together in the same house, eat together in the same dining-room, take all needful care of each other, practice reciprocal kindness and correspondence, and maintain a social union in all things becoming their profession, and they probably enjoy as great a degree of health, peace and contentment as any people whatever.

Their peculiar mode of worship.—They consider God as a Spirit, and therefore the only proper object of spiritual worship. The peculiar manner of worship by which this society is distinguished from all others, is dancing. They were first led, involuntarily, into this manner, by the operations of Divine power upon their bodies, and it was afterwards confirmed to them by frequent visions and revelations, till it became an established mode of worship in the society. They believe this mode of worship is fully supported by scripture and reason: *By scripture*; from the dancing of the Israelites on the banks of the Red Sea; the dancing of David and all Israel before the ark; and from the prophecy of Jeremiah; “Then shall the virgin rejoice in the dance, both young men and old together.” (Jer. xxxi. 13.) This, they believe, alluded to the virgin church of Christ, which was to be established on earth in the latter day. Also from the parable of Jesus Christ, concerning the return of the prodigal son, when “there was music and dancing.” This, they believe, alluded to the same exercises, as the peculiar mode of worship which was to be established in the Millennial Church. There are a num-

ber of other passages of scripture in favor of dancing ; but none against it. *By reason* ; because it is just and reasonable that the active powers of the body, as well as of the mind, should be called forth to perform acts of devotion to God : that God having created all the active powers and faculties of man, for his own honor and glory, will not accept the homage of the tongue alone ; the hands and the feet, which are so useful to man in his own service, ought also to be employed in the service and worship of God. They consider that the abuse of the faculty of dancing in the carnal recreation of the wicked, is no reason why the followers of Christ should not improve it in the service of God ; because the same argument would equally exclude singing, and indeed every other faculty in man ; and upon this principle we should be obliged to lay aside all acts of devotion to God, both of body and mind.

Faith and doctrines.—They believe that true religion consists more in the practice of virtue than in speculative tenets : hence their faith is more practical than theoretical.—They believe that God has more respect to works than to words ; that man is saved by the practice of faith, and not by the profession of it ; agreeably to the testimony of Jesus Christ ; “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.” (Matt. vii. 21.)

The first article of their faith is, that there is One supreme, eternal and self-existent God, the fountain of lights and perfections, from whom no evil ever did or ever can flow :

[They do not believe in a trinity of persons in the Godhead, but that “there are in the Deity two incomprehensible primary principles corresponding to *male* and *female*” : viz. “Power to create, and Wisdom to bring forth into proper order all the works of God.” In support of this opinion, they say that “as God cre-

ated man *in his own image*, male and female, so in man, considered as male and female, is manifested the order from whence he first proceeded.”]*

They do not believe the Lord Jesus Christ to be the real and eternal God ; but that he “proceeded and came forth from God,” agreeably to his own testimony ; and therefore he was the real Son of God, not “from all eternity” ; but begotten and brought forth, at a certain period of time, by the operation of Divine Power and Wisdom. In the Son of God, who is the truth, was manifested the real character of God, that is, the very essence of his Divine attributes. In this sense, “the fulness of the Godhead dwelt in him bodily.” Hence none can know God in the work of salvation, but by the operations of the Divine Spirit of Christ.

They believe that God created man at the beginning, a perfect natural being, in a state of innocence ; and that he was also created a perfectly free agent, respecting his choice of good or evil. They do not believe in unconditional election and reprobation ; but view this doctrine as directly contrary to the righteousness and justice of God, and as making man a mere machine, without the power of self-action. But man being a free agent, when he partook of the forbidden fruit, he did it by his own free choice, without any constraint from any arbitrary or predisposing cause. He lost his first rectitude by yielding to the influences of the *power of evil*, which he could and ought to have resisted ; he was therefore, ever after, led and governed, in his fallen state, by these

* Wherever we have included a passage in brackets we have varied from the language of the manuscript before us. In these alterations we design not to misrepresent the writers, though we do not give so full and distinct an impression of their sentiments as is conveyed in their own words. We feel it to be impossible to do this, in language which will not be offensive to the piety or the delicacy of our readers.—*Ed.*

evil influences, instead of being led by the Spirit of God.*

Man having lost his first rectitude, the real power of salvation was not possessed by any on earth, until Christ the Redeemer appeared. He was the seed that was promised to bruise the serpent's head; but the promise could not be fulfilled until this seed appeared. Nevertheless, through faith in the promise, those who were obedient to the light which they received before the coming of Christ, were justified; and when they had done with time, they rested in hope, and waited for the fulfilment of the promises. (Heb. xi. 39.)

When the Savior came into the world, he took on him the fallen nature of man; and by obedience to the will of God, he overcame the power of that death which reigned in man's fallen nature, and rose triumphant out of it, into the very nature and union of his heavenly Father. Thus he became "the first begotten from the dead," and "the first born among many brethren"; and "to as many as received him, to them gave he power to become the sons of God." Thus was the foundation of man's redemption laid in that day. But the order and power of the primitive church did not long continue. By a declension of the true spirit of christianity, the church gradually fell into the spirit and principles of the world. Hence arose the church of Antichrist, which, agreeably to the predictions of ancient prophecy, was to continue until destroyed by the spirit and brightness of Christ's second coming.

By the second appearing of Christ, they do not understand a second advent of the person of Jesus Christ, but a second manifestation of the same Divine Spirit, which had been

withdrawn from the earth during the reign of Antichrist. They believe that the Spirit of Christ consists of the spiritual and divine elements of eternal life, and that it is the only power that can bring salvation. Therefore, wherever that spirit takes up its abode, there is Christ, and there is found salvation; and this is made manifest by its fruits. As there was no established church on earth, during the long reign of Antichrist, which did, in reality, bring forth the fruits manifested in Christ, it must be evident that Christ did not abide with any of them.

They believe that the real manifestation of the second appearance of the Divine Spirit of Christ commenced in the testimony of Ann Lee; that in and through her was manifested the same Divine Spirit which dwelt in Jesus of Nazareth. But they do not consider her as a second Christ, nor that her person was the Christ. Their belief is, that those principles of Godliness which were taught by Jesus Christ, and made manifest to him while on earth, were revived and brought to light by her. That this is, in reality, the second appearing of Christ, they believe to be evident; because the power received by all who believe and obey this testimony, enables them to live as Christ lived, and to walk as he walked, and be "as he is in this world."

The confession of every known sin is a principle of their faith. This they believe to be the first requirement of the gospel, and the first step of obedience to the law of Christ; and that without confession there can be no forgiveness. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." As it is impossible to cover any thing from the all-seeing eye of God, they believe this covering must allude to concealing them from his true witnesses.

The testimony and rule of life established in this church, may be

* We omit a passage here in which the writers state what they believe "the real forbidden fruit" and the "real fall of man" consisted in, with the reasons of their belief. We hope they will excuse the omission on the ground that the whole passage is too indelicate to appear in print.

briefly summed up in the seven moral principles following, viz.

1. *Duty to God.*—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This requires an entire devotion of every faculty to God; and also an abstinence from every feeling and practice which has a tendency to draw the mind from God, and from heavenly and divine things.

2. *Duty to man.*—"Thou shalt love thy neighbor as thyself." Also; "All things whatsoever ye would that man should do to you, do ye even so to them." This rule includes every obligation of man to his fellow creatures under every circumstance, and is the plainest principle of morality that can be given, as far as respects the duty of man to man.

3. *Separation from the world.*—"My kingdom is not of this world," said Jesus. Hence the subjects of his kingdom must abstain from all the politics of the world, and from all posts of honor, trust and profit in its government; and also from those vain pursuits and transitory enjoyments which are calculated to feed the pride and vanity and corrupt the mind of man.

4. *Practical peace.*—As Christ is the Prince of peace, so they consider his followers as under the most solemn obligations to maintain the principles of peace in all their intercourse with each other, and in all their transactions with mankind.—Hence they abstain from all wars and fightings, and from all strife and contention of every kind. "If my kingdom were of this world, then would my servants fight," said Jesus. By this plain testimony, it is evident that no true follower of Christ can have any thing to do with wars and fightings to the end of time.

5. *Simplicity of language.*—They consider that in all their conversation, honesty of heart and simplicity of language will best secure the favor of God and promote their peace of conscience. "Keep thy tongue from

evil, and thy lips from speaking guile." Hence they reject all kinds of swearing, all profane language, foolish and vain talking—all falsehood and deception, and whatever else is contrary to the spirit of honesty, simplicity and truth. They also reject all flattering titles and vain appellations of distinction, as being entirely contrary to the precepts and examples of Jesus Christ. "Be ye not called Rabbi; for one is your master, even Christ, and all ye are brethren."

6. *Right use of property.*—Jesus Christ prayed that his followers might be one with him, as he is one with the Father. This unity, they believe, ought to extend to all things, both spiritual and temporal. The primitive church was established on this principle of unity and equality; and the same principle is adopted by this society, as the true order of the church of Christ.

7. *A virgin life.*—[In justification of the practice of celibacy they mention the example of our Saviour; and to show that it is most favorable to piety, they quote the words of Paul; "The married care for the things of the world, how they may please their husbands and wives; but the unmarried care for the things of the Lord, how they may be holy in body and spirit." The vision of the hundred and forty and four thousand, Rev. xiv. 3, 4, they consider as "a vision of the millennial day, when the Lamb of God was to appear the second time, and that it strikingly points out the real character of those who were to be his followers."] They consider marriage as a civil institution, pertaining to the children of this world only; and that the true followers of Christ have nothing to do with it. "The children of this world marry and are given in marriage; but they that shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage."

The Resurrection.—"I am the resurrection and the life," said Christ.

They believe that the only true resurrection consists in the soul's being raised from a death of sin into the Spirit and life of Christ; that such thereby come into "the resurrection and the life;" that this resurrection began in Jesus, and has progressed, and will still continue to progress, with increasing light and power, till all souls "shall come forth unto the resurrection of life," or to "the resurrection of damnation."

Day of Judgment.—They also believe that the second appearing of Christ is, in truth, the day of Judgment,* which is not, as many suppose, an instantaneous, but a gradual and progressive work, in which Christ is sending forth his angels, or ministers, to preach the everlasting gospel, which will be progressively heard by "every nation, kindred and tongue"; so that all souls will have a fair offer to make their final and everlasting choice, and will be impartially judged according to the improvement they make of it. This is agreeable to Christ's own testimony. "This gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come."

Rights of conscience.—They consider the liberty of conscience to be a sacred right, given by the Creator, which no human authority has any right to control or take away: that conscience is the throne of God or the seat of Divine light in man, and that it is through this medium only, that divine light is communicated to the soul—Hence man's justification depends on the purity of his conscience. They maintain that all that man can justly require of man, is that he should do his fellow creatures no moral injury; all beyond this lies between God and his own conscience. Therefore they recommend to all men to use their best endeavors to obtain the true light and knowledge of God, and

to live up to the best light of their own consciences, as the only means of gaining an increase of light, and of obtaining justification before God.

To the Editor of the Christian Spectator.

I have sometimes thought there was room for remark on the manner in which commendation is often bestowed upon preachers of the Gospel. The nature of the fault to which I refer will be sufficiently indicated by the following extract from Aulus Gellius, (Lib. V. c. 1.) I send it to you in the translation of Mr. Beloe, which, though in some places rather bold, will sufficiently answer the end I have in view. I leave it to your readers to consider whether the reproofs of Musonius have any instruction for us.

E. K.

"The Philosopher Musonius censures the commendations paid to a philosopher, when speaking, by loud acclamations and noisy compliments."

I have heard that Musonius the philosopher used to make this remark; 'When a philosopher encourages, advises, persuades or reprehends, or discusses any thing of philosophic discipline, if they who hear him pour out trite and vulgar praises without any restraint or delicacy, if they cry out, and are excessively affected by his facetious expressions, his method of discourse, and particular repetitions, then you may know that one has spoken and the other listened without effect; the speaker being rather a trumpeter than a philosopher. 'The mind' says he, 'of one who hears a philosopher, if what is said be useful and salutary, and prescribes remedies for infirmities and vice, has neither leisure nor inclination for profuse and extravagant praise. Whoever the hearer may be, unless extraordinarily profligate, he must feel a kind of awe, whilst the philosopher is speaking—must silently experience emotions of shame, of repentance, of

* The assertion made by some writers, "that they believe the day of judgment is past," is without any foundation in their doctrines.

pleasure, and admiration. His countenance and sensibility will be variously changed and affected, in proportion as the discourse of the philosopher shall have interested him, or awakened the ingenuous or morbid qualities of his mind.' He further observed, that 'extreme praise was not remote from admiration, but that the extremest admiration did not produce words but silence.'

'For this reason,' he continued, 'the wisest of poets makes those who heard Ulysses relate in a most delightful manner his travels, not leap up with vociferous clamour, when he had finished speaking; but he represents them as being universally silent, as if astonished and confounded with the soothing gratification of their ears, extending even to their power of utterance.'

Review of New Publications.

'*State of the Calvinistic Controversy*;' a Review in the Christian Disciple.

(Continued from page 337.)

WE engaged in this controversy, with the purpose to prosecute it, so long as we could hope to contribute to the illustration and defence of the truth. Our design has been, not to avail ourselves of the common prerogative of Reviewers, merely to express opinions and make assertions, but to adduce proofs and arguments in support of our own views, and to examine not a *part*, but the whole of what our opponents might say, on their side of the question. We are aware that such a design leads to a minuteness and extent of discussion which may be wearisome to a portion of our readers; but we have judged that they would not be unwilling to make some sacrifice to what a just and thorough defence of the truth so obviously demands. Indeed, we cannot forbear to say that any other course has been rendered peculiarly obnoxious to us, by the example of our opponents, who seem determined to avoid every thing like thorough discussion.

In pursuance of our purpose, we now proceed to consider what the Reviewer has attempted in the way of direct reply, on the main question.

1. Unwilling to leave his cause where Professor Norton left it in re-

spect to authorities, the Reviewer has thought proper to bring forward additional quotations from other Calvinistic writers. His first quotation of this kind is from the Formula Concordiæ. Without insisting that an appeal to such an authority is an appeal to that which, in the present case, is no authority at all, our reply is, that the passage cited from this formula cannot be supposed to assert the doctrine ascribed to Calvinists in stronger or more decisive terms than the passages from Calvin and others which we have already examined. Now, as the Reviewer knows, the question in respect to authorities turns solely on the *import*, not on the number of passages cited from Calvinistic writers. We have said, and given our reasons for saying, that a different import belongs to this sort of Calvinistic phraseology from that which Professor N. ascribes to it. How idle then it is, and how unworthy of a candid controversialist, to repeat passages of similar import from different Calvinistic authors, when the question is not whether such passages are to be found, but what is their true *import*. So long as the argument presented in this shape is not met, even in pretence, it stands without a reply.

Luther is also introduced by this writer as a Calvinistic authority. Unfortunately, however, the passage cited from him, respects simply the doctrine of human inability. Were

it not so, it would be enough to ask, who has placed Luther among "the approved expounders" of Calvinism?

Another authority cited by the Reviewer is Dr. Twiss; "a writer referred to," he says, "by the conductors of the Christian Spectator as of authority in determining what Calvinism *was*." This assertion is wholly unwarranted. Our reference to Dr. Twiss was incidental, and simply intended to show, not what his views of Calvinism were, but that one of the most extravagant among the Calvinists *denied* the 'view of Calvinism' given by Professor Norton.

After admitting it to be a practice not uncommon with Unitarians, to represent "Calvinists as *preaching* that innumerable infants will be punished with eternal damnation," &c. the Reviewer cites from Dr. Twiss the following passage. "The condemnation of many infants to eternal death is the consequence of Adam's transgression *solely*." Of this doctrine the Reviewer says it would be insisted on now, by all real and consistent Calvinists, if they thought their people would bear it." He then quotes another passage from the same writer, in which it is asserted, that it is lawful for God to inflict torture even on the innocent. But we ask, what have these opinions of Dr. Twiss to do with the point in debate? To punish infants *solely* for Adam's sin or to punish them when *innocent*, does not imply that they are 'created with a sinful nature' or that they are punished for such a nature. Indeed the contrary is fairly implied. For if they are punished *solely* for Adam's sin, or punished being *innocent*, the inference is undeniable that they are *not* punished for a created sinful nature; and of course that they do not possess such a nature.—What then was the design of the Reviewer in making these quotations from Dr. Twiss? Plainly they were not made for the sake of argument. They have not

the remotest bearing on the point at issue. They express opinions which in the estimation of most if not of all Calvinists, are as unscriptural, as extravagant, and as revolting as the Reviewer can suppose them to be. They are brought forward as a pretext for the slanderous imputation that Calvinistic ministers would now insist on the doctrine of the damnation of infants, if their people would bear it; and thus to hold up to public odium the great body of Calvinists by means of the extravagant and offensive sentiments of an individual Calvinist, when it is a well known fact that these sentiments are rejected by nearly every living Calvinist with abhorrence. This charge of the Reviewer, and, as he admits, of Unitarians generally, we pronounce gross misrepresentation—the mere slang of ignorant or exasperated polemics, which has been often enough repeated as a substitute for argument to be relinquished. For this palpable instance of chicanery let the Reviewer's own rule judge him; '*For any one therefore to collect together the most extravagant and offensive passages from such writers, and to give them to the world as a fair view of what their party generally believe, would be manifestly DISHONOURABLE AND UNJUST.*'

2. The Reviewer has utterly failed to meet the argument on our side of the question.

Our first position in the argument is, "that the passages quoted from Calvin, from the Westminster divines, and from Edwards, furnish no warrant for ascribing to these authors the doctrine specified." These passages as cited by Professor N. we presented to our readers, and by a minute examination of every phrase and every sentence on which the point in controversy can be supposed to depend, we showed that no one of them contains the doctrine charged. We affirmed that Professor N. has specified no declaration in any one of the quotations, and that he could specify none, which teach-

es that doctrine; that he made his charge solely on the unjustifiable ground of inference; and that the language of the quotations in its true import, teaches the opposite doctrine to that ascribed by Professor N. to Calvinists. This course of argument which bears directly on the point in controversy, the Reviewer has suffered to pass without a word in reply.—To the truth of this remark however, he may imagine that there is one exception. In our notice of Professor N.'s pamphlet, after showing that the passage quoted by him from President Edwards, did not contain the doctrine imputed to Calvinists, we made a short digression from our main argument, for the purpose of presenting more distinctly the views of Edwards, respecting what he denominates *disposition, tendency, propensity to sin*. It is here, therefore, and not on the main argument, that the Reviewer assails us. We maintained that Edwards does not decide that this '*disposition, tendency*,' &c. is in itself sinful and deserving of punishment: Intending to resume this subject in our future pages, we shall now only remark, that allowing all that is claimed, viz. that according to Edwards, *the disposition to sin* is in itself sinful and deserving of punishment, the conclusiveness of our argument with Professor N. is not at all diminished. For to teach that the disposition to sin, is in itself sinful and deserving of punishment, is not teaching that man is not, nor that God is, the author of this sinful disposition; it is not teaching, 'that God creates man with a sinful nature.' Allowing then that the Reviewer justly interprets the passage which he quotes from Edwards, still he has not met us in the argument with Professor N. Now we say, that this is not coming to the point. If Edwards has taught the doctrine that 'God creates men with a sinful nature,' adduce the passage, in which it can be made to appear. When we have shown that the passages which are cited for this pur-

pose, justly interpreted, do not teach the doctrine, it cannot be expected that the mere repetition of such passages should satisfy us that we are in the wrong. We demand that the argument be directly and fairly met, by showing, if it can be shown, that such passages are correctly interpreted by our opponents. This we have before required of them. We repeat the challenge. Let them, for example, show by what laws of exegesis it is, that when Edwards in the passage quoted by Professor N., says, that "men are naturally in such a state that *they run themselves* into that which is in effect their own utter and eternal perdition," he means that 'God creates men with a sinful nature.' This is the true method, and a short one, of settling the question. For ourselves we cannot discover how it is, that when Edwards asserts 'that men come into the world in such a state that they will run themselves into sin;' or that 'they will be in a greater or less degree guilty of sin when they come to act in the world as moral agents;' or that 'they will sin without any evil quality being wrought into their nature by any positive influence from God,'—we say we cannot understand how such language teaches that 'God creates men with a sinful nature.' We ask therefore for the *interpretation*. But it is not given, nor will it be. The truth is that these gentlemen cannot be brought to grapple fairly with an argument. They are not unskilful, as we have seen, to devise other expedients, while to this species of fair dealing they have a peculiar antipathy.

Our second ground of argument is, that the authors referred to, explicitly *deny* the doctrine ascribed to them by Professor Norton. This position we endeavoured to support, and as we think, successfully, by quotations from Calvin, the Westminster divines and President Edwards. The passages cited from Calvin and from the Westminster divines, the Reviewer passes by without the least notice,

Nor has he made any direct and fair attempt to meet the quotation from Edwards, though possibly he persuaded himself and designed to persuade his readers to the contrary. In one paragraph he evidently refers to that quotation with the *professed* design to show how Calvinists account for the sin of man. Concerning this, we remark, first, that no credit is due to such a statement of the Reviewer made in such circumstances. The paragraph consisting of more than a page, contains not five lines of quotation from Edwards, whose opinions the writer professes to state. Now he knew that the opinions of Edwards, of which he pretends to give an account, are the very subject in controversy. And yet, so far as the representation is made to favour his side of the question, it is made without adducing a particle of evidence to justify his statement, and without the least notice of the evidence adduced by us to the contrary. Such a statement, then, made in such circumstances, carries with it its own condemnation, and is unworthy of the least credit. It is merely repeating the same thing over and over "without minding answers."

Secondly; Unjust as we shall presently show this statement of the Reviewer to be, it is remarkable with what ill success the attempt at imposition is made. So difficult was it, without defeating his object, to preserve even a remote resemblance to Edwards' statement, that there are parts of the representation in which the Reviewer's account of Calvinism unequivocally contradicts Prof. Norton's, and confirms our argument. Thus he admits it to be Calvinism that 'no evil quality is infused, implanted or wrought into the nature of man by any positive influence whatsoever'—that 'the nature of man has become so deplorably sinful, not through any positive act of God infusing sin into man'—that 'our nature, considered as mere human na-

ture, is *created in us* as it was created by God in Adam.' Now this according to the Reviewer is Calvinism. Calvinists then, if the Reviewer is to be believed, do deny that any positive influence, any creative act of God, produces sin in man. But what is Calvinism, according to Prof. N.? He says, that it is a doctrine of Calvinism that 'God *creates* men with a sinful nature.' Here then the Professor and the Reviewer are certainly at variance. If it be Calvinism that there is no evil quality in the nature of man created by God, as the Reviewer asserts, then it is not Calvinism, that God creates man with a sinful nature, as Mr. N. asserts. We do not wonder at the Reviewer's concession. However "stoutly" he may assert the contrary in other instances, it was impossible for him to state the views of Pres. Edwards as presented in the passage before him, so that any one could be imposed upon by his statement, without conceding all that is necessary to support us in our argument with Prof. Norton. The reason is plain. Pres. Edwards stated from Dr. Taylor the identical representation of Calvinism made by Prof. N. and in terms the most precise and unqualified, denied the justness of that representation.

Thirdly; This representation of the Reviewer, as a whole, is a perfect caricature of Edwards' opinions. The distortions are so gross, that the intended resemblance must be wholly concealed, except from the most familiar acquaintance. According to the Reviewer, (the reader will not be surprised to find this writer making contradictory statements) it is Calvinism that 'God is the real author of a sinful nature in man;' that 'the natural appetites, &c. of man before the fall, were *consistent* with his being in a state of innocence *only* because they were entirely controlled by the supernatural grace of God;' that 'after the fall, the *sole* and *invincible* tendency of these natural principles was to sin;' that without divine grace 'human nature left

to itself is *capable only* of sin ;' that this nature *can be restrained* from continual sin *only* by supernatural grace ;' and that ' God, by withdrawing his grace, deprives man of what is necessary to save him.' Now we ask for the warrant, or even a pretext for making such a representation as this of the opinions of Edwards. Throughout the whole chapter referred to, are not to be found the terms '*irresistible tendency*,' '*capable only of sin*,' '*can be restrained only* by supernatural grace,' '*necessary* to save him,' nor any terms having the import which the Reviewer gives to these, and by which he would impart so frightful an aspect to Edwards' doctrine. The Reviewer designedly and really represents Edwards as maintaining, that man sins by *that kind of necessity*, and as the subject of that *kind of inability* which wholly exclude free voluntary agency ; that he is in such a respect dependent on grace, that if it be withdrawn, he is not *in any sense* able to avoid sin, and that therefore God is the author of sin. That such is the intended and real representation of Edwards' opinions is evident from the consideration that the moment it is admitted that this author has taught no such *inability*, no such *necessity*, nothing inconsistent with man's perfect free agency, but on the contrary, that man sins having the powers of a complete free agent, all the horrors with which the Reviewer would invest Calvinism, vanish.

To show how egregious this misrepresentation is of Edward's view of this subject, we will now briefly but decisively prove that Edwards maintains, that if God withholds his grace from man, he will, through the influence of his own innocent natural propensities, and yet by his own free choice, *certainly* sin ; that God is not the author of sin, but that for wise and good reasons he *permits* man to sin in the exercise of his own powers as a free moral agent ; and that thus while it is *certain* that without grace

man will sin, he possesses all those powers and capacities of moral agency, which qualify and enable him to act right as well as wrong.

Thus Pres. Edwards distinctly affirms that to suppose original sin to consist " in some quality or other, *not* from the *choice* of our minds, is to suppose what does *not belong* to his doctrine nor follow from it ;"—that " the common natural principles of self-love, natural appetite, &c which were in man in innocence, being left to themselves will *certainly* be followed with the corruption of the heart ;" that in this state, " man did immediately *set up* himself and the objects of his private *affections* and *appetites* as supreme (is not this choice ?) and so they took the place of God ;" and that " it were easy to shew *how* every lust and depraved disposition of man's heart would naturally arise from this *privative* original."

Edwards farther says, that for God to withhold those influences without which, nature *will be* corrupt, is not to be *the author* of sin ;" that he " dislikes and *rejects* this phrase," stating with great precision and care, his own view of the subject to be, that " God is a permitter and not a hinderer of sin, and at the same time a disposer of the state of events in such a manner for wise and holy and excellent ends and purposes, that sin if it be permitted, or not hindered will *certainly* take place ;" that " there is a great difference between God's being concerned thus by his permission, in an event or act, which in the inherent subject and *agent* of it, is sin (though the event will *certainly* follow on his permission) and his being concerned in it by producing it ;—or between his being the orderer of its certain existence by not hindering it under certain circumstances, and his being the proper author of it by a positive agency or efficiency ;" that " no action of the divine Being is the cause of the evil of men's wills ;" and that " man

himself is the inherent subject and *agent* of moral evil.* Now who will say that for God thus to be the permittor and not a hinderer of sin in free moral agents, is to be "the real author of a sinful nature in man?"

And as to the fact, that God is the Disposer of events in such a manner, that sin will *certainly* follow, who that admits that sin is in the world, and also believes that there is a God, will doubt it? How came sin to exist, unless an omniscient God has permitted it?

We might here refer to several passages in Edwards' Essay on the Will, which are decisive in regard to his views of the constitution of man as a moral agent.—We quote only one. "The essential qualities of a moral agent, are in God in the greatest possible perfection; such as understanding to perceive the difference between moral good and evil, a capacity of discerning that moral worthiness and demerit, by which some things are praiseworthy and others deserving of blame and punishment, and also a capacity of choice, and choice guided by understanding and a power of acting according to his choice or pleasure, and being capable of doing those things, which are in the highest sense praiseworthy. And herein does very much consist that *image of God* wherein he made man—viz. *in those faculties and principles of nature whereby he is capable of moral agency*. Herein consists very much the natural image of God, as &c."†

But says the Reviewer "if my nature be sinful, and if it has become so through an act of God, what possible difference can it make, whether this act of God be supposed to be a positive or a privative act.—In either case it is the actual constitution of God my maker and presents in either case the same difficulty." p. 226. That

is to say, in either case the blame belongs to God. How then, we should be glad to be informed, can there be sin in the creatures of God, and the blame not belong to God? An omniscient God might at least have prevented all sin by the act of annihilation. But he has not. Why then is not God accountable for all the sin, which has been consequential on this *privative* act, the act of not annihilating his creatures?—How would this language sound from the lips of the Reviewer, 'God did not annihilate me before I sinned, and because he did not and thus prevent my sin, he is as much to blame as had he created me with a sinful nature.' Yet this is fairly included in what he has said. But to come more directly to the point as it respects Edwards' statement; is there no difference between a positive act of God creating man with a sinful nature, and a privative act of God, which leaves man in the uncontrolled exercise of the powers of a moral agent to corrupt his own nature? Is such a moral agent as Edwards asserts man to be, one who in respect to the powers and capacities of a moral agent is created in the image of a perfect God—is such a moral agent, if he sins, not the author of his own sin? Are we to be told, that if God does not prevent such a moral agent from sinning, it is the same thing as to create him with a sinful nature? Is God bound to prevent all sin in moral agents which he can prevent, and if he does not, is it the same thing as creating sin by a positive act? Is God the author of all the sin which he could have prevented but has not? Is a parent the author of his child's disobedience because he does not, in order to secure his subjection bestow on him the whole of his estate? Is a king the author of the treason of subjects, because he does not assign to them such posts of honor and emoluments of office as would secure their

* Edwards' Works Vol. v. pp. 288—296; referred to in his treatise on Original Sin.

† Works, Vol. v. p. 42.

loyalty?—But says the Reviewer, “it is in either case the actual constitution of God my Maker.” True, and under whose “actual constitution” but that of God his Maker, could the Reviewer or any other creature sin?—Besides, cannot God be the author of a constitution of things, in which sin will *certainly* exist, without being the author of it, and as really so as were he to produce it by a creative act? Whose constitution of things then is it under which all the sin in this world has come into existence? The constitution doubtless of God our Maker. And is it not the only solution of this difficulty, that men are complete moral agents who sin through the permission of an omniscient God? Is not this the very solution which the Reviewer himself would give? What then but this, is the doctrine of Edwards on this point? Who ascribes to man higher powers or faculties as a moral agent, than he who maintains that in this respect he is created in the image of a spotless God? Why then this distorted view of Edwards’ opinions, as if he maintained that man is the subject of an inability to right action which excludes moral agency, or of a necessity different from the simple *certainly*, that he will sin as a complete moral agent, with powers which render him as truly capable of pursuing right moral action, as God himself? Not a passage, not a clause, not a word, is or can be adduced from Edwards to justify such representations.—Shame on the man that can make them. When the question is, what are Edwards’ opinions, why must the readers of the Disciple be turned off with an adversary’s account of the matter, and instead of a particle of evidence of its truth, be satisfied with the mere *ipse dixit* of a Reviewer? The reason is plain. These writers had rather rely on this species of artifice and on the prejudices and credulity of those for whom they write, than fairly meet an argument. They prefer to give an account of

Edwards’ opinions, rather than to suffer Edwards to speak for himself. They have not taken, and we venture to predict that they never will take those passages from Edwards which we have cited for the purpose of showing his real opinions, and attempt on the authority of *his own statements* to support the charges they bring against him. Their mode of managing this part of the subject, in the estimate of all who understand it, is an outrage on all truth and propriety. Any other they will not, dare not adopt.

Our third ground of argument is, that “Mr. N.’s own concessions show that neither Calvin, nor Calvinistic writers are fairly charged with believing that God creates man with a sinful nature.”—The only notice taken of this argument consists in denying the *fact*, that Mr. N. has conceded that Calvinistic writers contradict the doctrine charged.* This denial, as we have already shown, the Reviewer has made with the declaration of Mr. N. directly before him, that *such contradictions may be found in abundance in Calvinistic works*.

Our fourth ground of argument, and that which we regard as absolutely decisive of the question, is that Prof. N. misinterprets the language of Calvinistic writers. The ground taken in opposition to Mr. N. is this; that “*that may be said to be by nature and to be natural, which is not from God, or which is not created by God.*” This position we undertook to support by showing that the language of Calvinists not only may but must have a different import from that which Prof. N. gives it; and that this is undeniable from the analogy of language, from the acknowledged ambiguity of terms, from common usage, from the explanations of those who use it, from the nature of the subject, and finally from the very principles of interpretation laid down by Mr. N. himself. To this argument, the Reviewer has not made the most distant allusion.—

Whether therefore the argument be conclusive or inconclusive, it remains without even an attempt at refutation.

Our fifth and last ground of argument was thus stated; "The doctrine ascribed to Calvinists by Prof. N. is not maintained by Calvinists as a *class*, and is not therefore properly Calvinism." This argument the Reviewer has not in form either stated or noticed. He has however one or two allusions to it, to which we shall advert in a few remarks. Thus he says, "Many however will admit that we have given a fair representation of Calvinism as it *was*, but not of Calvinism as it *is*. But is not Calvinism one individual system, as much so as Christianity? Can there be two systems differing from one another, and yet each one be Calvinism, properly so called? We might as well talk of two Christianities. If, then, it be true, as it seems to be admitted, that we have given a fair representation of the old Calvinistic system, and still it should appear that, in doing this, we have not represented truly the opinions of the modern Orthodox of New England, it would manifestly follow—not that we have misrepresented Calvinists, but that the modern Orthodox of New-England are not Calvinists. They may hold another system resembling Calvinism, and better than Calvinism, but not, unless our logic fails us, a system which shall be at once the same with Calvinism, and yet different from it. If the Orthodox in this section of our country feel themselves to be aggrieved, because they have been represented as holding the principles and doctrines of Calvinism, let them renounce that system. Let them confess to the world that they have abandoned it." p. 227.

The question is what is Calvinism and who are Calvinists *properly* so called?—On the one hand it is maintained that Calvinism properly so called consists in a system of certain general doctrines, the adoption of

which decides that they who adopt it are Calvinists, differ as they may in the minuter statements and explanations of those doctrines. This position we have at least to our own satisfaction illustrated and confirmed in our former article; in which we attempted to show that men might be Calvinists on the doctrine of human depravity, who believe in the *fact*, that *mankind came into the world in such a state that all their moral actions, without renewing grace, will be sinful*, differ as they may in respect to the mode of accounting for this *fact*; just as men may believe in the ebbing and flowing of the tide, whatever different theories they may adopt to explain these phenomena.

In opposition to this the Reviewer, if we rightly apprehend his meaning, maintains that Calvinism is one system in such a sense, that all who are Calvinists must not only agree in certain general doctrines as the constituent parts of the system, but also in the minuter explanations and statements of these doctrines; "Can there be" he says "two systems differing from one another and yet each be Calvinism properly so called?" We answer, no. But then a certain definite number of doctrines may constitute *the system* which is called Calvinism, just as "*one single doctrine*" according to the Reviewer, constitutes Unitarianism: and they who adopt this system, just as this writer says of Unitarians, "may differ widely from one another and still be, strictly speaking," Calvinists. But says the Reviewer "we may as well talk of two Christianities."—Such an illustration as this, from one of that "anti-sectarian sect" whose expansive charity embraces on the ground of a common Christianity all the different sects of Christendom, was not to be expected. Two Christianities! how absurd; and yet on Unitarian principles, these may be computed by dozens. Two Christianities! The very height of absurdity. And yet Calvinists, Armī-

nians, Universalists, Unitarians, Quakers, &c. &c. all, all are Christians. How is this? How is it, unless there be a substantial agreement in some one system along with circumstantial diversity of opinion on points not essential to that system? True it is, there are not two Christianities. Neither are there two systems differing from one another, each of which is Calvinism. The system is that in which those agree, who differ on points not essential to the system. Calvinism is "one individual system." But it does not include all those minuter points of explanation and hypothesis which some Calvinists adopt, and other Calvinists reject. For example who has not heard of the *sublapsarian* and *supralapsarian* Calvinist, of the *moderate* and the *high* Calvinist, of the *Old* Calvinist and the *New-England* Calvinist, of the *disposition* scheme and the *exercise* scheme?

Of the facts to which we now refer, our Unitarian opponents are not ignorant. They know the differences between the theological systems of Edwards and Hopkins, of Dwight and Emmons, and also between those who adopt these systems, and the old Calvinists of the South. They are fully apprised that all these, differ as they may, are in the present controversy included in one class, under one appellation, viz. Calvinists, or the Orthodox. They know equally well that this portion of the community are thus classed and thus designated, not on the ground of a minute and an exact agreement in their faith, but on the ground of their agreement in one general system of doctrines.—Now we say, that to include under one appellation this large class of the Christian community, differing widely as they do in their specific forms of faith; and to ascribe to them as the faith of the whole class, opinions which a part, and a considerable part of their body disclaim and reject, comports not with equity or with truth.

What then are some of the facts that bear on this part of the subject? The first fact is, that Unitarians generally, their writers, Dr. Channing, Dr. Ware, Professor Norton and the Reviewer, constantly use these terms, *Calvinism* and *Orthodoxy*, *Calvinists* and the *Orthodox*, interchangeably; the former to include a system of doctrines which extensively prevails in New England and elsewhere; the latter to designate those who embrace this system. Thus Dr. Channing, in opening the late controversy denominates the system which he attacks "the prevalent system," "that system which arrogates to itself the name of Orthodoxy, and which is now most industriously propagated through our country." Dr. Ware, who continued the controversy on the Unitarian side, addresses his letters to Trinitarians and CALVINISTS; and to show whom he intends by Calvinists, he not only refers to the Westminster divines, to Dr. Dwight and Dr. Emmons, as distinguished writers on the side of *Orthodoxy*, but on almost every page, he furnishes the most unequivocal proof that by *Calvinists*, he means the Orthodox of New-England. Mr. Norton speaks of "the great body of common Christians who bear the name of Calvinists in New-England," while the commencement and course of the controversy shows that he must have used the term 'Calvinists' to include at least the Orthodox of New-England, or have used it without designating any portion of the community. The Reviewer also not only uses the term 'Calvinism' as synonymous with 'the system of the orthodox,'—not only speaks of the nominal Calvinists of New-England, but includes Dr. Woods, Professor Stuart, and the conductors of the *Christian Spectator*, under this appellation. But it cannot be necessary to multiply proofs on this point. Unitarians know and the whole community knows, that the word *Calvinists* is used in this controversy by Unitari-

ans themselves as an *appellative* to include at least the Orthodox of New-England. With what truth or propriety then, does the Reviewer say that if Unitarians "have given a fair representation of the Old Calvinistic system, and still it should appear that in doing this, they have not represented truly the opinions of the modern Orthodox of New-England, it would manifestly follow, not that we have misrepresented Calvinists, but that the modern Orthodox of New-England are not Calvinists." Not misrepresented Calvinists? The modern Orthodox of New-England not Calvinists? Who then are Calvinists in the Unitarian vocabulary? Whom do Unitarians designate, and whom do the community understand them to designate in this controversy by the term "Calvinists?" Let them say whether they mean the living or the dead; and if the former, whom, if not the modern Orthodox of New-England?

We are not here to be turned over to the etymology of the term, and to be gulled into the admission that those only are Calvinists, "properly so called," who adopt the exact creed of Calvin. This subterfuge is too palpable. Such a Calvinist is not to be found in this country. Besides, every one at all acquainted with the subject, knows that creeds of human formation exist at different periods under different modifications, and that while they remain substantially the same, the original name remains to designate them, under their different modifications. Especially does every one know, that the true meaning of a term is that which it is used to convey, and which it is understood to convey. Whatever then may have been the import of the terms Calvinism and Calvinists in the sixteenth century, neither this community, nor Unitarians use or understand the one to denote the exact faith of Calvin, nor the other to designate persons who adopt exactly his creed. By usage, the true and only criterion of the import of terms, these words

have acquired a more extended and yet a precise meaning. In this controversy the term Calvinists, has the force of an appellative, and so far from being descriptive of the faith of those to whom it is applied, it is used to denote a particular portion of the community whose faith is the very subject of enquiry.

This our Unitarian opponents well understand. They know, therefore, that if they have misrepresented the Orthodox of New-England they have misrepresented Calvinists, those whom themselves call Calvinists; Calvinists "properly so called,"—in a word, that they have misrepresented that identical portion of the community, of whose opinions under the appellation of Calvinists they profess to give a true account. To what purpose then does the Reviewer make the above supposition in the face of undeniable matter of fact? Had he told the whole story, it would amount to this: the term Calvinists in common usage, and especially in Unitarian usage, includes the modern Orthodox of New-England. Still if Unitarians have misrepresented the modern Orthodox of New-England, they have not misrepresented Calvinists; that is to say, if they have misrepresented Calvinists, they have not misrepresented Calvinists. Or thus,—Unitarians have constantly represented the Orthodox of New-England under the appellation of Calvinists, (whether the term has been applied properly or not is immaterial) as believing, what by the supposition of the Reviewer they do not believe. How much does this differ from misrepresenting those of whose opinions they profess to give an account? What a miserable evasion, then, is this on the part of the Reviewer! Say what he will, he must admit that Unitarians in this controversy either have or have not used the term *Calvinists* to include the Orthodox of New-England. If he admits that they have thus used it, then on his own supposition, Unitarians have misrepresented

ed Calvinists; for his supposition is that they have misrepresented the Orthodox of New-England, and by his present admission Calvinists and the Orthodox of New-England are identical. It only remains for him to say that Unitarians have not thus used the term; that in all this controversy between Unitarians and Calvinists, the former have not even thought of representing the opinions of the Orthodox of New-England, but only the opinions of some other beings real or imaginary, living or dead, who may hold, or be supposed to hold the opinions which these lovers of truth so zealously controvert. If this should be said, Unitarian practice will give the lie to the declaration. We have already found occasion to sympathize with the Reviewer in his troubles, and to express the hope in his behalf of an ultimate deliverance. But how he will rescue himself from the horns of this dilemma, must be left to his own ingenuity to devise.

We come now to the question whether Unitarians have misrepresented the opinions of the Orthodox of New England? If this question can be decided, then the main question, whether they have misrepresented Calvinism will also be decided. We have already perhaps said enough on this topic to satisfy our readers. But we cannot forbear to present to them some of the unequivocal acknowledgments of the fact, furnished by Mr. N., by the Reviewer, and by Dr. Channing also, through the aid of the Reviewer. Mr. Norton speaking of "the great body of common Christians who bear the name of Calvinists in New England," says they "are in truth, but *very imperfectly acquainted* with that system, from which they derive their appellation." Now this assertion, admitting the Unitarian axiom, that no one can believe what he does not understand, amounts to a full confession that the great body of those called Calvinists in New-England, but *very imperfectly believe* the Calvinistic

system. Are they then or are they not misrepresented when they are *charged* with believing it without qualification? Speaking of the late "professed defenders of the Calvinistic faith," he says, "instead of endeavouring to maintain, they have denied the doctrines of their own system, refused to acknowledge the fundamental doctrines of their own creeds, confessions and writers—have in fact denied the Calvinistic faith." And yet Unitarians have constantly represented them to be Calvinists, and as believing the doctrines which Prof. Norton says, they deny!

The Reviewer is not less explicit in his confessions of the fact under consideration. He says, "it is generally well known that a majority of the clergymen reputedly orthodox in New England have used a different language respecting certain tenets of Calvinism from what would formerly have been deemed admissible;" he distinguishes their views from the "Calvinism of the strictest creeds;" admits "the differences existing between the nominal Calvinists of New England and Calvinists elsewhere;" and affirms "the distinguishing peculiarities of the Orthodox in New England to be almost as obnoxious" in the city of Baltimore as Unitarianism itself. We need not say that it is not pretended by the Reviewer or any Unitarian writer that these distinguishing peculiarities of the Orthodox in New England have been recognized by Unitarians in their representations of Calvinism or Orthodoxy.

Dr. Channing according to the testimony of the Reviewer, is guilty of the same offence. It is well known that Prof. Stuart and Dr. Woods charged Dr. C. with misrepresenting the Orthodox in this part of the country. The Reviewer's vindication of Dr. C. is, "that his sermon was prepared for and accommodated to the state of religious opinion in a city where the distinguishing peculiarities of the Orthodox in New England were known to be almost as obnoxious as his own, leaving him no oc-

casion to expose or combat them, or even to bring them into view." Has Dr. Channing then, while according to the Reviewer he has not brought into view the distinguishing peculiarities of the Orthodox of New England, made any exception in their favour? or has he blended together these opinions and attacked without an intimation of any difference between them, the Orthodoxy of the South and the Orthodoxy of the North, *en masse*? Was not his sermon designed to be as really an attack on New England Orthodoxy as on that of the city of Baltimore? If not, why does Dr. Channing constantly speak of "the prevalent system"—"the popular system"—"that system which arrogates to itself the name of *orthodoxy* and which is most industriously propagated through our country." Why did Dr. Ware come forward to espouse against a New England champion, the cause in which Dr. Channing had embarked against some of our southern neighbours? Why have Dr. Ware and Dr. Woods confined the discussion between them almost wholly to the Orthodoxy of New England? And why this three or four years' campaign on New England ground by New England combatants?—Why, if the Reviewer is to be believed, Dr. C. in the year 1819, made an onset exclusively upon the orthodoxy of the city of Baltimore! An evasion so shameless, Dr. C. would despise. No; Orthodoxy in its broadest import, as it includes the opinions of the New England clergy is the avowed object of attack, while "the distinguishing peculiarities of the Orthodox clergy in New England" are confessedly 'not even brought into view.' This amounts to palpable misrepresentation of the Orthodox; nor can any thing, the logic of this Reviewer excepted, prove the contrary.—Thus we have made out our facts and are prepared for the conclusion. One fact is that according to Unitarian usage and all other usage the term *Calvinists* has at least in this controversy the force of an appella-

tive, and includes the Orthodox of New England. Another fact is that Unitarians have misrepresented the opinions of the Orthodox of New England. The conclusion is that Unitarians have misrepresented Calvinists and Calvinism, "properly so called."

But let us hear the Reviewer a little further. Speaking of the differences between Calvinists of New England and Calvinists elsewhere, he says, "we of course, if we thought them material, should be the first to wish to put them upon record."—And again, "But as to any real differences of opinion, so far as at present developed, we confess we find nothing in them like a considerable approach toward the truth." Just now, as we have seen, when the Reviewer's purpose required it, "these differences," amounted to "distinguishing peculiarities" on the part of the Orthodox, which were "almost as obnoxious" to some Calvinists as Unitarianism itself. But now when his object is to vindicate Unitarians in not recognizing, in their representations of the Orthodox of New England, these differences they are not *material*, neither is there any thing "in them like a considerable approach toward the truth;" that is to say, in the Reviewer's judgment. And now because he thus judges "these differences of opinion" not to be material, and to include nothing like a considerable approach towards the truth, they are not to be put on record, i. e. they are not to be *truly represented*. This certainly is a novel principle, by which to determine whether a man is to tell truth or falsehood. How much truth is such a man likely to tell concerning Calvinism, who regards it as a system of falsehood from beginning to end, and who at the same time feels no obligation to tell what it really is, any farther than in his estimation, it approximates towards the truth? Whether these opinions in regard to truth be remote or proximate, we cannot see that this is a sufficient reason for ma-

king lies about them, when the question is, what are these opinions.

But says the Reviewer, "if the Orthodox in this section of our country feel themselves to be aggrieved, because they have been represented as holding the principles and doctrines of Calvinism, let them renounce that system. Let them confess to the world that they have abandoned it." If the Reviewer means that the Orthodox of this section of the country should confess that they have abandoned those doctrines which under the name of Calvinism, Unitarians have charged them with holding, this they cannot do with truth; for they have never held these doctrines. If he means that they should distinctly avow what their belief is, and wherein it differs from that which Unitarians charge upon them, there is no necessity for any other avowal of this fact than what has often been made; for as we have seen, Unitarians know perfectly the fact, respecting the distinguishing peculiarities of the New England clergy, and if they will misrepresent their opinions with this knowledge, they would still do it, any further avowals from the Orthodox to the contrary notwithstanding.

Once more; We had appealed to well known facts, as decisive on the point that the doctrines which Prof. N. charges on the Calvinists of this country as a class, are falsely charged. To this the Reviewer probably imagines himself to have replied in the following remark; "But our opponents in their sense of the high importance of this class of theologians (the Orthodox of New England) have entirely forgotten, that the Calvinism of the strictest creeds, is still the Calvinism *publicly professed* by the great body of Calvinistic churches of our country." He then asserts that "the Westminster Confessions and Catechisms, are the *public standards of faith*," in the Presbyterian and Scotch Churches in this country, that "the Saybrook Plat-

form is the professed standard of the Calvinism of Connecticut, &c."

We might say in reply to all this, that the Reviewer here begs the question between Prof. N. and ourselves, by assuming that the Westminster Confession and Catechisms, and the Saybrook Platform contain the doctrine charged on Calvinists by Prof. N. But allowing it to be so, what has the Reviewer proved? *Publicly professed, public standards of faith*—what does he mean by this? If any thing at all to his purpose, he means that the assumed creed of these formularies, in regard to the point at issue is the *actual belief* of that portion of the community of whom he speaks. Now we had said that "there is not only no evidence of this fact, but decisive evidence to the contrary." This assertion we established by an appeal to well known facts; and it belonged to the Reviewer if he would meet the argument, to shew that our statement of facts is false or irrelevant. This he has not done.

It is true that these formularies are regarded by Calvinists in this country as containing a doctrinal system, which, whatever imperfections and errors may belong to it, is in its general features in accordance with the Scriptures. But we ask for the *proof* that there is any such *public profession* of the creed contained in these formularies, any such recognition of them as *standards of faith* by Calvinistic ministers and churches as the Reviewer asserts; any which shows that the ministers and churches actually adopt as their *faith* every article of these formularies in its precise form of statement. We say that such is not the fact, and that it is notorious that it is not. There is no such subscription to these formularies by Calvinistic ministers or churches, no such use made of them, no such recognition of their authority in matters of faith in any form whatever, as will warrant the representation of the Reviewer. Decisive to the contrary,

are the freedom of religious discussion and the diversity of religious opinion among Calvinists in regard to several points treated of in these formularies. Indeed, the acknowledged fact of the departures of the Orthodox of New-England from what the Reviewer terms *public standards of faith* is enough to stamp his representation with utter incorrectness. In addition to this, it is a well known fact that a very large part, we believe a majority, of the Presbyterian ministers and churches in this country embrace what the Reviewer styles "the distinguishing peculiarities of the Orthodox clergy in New-England." To talk then of creeds *publicly professed*, and of *public standards of faith*, as if there were any such thing existing in the manner and form in which the Reviewer would have it understood, is a mere trick at imposition. It is representing the religious faith of the great portion of this community as so absolutely tied to creeds and formularies of human formation, that they cannot with good conscience fail of believing every doctrinal iota they contain ; a representation which every sciolist in the ecclesiastical history of this country knows to be false. It is in the present instance asserting an uniformity of faith among the Calvinists of this country, which does not exist, and which they who assert it, know and abundantly *confess* does not exist.

The course then adopted in this controversy by Unitarians, is not authorized by equity or truth. Their professed object has been to assail Calvinism on the article of human depravity, as this doctrine is held by that large portion of the community who bear the name of Calvinists. Instead however of doing what they profess, they have opposed, as the doctrine of Calvinists, a particular *theory* which at most is adopted only by some individual Calvinists to account for the fact that *all men will sin*, while this *theory* is rejected by many, not to say by most Calvinists

in this country. Is this fair and honourable controversy?—Is this attacking the doctrine which they profess to attack? If Unitarians wish to oppose that specific form of the doctrine of human depravity, in which some individuals among Calvinists may choose to state it, let them have the candour to specify who those individuals are. But why should they represent the whole Calvinistic community as holding the doctrine in that specific form, when they themselves know that the great body of this community do not hold it in that form? Surely if it be their design honestly to oppose this doctrine in that form in which it is held by Calvinists as a class, they should honestly state it in that form in which Calvinists as a class do hold it. There is such a form ; a form which distinguishes Calvinists as a class from every other class of the Christian community ; which comprises all that can be deemed essential to the doctrine itself ; which is as definite, and as easily apprehended as any other ; a form in which it is in fact stated by its most distinguished defender, President Edwards ; we mean that which asserts the FACT,—*that men come into the world in such a state that without grace, they will sin and only sin in every accountable action when they become moral agents.* This is Calvinism 'properly so called' on the doctrine of human depravity. To this form of statement, every Calvinist in the country would fully subscribe, while with respect to any that should be more minute and specific, there would be among Calvinists great diversity of opinion. If then Unitarians are determined to assail the doctrine of human depravity as a part of that system of Calvinism which is prevalent in this country, (and such is their avowed object) let them do it in a candid and intelligent manner ; let them state that to be Calvinism on this subject which is really so, and instead of charging them with misrepresentation, we will hold ourselves

in readiness to follow them through whatever course of argument they may lead the controversy. But if they will not do this—if after all the notoriety given to the fact of their past misrepresentations, by the evidence in the case, and by their own acknowledgements, they will still persist in asserting that to be the Calvinism of this country, which Calvinists as a class do not believe, but reject; if they will through the mere ambiguity of the term ‘Calvinist’ deny the very import in which themselves use it, to escape the charge of misrepresenting the Orthodox of New-England; if while they admit “the distinguishing peculiarities” of this portion of the community, they will, with an utter disregard of these peculiarities, constantly represent the Orthodox of this section of the country as believing, what it is confessed that they do not believe, then surely they cannot complain if they are held up to the community as attacking Orthodoxy through the artifice of misrepresentation. In our own estimation, there is a peculiar baseness in this species of slander. Against him who libels my good name as an individual member of civil society the laws of my country furnish me a defence. But when nothing stands between an entire religious denomination, and the grossest misrepresentation of their religious faith, but the laws of God, the coward spirit of slander waxes bold for the attack, and nothing in the form of opinions, or even of character as connected with those opinions, is safe from its aspersions. Had it to encounter the terrors of human law, there would be something for it to fear, and its frontless aspect would be more respectably odious. But unawed by these, and screened by the self protecting power of repeating the same falsehood over and

over again, it shows all its turpitude in one combination of malignity and meanness. Regardless of denials, of proofs, and of arguments, it persists in all the quietness of premeditated safety, to misrepresent, and pervert and slander: it does this, when the whole community who look at the facts in the case, know that it does it;—it does it, while itself confesses the facts which imply the criminality of its deeds; and as to the manner of doing it, the dungeons of devils, as we have seen, do not furnish epithets too black for its use and application.

Now if theft and forgery and slander require laws for their detection and punishment among the members of civil society, why must they who misrepresent the prevalent faith, and the moral character of nearly the whole of a religious community, and this for the purpose of popular odium, pass without accusation and without exposure? For ourselves we feel no misgivings on this point, and intend to practice no concealment. If evidence has not lost all claim to our regard, and our minds all capacity of estimating its force, our Unitarian opponents knowingly misrepresent the religious opinions of the great portion of this Christian community. The facts in the case are too palpable, and their confession of them too unequivocal to leave a doubt on the subject. We shall therefore continue to make the charge of misrepresentation, so long as they persist in their present form of statement; and though we may not extort from them more formal confessions of their guilt than we have already done, yet we can have little doubt how the matter will lie on their own conscience, and still less, what retribution awaits them from an enlightened community, for their unfairness and duplicity.

Literary and Philosophical Intelligence.

In the press at Andover ;—An Elementary Course of Biblical Theology, translated from the work of Professors Storr and Flatt, with Additions by S. S. Schmucker, A. M. Pastor of the Evangelical Lutheran Church, Newmarket, Va.

"The work here offered to the public, (says the prospectus,) is the result of the joint labour of two of the most eminent divines of the present age. Having been harassed by metaphysical and speculative and infidel systems of pretended christianity, they were taught the absolute necessity of building their faith exclusively on the word of God ; and the present work is purely of this biblical nature. It is confined to the doctrines which are taught in revelation *totidem verbis*. The various *inferential*, sectarian doctrines, which are used by divines of different denominations to connect and complete a system agreeable to their own views, are here omitted. The work is composed with the highest regard to exegesis ; composed too in view of all the objections which the liberalists of the last thirty years have been able to raise. That such a work is peculiarly needed in the present day, must be evident to every reflecting mind, acquainted with the course of theological discussion in our country."

The work is recommended by the Professors of the Theological Seminaries at Princeton and Andover, and by Professor Turner of the Episcopal Theological Seminary, in New-York. From the recommendation of Professor Stuart, the following is an extract :

"I have been acquainted with the character and principal works of STORR for some years. During the last twelve years of his life, he was considered, I believe, by all parties of theologians in Germany, as the most distinguished defender of those sentiments that are generally styled *the doctrines of the Reformation*, which that country then afforded. His *Doctrina Christiana*, or summary of Biblical Theology, though a brief work, is one of great labour, of much thought, and profound disquisition. It has been published twice in Latin, and twice in German. In the latter form, it was edited by Professor Flatt, of the University of Tübingen, who translated it into the vernacular language of Germany, and added to it his own Notes ; which are not at all inferior to the original work. From the German edition, the proposed publication of Mr. Schmucker is translated.

"I most cheerfully concur with my very respected brethren at Princeton in the recommendation of this work, as a system

of Biblical Theology, adapted to the wants of our country, and of the present times. The work cannot be read, indeed, so as to be understood by superficial readers ; for it is a work of deep and radical investigation ; in all cases ascending to the original and ultimate sources of reasoning. This is what theological students of the present day need, who have fallen on times that are destined to put them to a thorough trial. Persuaded, as I fully am, that all appeals, in theology, to arguments *a priori*, and to the metaphysical and philosophical views of the present or any modern generation, cannot pass current much longer in our country as sufficient to defend the truths of the Christian religion ; and that the time is at hand, when every theologian will feel himself compelled to make his ultimate appeal to the Bible, and to that only, as his defence of what he teaches ; I anticipate with great satisfaction the publication of a *Biblical Theology*, in our own country. Fully believing in the Protestant maxim, that "*the Scriptures are the SUFFICIENT and ONLY rule of faith and practice*," I sincerely wish Mr. Schmucker most ample encouragement in his excellent undertaking, to diffuse the knowledge of a system of Divinity drawn exclusively from the Bible ; and hope that it may be *studied*, not simply read, by every theologian in our land. It is a work which may do much to promote a deep and radical knowledge of theology."

A continuation of Gov. Winthrop's Journal, from 1633 to 1649, the time of his death, has recently been discovered in the library of the Old South Church, Boston, and is to be published. It will make two volumes of 400 pages each. The Legislature of Massachusetts voted to aid the publication by subscribing for one copy for each town in the State.

The publication in England of "*Sermons in 2 Volumes*, by the Rt. Rev. Bishop Hobart," has been announced. The object of the author in publishing these Sermons is to vindicate himself from "*a charge*" which, in various publications in England, is "*alleged against the great body of the Bishops and Clergy of the Protestant Episcopal Church in the United States of America, of not faithfully inculcating the distinguishing doctrines of the Gospel.*"

A new work by Washington Irving, entitled "*Tales of a Traveller*," has lately been put to press in London.

A Paris paper states, that editions of Salmagundi, and of the History of New-York, were about to be put to press (in English) in Paris, of the same size as Bracebridge Hall and the Sketch Book, previously published there.—The same paper states, that ten thousand copies, on an average, are sold in France, of each of Scott's novels, translated into French.

University of Virginia.—The visitors of this institution, have despatched an agent to Europe, to engage professors in those departments, which, it is thought, cannot be so well filled in this country. It is said that the professorships of Law, Politics, Morals, and Physic, are to be occupied by Americans. The time selected for opening the University, is February 1st, 1825.

The Gazette published at Charlotteville, says, that there will be eight schools in the University. 1. One of Ancient Languages, Ancient History, Ancient Geography, and Belles Lettres. 2. Modern Languages, Modern History, and Modern Geography. 3. Others of Mathematics. 4. Of Natural Philosophy. 5. Of Natural History. 6. Of Anatomy and Medicine. 7. Of Moral Philosophy. 8. Of Law, Government and Political Economy.

Each student will be free to attend whichever of the schools he considers as adapted to his future pursuits, and required to attend no others. To enter that of Ancient Languages, he must be able to read with ease their higher authors. For the schools of Mathematics and Natural Philosophy, he must be a proficient in Numerical Arithmetic. For the others nothing preparatory will be required, except that into no school can any one be admitted, under sixteen years of age.—*Lit. and Evan. Mag.*

Yale College.—In the Report of the American Education Society for Oct. 1823, the average price of board, paid by the beneficiaries at Yale College, is stated at \$41 65. It is presumed, that in this estimate, no allowance is made for the saving of the expense of board, by services rendered in the dining hall. This is probably included in the article of labor; as it is stated in the Report, that the beneficiaries at Yale, have received for labor, during the last year, 420 dollars. The students who wait in the hall, are allowed the whole of their board for the time. But the number of applicants for this privilege is so great, that each has an opportunity of waiting only one year, or a year and a half, out of the four. Several of the students obtain board at \$1 50 a week, in private families; and arrangements are made by which others are boarded for 75 cents. The number of waiters

in the hall is about twelve. The present year, eight or ten board, at \$1 50, and five or six, at 75 cents. Supposing there are 60 students whose circumstances are such, as to make them desirous of availing themselves of these privileges, the average expense of their board will be \$1, 25 a week. Board in families may be obtained at a lower rate, in some places in the country, than in New-Haven. But taking into consideration the allowance for waiting in the hall, an advantage which is not to be found where there are no commons, there are few places where students can be boarded at less expense than in Yale College.

In addition to this, 376 dollars have been paid to students within a year, for labor in the college wood-yards. These are methods of saving expense, which make no encroachments upon the time allotted to study; but contribute to the preservation of health, and sustaining the vigor of the mind, under severe application.

Vermont University.—The College building of the Vermont University at Burlington took fire on the 27th of May, from a spark which fell upon the roof, and was burnt down. The college and society libraries, and part of the philosophical apparatus were preserved, together with most of the books and furniture of the students.

American Antiquarian Society.—The Royal Society of Antiquaries in France have presented to the American Antiquarian Society the following valuable works, viz:—The Memoirs of the late Celtic Academy of Paris, in five volumes; also a Dictionary of the Celtic Language of Lower Brittany in France, a dialect of the Welsh, and connected with the Erse; and a Grammar of the same, in two volumes; also Memoirs of the Royal Society of Antiquaries of France, which succeeded the Celtic Academy, in three volumes. The Society not long since received a valuable communication from the celebrated Baron Alexander de Humboldt, on the Antiquities and the Ancient People of America.—*N. Y. Observer.*

The American Society for promoting the Civilization and general Improvement of the Indian Tribes within the United States, has published its First Annual Report. The Report states that "the Society is yet in its infancy, and can hardly be said to have commenced its operations. Its officers, residing many of them at a distance from the seat of Government, have not, till the present annual meeting had a convenient opportunity to assemble for consultation. Plans for conducting the business of the Society, of course,

have not yet been formed. Little more has been done, or could have been done, than the printing and circulating the Constitution among the officers and members of the Society, and receiving their answers. These, answers, exhibiting to a considerable extent, the feelings of the community in regard to the object and importance of the Society, are thrown into an Appendix, and form an interesting part of this report. Though the opinions of the writers of these letters, on some points, are different, it is encouraging to notice, that *all* agree in the grand points, in expressing concern for the welfare of the Indians, and for this end, are desirous of their civilization. A perusal of these letters can hardly fail to produce a deeper interest in favour of Indians; to impart new vigour in promoting all means now in operation for their benefit, and to excite wise and good men to employ their talents in devising other, and if possible, more efficient means of this purpose."

We understand that the anniversary meetings of this Society will hereafter be held in New-York.

We shall ere long, says the Quarterly Review for April, be in possession of the geography of the northern coast of America, which ought not to have remained a blank on the charts of the nineteenth century. Even Siberia, which stretched to a higher latitude, has long been known and described, though not, perhaps, with accuracy, while two points only of the wide extended coast of America were ever visited, and one of these placed several degrees of latitude beyond its proper position, and the other, in all probability, not placed correctly. To ascertain this latter point, and to explore the coast from thence to Icy Cape, is an enterprise which we understand Captain Franklin has volunteered to undertake, while his friend and former associate, Dr. Richardson, intends to accompany him as far as the mouth of Mackenzie River, and to examine the interjacent coast between it and the Copper Mine River, returning by the Copper Mountains; and the field of coal which has been ascribed to crop out along the bank of the Bear Lake; and, in short, to complete the collection and description of the natural history of North America. It is also understood, that Captain Lyon has volunteered to proceed in the Griper gun-brig to Repulse Bay, to cross over from thence to the Polar Sea, and to carry on the survey of the coast to Cape Turnagain, where Captain Franklin was obliged to stop. These discoveries are worthy of the enlightened age, and the rapid strides that are making in arts and sciences, and redound to the honor of the government under whose patronage they are

carried on. We do not despair of seeing the day when this spirit of enterprise will have conducted some adventurous Englishman to the very northern extremity of the earth's axis. To reach the North Pole from the north part of Spitzbergen, with the united aid of a couple of boats, half decked, and sledges, to carry each other in turns as ice or water may occur, would as we conceive, neither be so difficult nor so dangerous an enterprise as that which was undertaken and performed by the Russian officer, Baron Wrangel, on sledges alone. From Hackluyt's Headland to the pole is only 600 geographical miles. Allowing a speed only of fifteen miles a day (of twenty four hours, always light) it would only require forty days: so that if a little vessel, like the Griper, which has already been at Spitzbergen, should arrive there in the beginning of June, the boats might reach the Pole, and return to her with ease by the end of August. So little is this of a visionary project, that Captain Franklin proposed to undertake it; and indeed there is not a naval officer who has seen the ice, and knows what it is, but will admit of its being feasible, and who would not cheerfully volunteer to make the attempt.

FIRE.—A destructive fire occurred in the woods, at Brookhaven, Long Island, on the 19th ult. which continued to burn two days, and destroyed in its progress from 70 to 80,000 cords of wood covering nearly 20,000 acres—besides about 4000 cords in piles.

A German paper says, the Pope has made an additional grant of \$24 annually to the Society de Propaganda Fide, for the special purpose of encouraging the progress of the Catholic Religion in the United States of America.

In the Library of the King of Wurtemberg are four thousand editions of the Bible, in the different European languages; 215 are in English, and 290 in French. The latter of course, were mostly, if not wholly, printed at Catholic presses.

The whole number of persons confined in the prisons of France, on the first of Jan. 1823, was 30,899; confined in the galleys 10,403; making an aggregate of 41,307, or one to every 778 of the population of the kingdom.

There are no less than 53 persons under sentence of death in London, 6 of whom are females, and all of them convicted at the two last Old Bailey Sessions.

There are 4484 students at the colleges in England.

The British parliament has just appropriated 100,000 dollars for schools in Ireland.

List of New Publications.

RELIGIOUS.

The Trials and encouragements of Christ's faithful Ministers: A Sermon, delivered in the Baptist Literary and Theological Seminary, Hamilton, N. Y. March 19, 1824; occasioned by the recent deaths of Rev. Obed Warren, of Covert, N. Y. and Rev. Clark Kendrick, of Poultney, Vt. By Nathaniel Kendrick, D. D. Professor of Theology in the Seminary. Published by the Students.

The Duties, Trials, and Rewards of the Gospel Ministry: A Sermon, preached in Pittsfield, Mass. at the Installation of the Rev. Rufus William Bailey, as Pastor of the Congregational Church in that town, April 15, 1824. By Absalom Peters, A. M. Pastor of the Church in Bennington, Vt.

MISCELLANEOUS.

An Address delivered before the American Academy of Fine Arts. By Gulian C. Verplank, Esq.

A Gazetteer of the States of Illinois and

Missouri; containing a general view of each State—a general view of their counties and a particular description of their towns, villages, rivers, &c. With a map and other engravings. By Lewis C. Beck, A. M. Member of the New-York Historical Society, and of the New-York Lyceum of Natural History.

Notes on Mexico, made in the Autumn of 1822. Accompanied by an Historical Sketch of the Revolution, and Translations of the Official Reports on the present state of that Country. With a map. By a Citizen of the United States. 1 vol. 8vo.

An Address delivered before the New-England Society of Philadelphia; at its semi-annual meeting, in May 1824. By Henry Bond, M. D. Philadelphia.

Remarks made on a Short Tour between Hartford and Quebec, in the autumn of 1819. By the Author of a Journal of Travels in England, Holland and Scotland. Second Edition, with Corrections and Additions. S Converse, New-Haven.

Religious Intelligence.

From the New-York Observer.

COLONIZATION IN HAYTI.

MESSRS. EDITORS—I lately addressed the following inquiries to the President of Hayti, and having received an answer, I wish to avail myself of your paper to publish them. I ought to premise, that I had, before writing, seen some favourable offers to the coloured people of our country from the Secretary of Hayti. It will be perceived by the last paragraph in my letter, that I made these inquiries only as a private individual, and not as an agent authorized by the Colonization Society.

Your friend,

L. D. DEWEY.

Extract from my letter to the President.

"Will you then, Mr. President, furnish me information on the following points, for which I shall be truly grateful, and which may be very useful to the coloured people of this country.

1. Were a number of families to migrate to Hayti, would your government defray any part of the expenses of the voyage, assign them land to cultivate, and aid them to stock their farms?

2. To what extent would your government encourage emigration—how much allow to each family for expense of passage—how much land to each family—and how much aid to stock each farm—

and to how many families or individuals would all this assistance be given?

3. What encouragement would be offered to mechanics and merchants?

4. Though no assistance were given, would the opportunity to come and settle in your Island, to any and to all who might choose to migrate there, be given in the same unrestricted manner in which our government gives it to all emigrants from other countries—what would be the cost of lands to such, and could they obtain it in large quantities, so that numbers could settle down in the same neighbourhood?

5. How far is toleration extended to different religions?

6. What are your laws in reference to marriage, and what is the state of society in this respect?

7. How far are schools supported?

8. Would your government allow the Society to plant a colony in your island, having its own laws, courts, and legislature, in all respects like one of the States of the United States, and connected with and subject to the government of Hayti, only as each state is with our general government; and would land be furnished for such a colony?

Full information on these points would be esteemed a great favour, and were the answer in the affirmative to the 8th inquiry—

ry, or to the first part of it, if land could be purchased in sufficient quantity and at a suitable rate, I think something would soon be done to plant a colony under your government."

Liberty.

Equality.

REPUBLIC OF HAYTI.

Port au Prince, 30th April, 1824.

YEAR OF INDEPENDENCE, THE 21st.

Jean Pierre Boyer, President of Hayti, to Mr. Loring D. Dewey, General Agent of the Society for African Colonization at New-York.

SIR,—I had the satisfaction to receive the letter of the 4th of March last, which you addressed to me, the contents of which breathe the most perfect philanthropy. To consecrate our cares to meliorate the lot of a portion of the human race, sadly borne down by the weight of misfortune, is to prove the excellence of one's heart, and to acquire an eternal right to the gratitude of every living creature that can feel. And the step which you have taken in reference to me, in favour of the descendants of the Africans, who are in the United States, and who are compelled to leave the country because that far from enjoying rights of freemen, they have only an existence, precarious and full of humiliation, entitles you to the gratitude of the Haytiens, who cannot see with indifference the calamities which afflict their brethren.

As soon as I was informed of the resolution taken in the United States to transport into Africa, our unhappy brethren, to restore them to their native sky, I comprehended the policy which had suggested this measure, and at the same time conceived a high opinion of those generous men, who were disposed to make sacrifices, in the hope of preparing for the unfortunate men who were its objects, an asylum where their existence would be supportable. Thence forward, by a sympathy very natural, my heart and my arms have been open to greet in this land of true liberty, those men upon whom a fatal destiny rests in a manner so cruel. I considered the intention to colonize barbarous regions with men accustomed to live in the midst of civilized people, as a thing impracticable, to say nothing more. The experiment made at Sherbro' and at Mesurado, prove that I was not far from the truth. In fine, sir, although Africa be the cradle of their fathers, what a frightful prospect is it for them, to see themselves exiled to insalubrious climes, after having inhaled the healthful breezes of the land of their birth!

I have often asked myself, why Hayti, whose climate is so mild and whose government is analogous to that of the United States, was not preferred as their place of

refuge. Fearing that my sentiments would be misinterpreted, if I made the first overture. I contented myself with having explained to those of them who came to Hayti, all the guarantees and rights that the constitution of the Republic has established in their favour. I have aided in freeing those from debt who could not quite pay for their passage; I have given land to those who wished to cultivate it; and by my circular, of the date of the 24th December, 1823, to the officers of districts, (of which I send you a copy,) you will convince yourself that I have prepared for the children of Africa, coming out of the United States, all that can assure them of an honourable existence in becoming citizens of the Haytien Republic. But now that you make overtures, which seem to be authorized by the respectable Society of which you are the general agent, I am about to answer frankly to the eight questions which you have addressed to me.

1. "If a number of families" &c. The Government of the Republic will aid in defraying part of the expenses of the voyage of those who cannot bear them, provided the Colonization Society will do the rest. The government will give fertile lands to those who wish to cultivate them, will advance to them nourishment, tools, and other things of indispensable necessity until they shall be sufficiently established to do without this assistance.

2. "To what extent and number," &c. No matter what number of emigrants, all those who will come with the intention to submit themselves to the laws of the country shall be well received. The price of passage and other expenses shall be discussed by agents to obtain the most advantageous conditions. The quantity of ground shall be as much as each family can cultivate. For the rest, the utmost good-will to the new-comers, shall be the basis of the arrangement.

3. "What encouragement will be given to Mechanics and Merchants," &c. They shall have perfect liberty to labour in their respective professions. The only privilege will be an exemption from the law of patent for the first year.

4. "Will opportunity be given" &c. All those, I repeat it, who will come, shall be received, no matter what may be their number, provided they submit themselves to the laws of the state, which are essentially liberal and protecting, and to the rules of the Police which tend to repress vagrancy, to maintain good order, and to confirm the tranquillity of all. There is no price to stipulate for, as respects the land; since the government will give it gratis, in fee simple, to those who will cultivate it. The emigrants will be distributed in the most advantageous manner possible, and those who may desire it,

shall be placed in the neighbourhood of each other.

They shall not be meddled with in their domestic habits, nor in their religious belief, provided they do not seek to make proselytes, or trouble those who profess another faith than their own.

What precedes is an answer to your fifth question upon the toleration of different religious.

6. "What are your laws relative to marriage," &c.

Marriage is encouraged, and good husbands and wives enjoy the same consideration as in other civilized countries.

7. "How far are schools," &c.?

Every where, where there is a sufficiently numerous population, the government support schools to instruct the youth in the principles of morality and virtue.

8. "Will your government permit," &c.?

That cannot be. The laws of the Republic are general—and no particular laws can exist. Those who come, being children of Africa, shall be Haytiens as soon as they put their feet upon the soil of Hayti: they will enjoy happiness, security tranquillity, such as we ourselves possess, however our defamers declare the contrary.

In fine, Sir, to prove to you what I am disposed to do in favor of our brethren who groan in the United States of America under the yoke of prejudice, I am about to send to New-York funds and a confidential agent to enter into an understanding with you and the Colonization Society, with a view to facilitate the emigration to Hayti of the descendants of Africans, who are disposed to come and partake with us the most precious blessings which we enjoy under Divine Providence.

It must not be imagined that the want of an increased population in Hayti is the motive which determines me to make this answer with the details into which I have entered. Views of a higher order direct me. Animated with the desire to serve the cause of humanity, I have thought that a finer occasion could not have presented itself to offer an agreeable hospitality, a sure asylum, to the unfortunate men, who have the alternative of going to seek upon the barbarous shores of Africa, misery or certain death. I shall not develop the advantages which will result to the people of your country from transporting to Hayti the African population of which they wish to be delivered. Every one can perceive perfectly that it will be an infallible means of augmenting the commerce of the United States, by multiplying relations between two people, the similarity of whose principles of legislation and government ought necessarily to render them friends, although a blind prejudice

seems until now to have put obstacles in the way of more direct relations between the one and the other. Light and philanthropy will doubtless make justice and reason to triumph.

You will speedily, Sir, see the arrival in New-York of the agent I am to send.

I have the honour to salute you with my most distinguished consideration.

BOYER.

The Agent (Mr. Granville) mentioned in the above communication has already arrived in New-York. He is authorized to make provision for the transportation of 6,000 coloured people to Hayti during the present year; viz. 1,000 to be landed at Port au Prince, 1,000 at Cape Haytien, 1,000 at Port Plate, 200 at Samana, 1,200 at St. Domingo, 600 at Jacquemel, 500 at Les Cayes and Jeremie, and 500 at Gonaïves. With those emigrants who will form themselves into companies of twelve or more and will come under obligations to cultivate such fertile lands as may be assigned to them, the agent is authorized to contract, that the expense of their passage and maintenance during the voyage shall be paid on their arrival at Hayti by the government, which will provide them besides with the means of subsistence during four months after their arrival. The government will also give to these emigrants a perpetual title to the lands which they cultivate. As for those who wish to engage in commercial or mechanical pursuits, or who desire to cultivate the soil, or labor in other ways on their own account, and not under the direction of the government, the agent is authorized to assure them that the expense of their passage and maintenance during the voyage shall be paid in Hayti, provided they bind themselves to reimburse to the government, within six months after their arrival, all the monies which shall have been advanced on their account.

The agent is also directed in certain cases to make provision for defraying the expense of removing the colored people from the interior of our country to the place of embarkation, and for the purpose of meeting this and other expenses, the President has sent out to a merchant in this city a cargo of coffee, the proceeds of which are to constitute a fund, at the disposal of the agent.

From the instructions it appears that the emigrants will be entitled by the constitution, after a year's residence, to all the civil and political rights of citizens, and that they will have entire liberty of conscience, in matters of religion; but no other privileges will be granted to the emigrants than those enjoyed by the citizens of the state, and all who go, must go with a determination to conform to the laws.

American Colonization Society.

In an address delivered before the members of the General Assembly of the Presbyterian Church, at their late session, Robert G. Harper, Esqr. stated that the Board of Managers of the Colonization Society had \$20 000 at their disposal. It seems that General Kosciusko, the Polish chief, who resided for some time in this country, bequeathed that sum in his will, to be appropriated to the melioration of the condition of the blacks in the United States. His administrators, owing to debts on the estate, &c neglected carrying the provision into effect. Mr. Jefferson being consulted, advised that the management be left to Mr. Lear of Washington, and Mr. L. has now informed the Board that it is at their disposal. They have resolved to appropriate it to the purchase of "a Seminary Farm," and Mr. H. is now in treaty to be concluded in a few days, for a place which has been deemed suitable for the purpose in Montgomery county, Maryland, half way between Baltimore and Washington. It has buildings, out-houses, &c. for the accommodation of 200 persons, and here it is intended that children shall be received to be trained for the colony. Mr. H. anticipates that similar establishments will be made in different parts of the country.

NATIONAL SUNDAY SCHOOL UNION.

At the late Anniversary of the Philadelphia Sunday and Adult School Union, it was resolved to form a National Society. The following was adopted as the

CONSTITUTION OF THE AMERICAN SUNDAY SCHOOL UNION.

Preamble.

To concentrate the efforts of Sabbath School Societies in the different sections of our country; to strengthen the hands of the friends of pious instruction on the Lord's day; to disseminate useful information, circulate moral and religious publications in every part of the land; and to endeavour to plant a Sunday School wherever there is a population, "The Philadelphia Sunday and Adult School Union," and such other similar societies as may unite with it, do hereby associate under the title of "The American Sunday School Union," and for their government adopt the following Constitution:

Article 1. Each subscriber of three dollars annually shall be a member. Each subscriber of thirty dollars at one time shall be a member or life. Sunday School Societies or Unions paying three dollars or more to the funds of this institution, and sending a copy of their constitution, list of their officers, and an annual report of their schools, shall be considered aux-

iliary, be privileged to purchase books at reduced prices, and the members entitled to vote at all meetings of this society.

Article 2. The affairs and funds of this society shall be under the direction of a President, eight Vice Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and a Board of Managers to consist of thirty-six laymen, twenty-four of whom shall reside in the city of Philadelphia or its vicinity. The Board of Managers shall be divided into three classes, whose term of service shall be one, two, and three years, one-third of whom shall go out of office each year, but may be re-elected. Clergymen whose school societies are attached to the Union shall be entitled to vote at the Board of Managers. Officers of Sunday School Unions auxiliary to this Society shall be ex officio Managers.

Article 3. The managers shall appoint all officers, call special meetings of the society, and fill such vacancies as may occur in their own body. They shall publish such periodical works, tracts, and books, designed to promote the objects of this society, as they may deem expedient. Seven members shall constitute a quorum.

Article 4. The annual meeting of the society shall be held at Philadelphia the first Tuesday after the twentieth of May, when the proceedings of the past year shall be reported, the accounts presented, and the managers chosen. Special meetings may be called by the President, or in his absence by either of the Vice-Presidents, at the request of six managers. Fifteen members shall constitute a quorum. If a quorum does not appear on the day of the annual meeting, the election of managers shall take place at the next meeting whenever a quorum appears; and the managers and officers of the society shall remain in office until a new election takes place.

Article 5. The officers and managers shall be elected by ballot.

"The establishment of a *National Sunday School Union*, is an event, which, for a long time, has engaged the labours and the prayers of many individuals in different sections of the United States. The Philadelphia Sunday and Adult School Union, has already extended its happy influence over a large portion of the states; and, although not in name, it was, in fact, a National Society. It furnished a broad and sure foundation upon which to erect a superstructure that should be in name as well as in fact, a National Institution; and therefore, by common consent, Philadelphia has become the seat of the American Sunday School Union."

Extract from the Seventh Report of the Philadelphia Union.

"In regard to Sabbath schools in other

countries, from foreign reports, it appears, that the interests of these institutions are advancing with rapidity. England is still setting an example of noble charity, worthy of our praise, and of our imitation. The Report of their Sunday School Union, May, 1823, gives a striking account of the beneficial effects of this Society upon Ireland, Canada, and other places, as well as those in the immediate vicinity of London. The number of schools in *Great Britain and Ireland*, was at that time, 7,173; in which were 77,275 teachers, and 764,991 scholars. By comparing this report with that of the year previous, we find an increase of 1536 schools, 20,900 teachers, and 108,449 scholars.

"In *France*, it appears that the difficulties which have hitherto retarded the progress of Sunday Schools are diminishing, and the hope is cherished, that much will be done in that country, where much remains to do. A Sabbath school has been formed at the Protestant church in Paris, at which 200 children attend, and among them are the sons and daughters of some of the most wealthy and influential protestants of the Capital, who wish to give their offspring the religious advantages of the school, and at the same time, to present an example to other classes of protestants attending the same church. This institution is likely to be useful, both in its immediate and remote effects. Similar Institutions exist at Charenton, near Paris, and also at Calais.

"In *Holland and Switzerland*, according to the last accounts received, the cause of Sunday schools is advancing.

"In *India*, the schools supported by various denominations, are too numerous to be particularized; but, remarks the report, the establishment of female native schools in that country, is a most interesting and encouraging circumstance. One female has under her care about 400 female children, and the prejudices of the natives against the education of females, are much diminished, and will, probably in a few years, be wholly removed.

"In *Ceylon*, the schools are prosperous. Among the promising circumstances connected with this subject, may be mentioned the distinct recognition, in some places, of the Christian Sabbath.

"In *New-South Wales and Van Diemen's Land*, Sabbath schools are already in successful operation.

"In the *South Sea Islands*, also, many schools have been formed. At Wilk's Harbour, from 100 to 150 adults attend every morning at sunrise. The children are catechized by native teachers. At Papara, 700, including children and adults, attend school, and their progress is encouraging. The schools established in the different islands by the London Missionary Society, are prospering, and

prove productive of the happiest effects."

"In *West and South Africa*, these institutions are, under the divine blessing, doing much good. In West Africa particularly, it is remarkable that several thousands of young persons are now rising into active life, who are the hope and joy of the missionaries, and whose early piety affords the best pledge of the wide spreading and perpetuity of Christian principles, in this interesting portion of the world.

"In *Malta*, the American Missionaries have established Sabbath schools, and supplied them with tracts and books in their native language.

In *Canada, Nova Scotia and Newfoundland*, Sabbath schools are the means of extensively diffusing religious knowledge among the young and ignorant. It is pleasing to notice that the Roman Catholic bishop of the upper province, has expressed his determination to establish them wherever practicable throughout his diocese.

In the *West Indies* there are more than 6000 scholars, and the great importance of giving religious instruction to the slaves is becoming evident. It has recently been declared by one of the English ministers in the House of Commons, that the government intend to support a new system in the British Islands, with regard to these unhappy men, in which religious education is to be the principal agent to meliorate their condition. Under these circumstances, the field of action will become more extensive, and the Sabbath schools, thus protected, will introduce the knowledge of the Scriptures, and a reform in the lives and habits of the slaves. The misery of servitude will be alleviated by the consolations of religion, and the temporary trials and sorrows of this life, will become in their eyes of little consequence in comparison with the loss of their souls.

An application has recently been made to this Institution for aid in behalf of a Sabbath school in *Buenos Ayres*, which has been supplied from our Depository with books, &c."

SANDWICH MISSION.

The following extracts are from the private Journal of the Rev. Mr. Stewart, one of the missionaries to the Sandwich Islands, written during the voyage on board the *Thames*. It was designed for his sister, and published in the *Christian Advocate*.

November 30th, 1822.

Since writing on Tuesday, we have had another gale of wind, which compelled us to take in all sail and "lie to" during Thursday night, and part of Friday. Confinement to the cabin, and the tossing

of the ship, increased Harriet's sickness very much. I think she was weaker and more dispirited yesterday, than at any time before. * * * From the experience I have already had, I can judge what my thoughts and feelings will be, when I behold her enduring all the privations and hardships of the missionary life, should she be spared to meet them. They will be the same they now are.—When I look back a fortnight, and view her as she then was, blooming, and healthful, and animated, and see her now, pale, emaciated, and spiritless from sickness, which she might have avoided, I am at times ready to say—"Could it have been my duty, thus to expose one so delicate, so unaccustomed to fatigue and hardships?" All the man within me says, "No! it could not;" but the Christian—the minister—and the missionary, as promptly and more decidedly exclaim, "it could, and it is." Yes, my dear M. whatever I may suffer myself—whatever my beloved wife may suffer, which has been and will be my keenest suffering—I am fully persuaded that I have done right, and that she has done right, in forming the determinations, and in pursuing the measures we have. I am satisfied, that so far as the expedition we now are engaged in is concerned, on the day of judgment, the sentence to us will be, "well done good and faithful." The hand of the Lord hath led us: we beheld it in the dispensations of his Providence; we dared not refuse to follow, and though we may find that the hand which guides, bears the rod to afflict, still we will fear no evil. No, we have acted in this matter only in conformity to the light possessed, and to the dictates of our consciences, and we shall unquestionably meet blessings, rich and satisfying, in the path of duty pointed out: if not in one form, in another less expected, but not less full. With such views and feelings, my beloved M., which are those of our inmost hearts, we cheerfully turn our backs forever on all the comfort, all the domestic and social felicity, all the refined enjoyment which the advantages we possessed in our native country might have so fully secured to us. We banish from our minds for ever the dreams of earthly bliss, in which the children of this world seek their supreme happiness, and hail with contentment the scenes of self-denial and privation, of care and toil, which we have in prospect, willing, since the providence of God has so ordered it, to become literally "strangers and pilgrims" on the earth, having here no abiding place, nor worldly possession. Whatever else we lose, we gain

"A peaceful
Conscience, and approving Heav'n's"

a treasure too rich to be exchanged or forfeited for all the fleeting and unsatisfying pleasures of this life. When, then, we recount our sufferings and afflictions—when we give a statement of our real situation, whatever it may be, do not think we consider it strange that such things have befallen us, but that, deeming the service we perform as done unto the Lord, we even count "for joy" the trials that may await us in its accomplishment.

We think ourselves greatly blest in our humble friend, Betsey Stockton. She proves herself daily more and more kind, affectionate, and faithful. She has been most thoughtful and assiduous in her attention during H.'s sickness, and has laid me under a debt of gratitude, I scarce know how to pay. She is a valuable acquisition to our little family, and I wish her always to be particularly remembered in your communications to us.

We have become quite systematic in our regulations as a family. The bell for rising rings in the cabin at sunrise—that for morning prayers at half past seven—that for breakfast at eight. We dine at one, sup at six and have evening prayers at half past seven. The establishment of regular worship, has been a great comfort and satisfaction to us, and the respectful and constant attendance of the captain, officers and crew, gives us sincere joy. When the weather admits of it, we assemble on the quarter deck, which has been peculiarly pleasant during the moonlight nights, with which we are favoured. Oh! it is sweet to hear our hymn of praise floating on the breeze that wafts us along, and to listen to the prayer directed from the midst of these mighty waters, to Him who protects, and who only can defend and bless us.

Yesterday seemed really like a Sabbath. The day was calm and pleasant, and though the occupation of the ship would not admit of public worship in the morning, still it was gratifying to observe the general quiet and seriousness that prevailed, whilst each on board, not engaged in the duty of the ship, was occupied with his Bible, or some serious book. At four o'clock, P. M. the great bell rang for public service. The exercises were conducted according to the usual order in the Presbyterian church, and Mr. Bishop delivered a sermon from the words, "What shall it profit a man, if he gain the whole world, and lose his own soul." We cannot but hope, and do fervently pray, that these means of grace may not be lost to the immortal beings, by whose skill we are enabled to bear the glad tidings of pardon and peace to the most distant isles of the sea. May the time speedily come, when each one who sails with us, will experience in his own breast all the happi-

ness and sacred peace, which I believe, existed in the minds of many of our little band yesterday, from the exercise of repentance towards God, and faith in our Lord Jesus Christ!

This day has been delightful indeed; the air is as mild and balmy as that of a spring morning.—The sea is less disturbed than we have seen it before. In fact we have had one continued gale until Saturday. The Captain has sailed eleven years, and says he never before had such a succession of rough weather. You can scarce imagine the difference it makes in every thing.—Whilst the gales continued, we could scarce see a stone's throw from the vessel for the monstrous green billows that were rolling in heaps around us; now we can look in any direction, to a distance of many miles, over a beautiful surface of deep blue, variegated here and there by the milk white curving of a breaking wave. Our ship must be a fine object when viewed at a little distance; every sail is set to the breeze, and all without and within indicates prosperity and peace.

Dec. 3d.—The last evening was one of the most interesting we have spent since the commencement of our voyage. At the beginning of our meeting we were joined by the officers of the ship; their deportment in every respect is such, as to call for our warm gratitude, and in none more than in the uniform and interested attention they give to our exercises of devotion. We sang three hymns and had two prayers, when the great bell of the ship rang for our usual evening worship, and our circle was enlarged by twelve or fifteen sailors from the main deck and fore-castle.—I trust that our prayers and praises were those of faith and sincerity. Feeling ourselves solemnized, and having our better thoughts awakened to a lively exercise, it was proposed that we should listen to the perusal of the instructions of the committee, publicly delivered to us by Mr. Evarts, the evening before our embarkation. They are admirable, and well calculated to produce a powerful and abiding impression upon the heart. May we so improve them, as to show by all our actions, that these counsels and admonitions have not been in vain. May we never, individually nor collectively, bring a reproach in any degree on the cause we have espoused, but may all we do redound to our own good, and to the glory of the God we profess to serve.

Dec. 16.—Yesterday we commenced a prayer meeting to be held every Sunday morning at 10 o'clock, as it is inconvenient to have more than one sermon. A Bible class has also been established among the sailors. This we consider an interesting exercise. Whilst it will enlighten them on the subject important above all others, it will give an access to their hearts and

consciences not otherwise to be secured. May the Lord bless it to their eternal good.

Jan. 1, 1823.—I am more and more persuaded of the propriety of our entering on the work we have: if the Bible be true, I fear no evil in this measure, except that which may arise from the deceitfulness of my own heart. To me, the duty of the most devoted and persevering exertions in the missionary cause, is as clear as that the scriptures are the word of God, and that every christian who does not promote its interest to the utmost of his power, fails in his duty to God and man. It was in my power to go forth personally to the heathen, and my conscience and heart would hear to no other sacrifice. I saw the path of duty, and determined to walk in it only, and thus far I have found it the path of peace and happiness.

Jan. 25.—The storm continued to rage during the day with unabating violence, and produced greater anxiety and gloom than any we have yet experienced. But although the day was one of gloom, a circumstance occurred in which it has given me more genuine satisfaction than any thing since we left America. In the edge of the evening, whilst leaning alone against the railing of the quarter deck, feeling in my own mind something of the desolation of the scene by which I was surrounded, I felt my arm gently touched by some one or the spars behind me; it was—. The moment I cast my eyes upon him, I knew his errand, and can scarce describe my emotions when I found it truly to be as I expected—"to know what he should do to be saved?" He had seen me alone, and stolen from his station forward to tell me, that his spirit, like the troubled sea, would find no rest, and to beg me to direct him in the way everlasting. His words were few, but his looks, whilst he acknowledged his guilt and misery, and supplicated an interest in my prayers, spoke volumes. So unexpected, and yet so desired and prayed for was this event, that I almost doubted its reality. He dated his convictions from the preceding Sabbath, at the recitation of the Bible class, and told me he had scarce eaten or slept since. Every thing manifested sincerity and contrition in his deportment, and though I would not be too sanguine, I cannot but hope that the Spirit of God has begun that good work in him, which shall be carried on till the day of Christ Jesus. "A little leaven leaveneth the whole lump," and should but one soul be truly converted to God before we leave this ship, ere the voyage which it has commenced is completed, through the prayers and admonitions of that man, all these sailors may be turned to the Shepherd and Bishop of their souls.

Feb. 14.—The weather would not ad

mit of any service on the Sabbath, except evening prayers. This was regretted, particularly under the encouraging appearance of the crew. I was greatly gratified, however, to find, that notwithstanding the rest of the night had been broken in both watches, and the morning had been one of labour, that still one half of my Bible class had prepared their recitation. — has manifested much seriousness of late. I have had several conversations with him, and every successive one has been more interesting than the preceding. On Monday morning — came to me with a very animated countenance, and said he had great hopes of —; that he was very much troubled, had “knocked off swearing,” and was all the time “overhauling his Bible.” — “He always swears when reefing in a gale, but on Saturday night we were on the lee-yard arm of the main-top-sail together for half an hour, and though it blew a hurricane, and we could do nothing with the sail, *he never swore a word*. If he’ll only cut cable and swing from the fellows in his watch, I shall not fear for him.” Thus we have reason to hope that another immortal spirit is ready to exclaim “men and brethren, what shall I do to be saved?”

March 6. — is rejoicing in the possession of a Christian’s hope. He requested an interview with me last night on the first watch. As soon as I approached him, he threw his arms around me and fell on my neck with emotions that seemed to deny him the power of utterance. It was some time before he could tell me of the hope that had become as an anchor to his soul, and of the peace and joy that filled his bosom. So great and entire a change had taken place in his views and feelings, that he felt compelled to believe, that old things had unto him passed away, and all things become new, and that he was a new creature in Christ Jesus. I had a most interesting conversation with him, and left him as I found him rejoicing with joy unspeakable, and full of glory; and hoping in my own heart, that the inexpressible emotions that throbbed within his manly breast, were only the feeble commencement of that holy joy, which, in the world to come, would rise “immeasurably high.”

March 10.—I can again speak of the mercy and loving kindness of God towards us, now floating on the mighty bosom of the Pacific. Appearances have never been as encouraging as they now are. There is a seriousness from the fore-castle to the quarter deck, that forces itself on the observation of every one. The change in — has produced a very visible effect on his friends — and —. Their countenances and whole appearance are altered.

March 17.—Nothing new to communicate this morning except an account of a “*real Sabbath at sea*”—such a Sabbath as I once feared I would never see on board the Thames. Preparations for it were made early on Saturday evening among the sailors by washing, shaving, &c.; all seemed to be looking forward to it with pleasure and hope. And never on sea or land was there a more lovely day. The temperature was that of the finest June weather. The stillness of death reigned over the ship, whilst all, cleanly drest, employed their time in reading, meditation and prayer. We had an excellent sermon from Mr. Bishop, and at the close of the day, every one was compelled to remark its quiet and solemnity.

March 24.—When I look around me this morning and see every one cheerfully and industriously employed,—observe the neatness and pleasantness of every thing in the cabin and on deck, and feel myself, and know others to do the same, as perfectly at home and contented, as I have ever been in any situation, I can scarce credit that our present is the state so long dreaded by ourselves and friends as one devoid of enjoyment or even comfort —can hardly realize the truth that we have been confined upwards of four months on board this ship, and yet are so little sensible of any privation, and so little desirous of any change.

For a long time after entering the Pacific, we thought the appropriateness of its name might very justly be questioned, but the experience of the last fortnight has satisfied us on that point. The perfect smoothness of the ocean is almost incredible: we have scarce seen a wave with “*crested head*” in that time, and but for the deep blue colour of the surface, might fancy ourselves sailing on the placid bosom of your lake. We have all been forcibly struck with the great beauty of the sky and clouds in these latitudes; especially towards sunset and early in the evening. They are unrivalled by any I have ever seen, and are *literally indescribable*; we have seen clouds of almost every colour in different parts of the sky, *at the same time*; some of colours I never saw in the heavens before, and often in the strongest tints; for instance, of a rich and perfect green, beautiful amber, crimson—while the whole western hemisphere has been in one blaze of glory. Last night the colour of the ocean added greatly to the scene: it was of a most perfect blood colour, occasioned by the reflection of a fleecy veil of crimson clouds, covering the whole heavens; the appearance was so extremely singular, as to make us almost shrink from it as something supernatural.

Our religious state continues the same. — and — have expressed no hope of their conversion, though deeply interes-

ted in securing it.—Four more are under convictions of sin of greater or less pungency—and seem fully determined on turning to God with all their hearts.

I never saw a Sabbath on land such as yesterday was here. Not a sound was heard, from the opening of the morning till the close of the day, but the rippling of the water as we sailed on the deep, or the voice of worship as we bowed before our God. Every one seemed to feel as well as know, that the day was sacred to its Maker; and most of our number, I believe, rejoiced in it.—When I viewed the neatness and order of every thing about our beautiful ship, and witnessed the peace and quiet and solemnity that prevailed, I could not help fancying that I saw “holiness to the Lord” inscribed on the cloud of canvass she spread to the breeze. Our services were delightful, and what Christian could not feel them to be so when at them, he could see the tear of sacred rapture start in the bright eye of some, and that of penitence and sorrow from that of others; both of whom till late “cared for none of these things.”

—— is one of the happiest of beings, and can scarce contain the joy of his heart. He is very active with his companions, and has already been a blessing to them. All that he says is worth twice its real value from the manner in which he communicates it. He related to me the substance of a conversation had with —— a few days since. —— came to him full of trouble; with a spirit that could find no rest, and wished to know how he obtained the light and liberty, the peace and joy that filled his bosom, adding, “I believe the Bible to be true, and every word in it to be of God. I know that I can be saved only by the righteousness of Jesus Christ—I feel my wretchedness and misery without it—I believe every thing—but how am I to believe, so as to be saved. I want faith, and how am I to get it.” L—— told him he felt just so once, he did not know what faith was or how to obtain it; but he knew now what it was, and believed he possessed it; but, “I do not know that I can tell you *what it is*, or how to obtain it. I know *what it is not*—I know it is not knocking off swearing and drinking and the like; and it is not reading the Bible—nor praying—nor being good—it is not that—for even if these would do for the time to come, what are you to do with the *old score*? how are you to get clear of that? It is not any thing you have done or can do. It is only believing and trusting to what Christ has done: it is having your sins pardoned and soul saved, because he died and shed his blood for sin, and it is nothing else.” A doctor of divinity might have given the poor fellow a more technical and polished answer, but not one more simple or satisfactory. ——’s

expression of countenance is naturally rather hard and morose; but now every feature is lighted up with “the sunshine of joy,” and every look and action are “peace and good will to all men.” —— has a handsome face, of a naturally mild and innocent expression, and has become really lovely from an unfeigned sweetness that has overspread it. Hope has begun to dawn faintly on his soul, and while conversing with him last night in the full light of a splendid moon, I could but believe that the peace and serenity that sat on his brow, was that in kind, however low in degree, which the ransomed on high exhibit whilst contemplating the glory of God and triumphing in eternal salvation.

April 3.—The state of spiritual things is still encouraging and delightful. Two more of the common sailors have expressed a hope of salvation.

Last night, while walking the deck, I happened to cast my eyes into the steerage and could not refrain from wishing, that some of the pious hearts interested for the salvation of seamen, and active in their exertions to promote it, could stand behind me for a moment. But one person was there, and for the time I wished to see no other; it was —— reading his Bible. The lamp was suspended from the ceiling, at too great a height to admit of reading with ease, when seated on the floor, and being too tired to stand, he was *knelling* and reading partly aloud, with an attention and solemnity that seemed to absorb every thought and feeling; his attitude countenance, and whole appearance, gave strong testimony that he was searching the scriptures, that he might in them find the words of eternal life. He did not change his position in the least till the bell rang for evening prayers a full half hour after I first observed him.

April 8.—We have at length bid adieu to the southern hemisphere, and that most probably for ever. We recrossed the line on Saturday night, the 5th inst. precisely three months to an hour after having crossed it in the Atlantic.

Our Sabbath, the day after, was uninterruptedly pleasant and solemn. Mr. Richards preached from the words “the harvest past, the summer is ended, and we are not saved.” Five only of the crew were absent: about that number have shown the most determined opposition to the seriousness prevailing, and have spoken and behaved with an effrontery and wickedness almost incredible. They scarce ever attend any of the religious services, and even insult those who go to them in their retreat of wickedness—the fore-castle. When witnessing their behaviour, and hearing their wilful profaneness and blasphemy, we pity and deplore their folly and madness: and whilst

we sincerely exclaim, "Father forgive them, for they know not what they do," we cannot but add in the sight of their awful and gratuitous iniquity, "How can you escape the damnation of hell?"

Another event has occurred to make me far less anxious for the termination of our voyage than I otherwise would have been, and one, that, to you, and all our friends, I am satisfied, has been, and is, of the deepest interest—it is the safe and uncommonly favourable confinement of our beloved Harriet. We had constantly hoped to have reached the island before this should have taken place, but the wise providence of God ordered otherwise; and we have great reason *already* to rejoice in it, as a dispensation of *visible and marked* goodness and tenderness to us. The circumstance has given much joy to the captain, officers and crew: Harriet is a great and universal favourite, and herself and child are the chief objects of solicitude and attention. They were determined that the young stranger should be *an American*: the captain immediately ordered the ensign hoisted, and master Charles first saw the light under the proud wavings of our national banner. I have seldom known the gleaming of its stars and stripes to give more animation and apparent joy; and am sure, that, in my eyes, they never looked half so lovely.

April 25.—It is even so: I write to you now, my dear M. with the snowy summit of Mouakiah on the one hand, and the rugged heights of Mowee on the other. After tea, the first tumult of feeling having subsided, while all the family except H. were assembled at the gunwale of the ship

nearest the land, to gaze on it still, as we gently pursued our course, we sung, with feelings never known before, the sweet and appropriate hymn—

"O'er the hills of gloomy darkness,
Look, my soul, be still and gaze."

We had scarce finished the first line, before our little band was encircled by the officers and crew, with a seriousness and solemnity highly gratifying. I doubt not, some of their hearts throbbed with emotions known only to the pious mind. Whilst singing, the last rays of a glorious sun were falling on us from the west, and the silver beams of a full orb moon from the east. The hazy atmosphere suddenly cleared up, leaving a cloudless sky, without a trace of the gloom which had an hour before overshadowed us, except a light drapery of silver clouds, concealing the highest points of the mountains. The change was too instantaneous and too great not to be noticed, and I could not help hoping and praying, that the spiritual gloom of the land might as speedily flee away beneath the mild light of the gospel of peace.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

(In the month of May.)

To the American Board of Commissioners for Foreign Missions, (from April 13 to May 12 inclusive) \$2,539 92,

To the United Foreign Missionary Society \$2,289 21.

To the American Education Society \$582 59.

Ordinations and Installations.

April 22.—The Rev. NATHAN WILDMAN, in the First Baptist Church in Lyme, Con.

April 25.—The Rev. CHARLES D. MALORY, over the Baptist Church in Columbia, S. C.

May 1.—The Rev. CHAUNCEY EDDY, as an Evangelist, at Morgantown, N. C.

May 20.—The Rev. HORATIO A. PARSONS, over the Congregational Church and Society in Manchester, Vt. Sermon by the Rev. Dr. Proudfit, of Salem, N. Y.

May 26.—The Rev. DANIEL G. SPRAGUE, (installed) over the Congregational Church in Hampton, Con. Sermon by the Rev. Mr. Dow, of Thompson.

June 2.—The Rev. JOHN ALLEN, over the Baptist Church in Wrentham. Sermon by the Rev. Mr. Hall, of Attleborough.

June 4.—The Rev. ORSON DOUGLAS,

(installed,) over the Congregation of Marietta, Pa.

June 9.—The Rev. BENJAMIN WOODBURY, over the First Congregational Church and Society in Falmouth, Mass. Sermon by the Rev. Dr. Woods, of Andover.

June 9.—The Rev. GEORGE STEBBINS, over the Presbyterian Church in Hudson, N. Y. Sermon by the Rev. Ezra Fisk.

June 10.—The Rev. ENOCH GREENE, Jr. as an Evangelist, at Middletown, Con., by the Connecticut Baptist Convention.

June 16.—The Rev. SUMNER LINCOLN, over the Church and Society in Gardiner, Mass. Sermon by Rev. Luther Wilson, of Petersham.

June 16.—The Rev. JOSEPH B. FELT, at Hamilton, Mass. Sermon by Rev. Mr. Gile, of Milton.

View of Public Affairs.

FOREIGN.

ENGLAND.—The Royal assent was given, on the 31st of March, to the Act of the British parliament for punishing the Slave Trade, as piracy.

A convention has also been agreed to by Great Britain and the United States, in which they have reciprocally conceded the right of detaining, visiting, capturing, and delivering over for trial, all such vessels of either nation as may be suspected of being engaged in this abominable traffic.

PORTUGAL.—An event occurred on the 30th of May, which filled the capital of this kingdom with consternation:—At break of day, the public surprise was excited by a report that the great square of Lisbon was filled with troops; that the Infant Don Miguel was at their head; that in the night an attempt had been made to assassinate the king; that many persons were implicated in the plot formed for that purpose; and that Pamplona, Count de Parato, Count Villafior, and other distinguished persons who enjoyed the royal confidence, and had been declared partisans of the Court, had been apprehended as conspirators. Early in the morning the Infant Don Miguel had arrived by the palace of the Regency; he called a council of war—he despatched patrols to different parts of the city to apprehend a number of suspected persons, and immediately appointed a new Minister of Police who paraded the streets, followed by two gendarmes, and barred all approach to the Royal Palace, except to such as were provided with a passport from the Prince.

This order of the Infant the foreign ministers disputed, and insisted on seeing the king, whom they found in an unhappy state of mind, and ignorant of the true state of things. They earnestly requested that an order should immediately be sent in the king's name for the dispersion of the troops, to which his Majesty timidly or reluctantly consented. The troops however did not see fit to separate till 3 o'clock in the afternoon. Numerous arrests followed, and the latest accounts state that more than 800 persons were thrown into prison. Of the precise motives of the insurrection no distinct account is given. The general impression seems to be, that it was a concerted plot between the queen and the Infant, to depose the king, and make the Infant regent.

GREECE.—An event highly interesting to Greece, and to the literary world, has occurred in the death of Lord Byron, which took place at Missolonghi, on the 19th of April. This event was publicly announced in a proclamation by the government; in which it was ordered that on the following morning at sun-rise, thirty-

seven minute guns, (equal to the number of years the deceased had lived,) should be fired from all the batteries,—that all business, official and private, and all sorts of festivities, should cease for three days, that a general mourning should take place for twenty-one days, and that funeral ceremonies should be performed in all the churches.

The splendid talents of this most singular man, were not wholly unassociated with amiable qualities; yet in the estimation of virtuous minds, he has left, on the whole, an unenviable reputation. Unhappily for himself and for the world, his works will remain no less a monument of his corruption than of his genius.

SPAIN.—Serious disturbances continue to exist in various parts of Spain. By a letter from Saragossa, it appears that, on the 28th of April, the royalist volunteers paraded the streets, threatening assassination to all the Constitutionalists; and that two persons were killed, and twelve wounded. A similar scene had been witnessed at Vienna. Most of the clergy attached to the Constitutional cause were in prison.

EGYPT.—Our last number mentioned a rumor that the viceroy of Egypt had declared himself independent of the Grand Seignior. This rumor was rendered credible by the well known fact, that the viceroy has, for some time past, been forming large magazines of gunpowder and other military stores at Grand Cairo, professedly for the purpose of equipping an army to act against the Christians in the Morea, but more probably with a view of asserting the independence of his own government. Whatever may have been the real designs of the viceroy, the Greeks, it seems, have fresh occasion to rejoice in the good providence of God, which has prevented him from wasting his ample means in their destruction.—Advices from Alexandria, state that these magazines had been destroyed by fire, and that three thousand Egyptian soldiers had perished in the explosion. The value of the property destroyed was estimated at no less than ten millions of Spanish dollars, and one of the effects of this event will probably be the abandonment of the expedition from Alexandria into the Morea, if his Highness, the Egyptian Pacha, ever seriously intended to waste his resources in a cause so entirely hopeless as the rejunction of Greece to the Ottoman yoke of barbarism. His Highness the Captain Pacha had arrived at Alexandria with a part of the Turkish fleet, and the remainder of his naval force was expected soon to join him at that place. It was at Alexandria that the fourth expedition of the Turks against the Christians was to have been fitted out, for at Constanti-

nople the Treasury was not replenished sufficiently with money to enable the government to obtain the necessary supplies for such an important undertaking. The destruction of the magazines at Grand Cairo will prevent the Pacha of Egypt from furnishing the expedition with warlike stores, and thus it must be either altogether abandoned for this year, or be so defective in every necessary quality as to render the power of the Ottomans during the fourth campaign against the independence of Greece weaker than ever.

ALGIERS.—No certain intelligence has been received of the differences being adjusted between England and Algiers. The port was blockaded, and the Dey, rejecting the terms proposed by the English Admiral, was preparing for a bombardment. For this end he had secured his shipping and was bringing down large forces from the interior.

SOUTH AMERICA.—The affairs of the Patriots in Peru and Chili are assuming an unfavourable aspect. Callao has fallen into the hands of the Royalists, through the treachery of the troops stationed in the forts, who mutined and hoisted the Spanish flag in consequence of not receiving their wages. Lima, also, is said to

have fallen into the hands of the Royalists. Want of funds seems to be the chief source of embarrassment to the Patriot cause.

Mexico is disunited and full of disquietude. The famous Iturbide is on his way to that country from England, where he has been for some months past residing.—He sailed in an armed vessel accompanied by a staff of fourteen persons, with a prospect of being joined by a numerous party in Mexico, who will assist him in recovering his abdicated throne.

WEST AFRICA.—Intelligence has been received that Sir Charles McCarthy, governor of the English settlements on the Gold Coast, had been attacked and defeated by a body of Ashantees. The battle was fought on the 21st of January, near Sicondee, and lasted four hours, when Sir Charles, having expended all his ammunition, was surrounded, and his army completely routed. All his officers except one were killed or missing, and Sir C. himself was supposed to be among the slain. The Ashantees came down 15000 strong; the division of Sir Charles was less than one third that number. The Ashantees also sustained great loss and it was not known to what place they had retired.

Obituary.

To the Editor of the Christian Spectator.

It is a common and commendable practice, not only in our own country, but throughout the civilized world, to give some obituary notice of men who have been eminent for talents and piety; and who have deserved to have their memory embalmed, and handed down to posterity. The writer of the following article has been looking for and expecting something of the kind ever since the death of that great and good man, the Hon. JESSE ROOT. An expectation that it would be done by an abler pen has kept him from the attempt, until this late hour. But as no one has done it, a regard for the virtues, talents and superior excellencies of departed worth, has induced him to send you the following, to be disposed of as you see fit.

The Hon. JESSE ROOT, who departed this life at his seat in Coventry, on the 29th of March 1822, was a native of that town. His ancestors were among the earliest and most respectable inhabitants of Coventry. His Father was Ebenezer Root, a worthy and valuable citizen, who came, when a youth from Northampton, with Thomas his Father. Thomas, the grand-father of Jesse Root, was the first Deacon of the church in Coventry. His mother was Sarah Strong the daughter of Joseph Strong, whose father was, also, from Northampton, and one of the early inhabitants of Coventry.

The subject of this memoir was born January 1737. The present period affords no documents from which any particular and very interesting occurrences of his early life, or youthful days, can be disclosed, with one exception. It is known to have been the opinion of his pious parents, and such godly persons as were best acquainted with his earliest days, that he experienced the renewing influences of the Holy Spirit, at four years of age. It was confidently believed, by those best acquainted with him, that he was pious from his earliest childhood.

After improving his mind in childhood and youth, by such advantages as were to be enjoyed at a common school in a country town, steps were taken to prepare his mind for an education of an higher grade. His thirst for improvement led to a collegiate education. It was soon evident, as I was informed many years ago by his instructor in the first rudiments of the learned languages, that he had a mind above the common level. His progress was rapid, far beyond that of his fellow students. His academical education was at Nassau Hall, New Jersey, under the presidency of the celebrated BURR. He received the first honors of that institution in 1756, being then in the 20th year of his age.

At the close of his collegiate life Mr. Root returned to Connecticut, his native State, and put himself in a course of preparation for the gospel Ministry, on which

his heart was principally set. The Rev. Samuel Lockwood, afterwards the Rev. Dr. Lockwood, of Andover, a gentleman well known as an able, scientific and sound divine, and of great celebrity as a christian minister, with whom he resided, was his preceptor and guide in theological studies. On the 29th of March 1757, a little more than six months from his finishing his studies at College he was admitted as a Candidate for the Ministry. He was examined and licenced by a committee of the South Association of Hartford County. As a preacher he was able and acceptable. Popular talents, added to a sound mind and pleasing manner, commanded the attention and respect of the judicious and good. But, in this employment he was not to continue. After preaching for some length of time, it is believed not more than two, or at most three years, he turned his mind to the study of Law as a course of preparation for that professional business in which he was distinguished for many years.

That Mr. Root did not leave the desk for the bar from any degree of coldness towards the cause of Christ, nor any disaffection to the Christian Ministry, we may be assured, from his long course of experimental and practical piety; as well as his high estimation of, and almost unparalleled attachment to, the ministers of Christ. In him the faithful, dear Minister of Jesus ever found an open hearted, sincere, affectionate friend. His house was the place of their resort; and he ever took a lively interest in their respectability, usefulness, and comfort.

The writer of this is very confident that in a free conversation with Judge Root not long before his decease, he observed that the death of a brother in the war with the French and Indians, in the year 1759, made such a derangement of family prospects and concerns, as rendered his continuance with his parents necessary—that this induced him to think of shifting his profession, and endeavoring to serve God, and his fellow men, in some other employment. To this course he was advised by the two principal and most influential Lawyers in this part of Connecticut, and who were active in his introduction to the bar. At the February Term in Windham County, in 1763, he was regularly admitted and licensed as an Attorney at Law.

For many years Mr. Root was a learned and able Jurist, and one of the first and most powerful advocates at the bar of our courts. With frequent interruptions by the war of the revolution, and calls to important stations of honor and usefulness, he continued at the bar twenty seven years, until called to the bench of the Superior Court of this State.

He early took an active and lively interest in the concerns of his country in

general; and especially in the dispute between the then Colonies and the mother country. As an able, upright patriot he not only with his tongue, and pen, asserted the rights of his country, but held himself ready, whenever called, to risk his life in their defence. He possessed that spirit of true patriotism which preferred an honorable death, in defence of the civil and religious rights of men, to ignominious vassallage; or the chief station among a horde of slaves. In obedience to the call of the beloved Washington, whose confidential friend he ever was, he made immediate preparation to give up the sweets of domestic life, and join the army of his country, then reduced to a small number, and in continual, and great danger of being overcome and ruined. This was about the close of 1776. He received a Captain's commission from the Governor of the State, bearing date Dec. 31st, 1776—enlisted a company in Hartford, where he then resided; and within three days from the date of his commission was on his march, with a full company of volunteers, to the aid of the distressed Father of his country. This commission, within a few days, was followed by an appointment to the rank of Lieut. Colonel of a Regiment, by the General Assembly of this State, then in session. From this he was advanced, during the season, to the rank of Adjutant General to a department; in which station he served till honorably discharged by Maj. Gen. Putnam the commander of the department. That branch of the army to which he was attached being reduced to one Brigade, and the Regiment of volunteers, of which he was Lieut. Colonel, discharged, he returned to the duties and enjoyments of domestic life; and to those of a faithful citizen in his native state. But his well known worth did not suffer him to continue long in private life. In May 1779 he was chosen a Delegate to the Congress of the United States. In that station he was continued until the close of the war in 1783. In the most difficult and trying season which our country has witnessed—a period which 'tried men's souls,' he was one of the Governor's council of safety—one of those judicious, faithful, energetic men, placed in a highly responsible station, and to whose care were committed the most interesting and important concerns of the State, and which involved the vital interests of the nation.

Mr. Root was repeatedly, and for a succession of years, elected to a seat at the Council board, as one of the upper house of Assembly.

In May 1789 he was appointed an assistant Judge of the Superior Court of the State. In that station he served the public till the month of May 1796, when he was appointed presiding Judge, and chief Justice of the State. This office he held.

and faithfully discharged its arduous duties, till the session of the Assembly in May 1807, when he voluntarily, and for important reasons, declined a reappointment.

It was long a settled maxim with Judge Root, that offices of such high importance ought in all cases to be relinquished while in the full vigor of mental powers; so that the interests of the community might not suffer through the imbecility and unavoidable incompetency of its public servants. On this ground he gave up public business, and retired to private life at three score and ten. He took this step when he was as capable of public service as at any period of his life; and when no law forbid his continuance:—a mark of a great mind, and sound wisdom. No man, it is believed, has, in this State, performed the duties of these high and important stations to greater advantage, and more general satisfaction. Few have equalled him. Possessing a sound mind, and extensive legal science, with a happy and pleasing manner of communication, his remarks on the bench were engaging, and his decisions luminous and impressive, while his reasoning was forcible and conclusive. He presided with solemn dignity, and at the same time with ease and a lovely mildness.

Decision, and readiness to express, frankly, an opinion on all points of importance, as well in the private capacity of a social friend, as in that of a Judge on the seat of justice, entered, deeply, into the character of Judge Root.

It is equally true of him that he was noted for punctuality in business. He would never admit the idea that 'there is time enough yet,' and this and that concern of weight might for the present be neglected. Impressed with the truth that 'now is the accepted time,' no appointment, no important business, was either neglected or postponed to a more 'convenient season.'

A distinguishing and most excellent trait of character in Judge Root was eminent piety. This gave a lustre to all his other accomplishments, and put the finishing stroke to his character. Pious in early life, as he advanced in years he grew in religious knowledge, in spiritual and holy exercises of heart, in love to God and man, in experimental acquaintance with the truths of God's word, with the connexion between this and the world to come, and with the influence of true faith upon all the duties and actions of life.

True piety is important and dignified in its appearance and influence in the lower stations and walks of life; but more especially so in such as are exalted to rule over men—to bear the civil sword, and be examples to their fellow-men. Religion in Judge Root appeared to uncommon advantage. It rendered him dignified on the seat of justice, venerable in the

house of God, interesting in religious conference and prayer, useful in civil society, lovely and pleasant as a private companion. The cause of Christ appeared to lie near his heart, and to possess the warmest affections of his soul. To promote and secure this, he was ready to sacrifice every other interest. He did not, as many have done after pretending to preach Christ, when he shifted his profession, leave his religion behind him, crucify afresh the Son of God, and put him to open shame. He carried his religion from the desk to the bar. He found it a solace and support in adversity—the ground of animation and joy in prosperity—a sure guide to faithfulness in duty, and a pole-star directing his path to a peaceful and happy end of his labors.

It does not appear that Judge Root kept a regular diary, although among his papers are a large number of manuscripts on religious subjects. In one of these he recognizes a manifestation of God to his soul, in a transporting and almost overwhelming view of divine things.

It is dated Trenton, Dec. 22, 1782.

"Friday morning, the happiest I ever beheld. Although I have frequently experienced something like it, I never had my heart so ravished with the beauty of divine things—the excellent glory of God the Father—the infinite love, condescension, and mercy of Jesus Christ the Son, towards our ruined race; and his boundless grace towards me, a poor, miserable sinful creature. The view was so transporting, I was scarce able to compose myself to go down to my breakfast, or to conceal the tremor it produced in my nerves. Oh, my soul! what a blessed foretaste of the joys of heaven, with which thou wilt forever solace thyself! Oh! what is the world and all its pleasures to one moment's bliss?—what all the friendship of the world compared to the divine unfailing love of this greatest and best of friends?"

The glory of Christ, and his dignity, not only as the Son of God, but as God over all, he maintained with Christian ardor, and manly strength. He had a clear and impressive view of the bearing of this doctrine on the christian scheme in general. He did believe, and was ready to say, in the language of the Fathers, that it is *Articulus stantis et cadentis ecclesie*—that if this doctrine be given up, the basis of the church is destroyed—the gospel prostrated, and the foundation of the christian's hope swept away.

Well does the writer of this recollect with what scriptural knowledge, strength of argument, and christian fervor, he defended this fundamental truth, when it was attacked in the church to which he belonged. While some were oppressed with great fear, that a bold opposition to the dangerous error, might cause divis-

ion, and rend the society in pieces, he said to this effect, *No danger—the church is in good hands—God will take care of his own interest—We must pursue duty, and trust the issue with Him who has engaged to support his own cause.*

Judge Root was a practical man. He well knew that the purposes of God are accomplished by means; and that we can trust in God for no desired good, only in putting forth suitable exertions to obtain it. While he firmly believed in experimental piety, he considered the comfortable evidence as growing out of its effects. When piety exists in the heart, it shines in the life; and when the heart is warmed by the love of God, acts of piety appear as its genuine fruit. So he believed, and could say with the Apostle, *shew me thy faith without thy works, and I will shew thee my faith by my works.* It is thought it might have been said while he lived,

“His fruits of holiness appear,
Like clusters on the vine.”

He not only carefully attended all the public ordinances of religion; but it was a steady and regular part of his christian labors to relieve the wants of the poor—to visit the chambers of distress—to converse, and pray with the sick and dying. The poor, the widow, and the fatherless around him, will remember his christian visits—his deeds of liberality, and love. The poet seems to have portrayed his character, emphatically:

“His liberal favors he extends,
To some he gives, to others lends;
A generous pity fills his mind;
Yet what his charity impairs,
He saves by prudence in affairs,
And thus he’s just to all mankind.”

Though Judge Root lived to a great age it could not be said he outlived his usefulness. His reason and judgment, as well as bodily activity held out to an uncommon degree. He was able to attend conferences, and prayer meetings and take an active part, at the advanced age of 85 years.

He cheerfully, and even to the last, devoted a portion of his time and strength to the rising generation; and was active and diligent in superintending schools, and laboring to render effectual the means of education. No longer than one week before his departure he spent the day in visiting schools, and instructing the chil-

dren and youth. He returned in the evening from this service—sat up late—read some religious publications that he had received in the course of the day—retired to rest, and went out no more.

His last illness was short, only seven days, and extremely distressing. The distresses of the body, however, did not overcome and destroy his mental powers, nor shake his hope in God. His great mind withstood the wreck of nature, and looked with calm serenity, and a native dignity, above the cloud. He possessed a placid and serene mind—lively hopes—quiet submission, and exemplary patience. When asked in the course of his illness if he did not think it his *last*, he replied with a smile, “I do’t know—I have been very sick several times, and recovered—But one thing I know, it will be as God pleases.”

A lively view of the evil of sin, and of the greatness of his own sin, entered deeply into his feelings. He most freely acknowledged himself a great sinner; but added, as a comforting ground of hope, “We have a great Saviour.” Hence one of his last and most feeling prayers, “Pardon my sin, O LORD, for it is great.” The infinite fulness of the atonement, and that resting entirely on the Deity of Christ, was all his hope. In view of this he was filled with animation and joy. Conversing but a day or two before his death, on divine things, he appeared to be peculiarly animated, and by joyful anticipations to rise above the world. At length, after a short pause, he said, “I must attend a little to my temporal affairs; appearing, as the friend conversing with him observed, that it was difficult to bring down his mind from the height he was soaring, and the glory he was contemplating, to attend to the grovelling trifles of the world.

On the morning previous to his death, he was thought by himself and his friends, to be actually dying. But he revived and struggled through the day. At the close of the day on the evening of which he died, and about the setting of the sun, he said to his daughter who stood by him, “I sat out on a pleasant journey in the morning, and I shall get through to-night.” These were the last words he distinctly uttered. And so it was—his journey ended and his life closed, early in the evening. Thus lived, and thus died, The Hon. JESSE ROOT.

Mark the perfect man, and behold the upright; for the end of that man is peace.

Answers to Correspondents.

T. S.; M. K.; and an anonymous communication are received.

We have received two copies of a Communication on the Parable of the ten virgins. The writer’s objections to the common allegorical exposition of the parable are undoubtedly just; but we would suggest, respectfully, whether the explanation given by himself be not equally objectionable on the ground that it is founded, like the other, on principles of interpretation which have always embarrassed rather than elucidated the sacred writings.

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Religious Communications.

For the Christian Spectator.

*A still more expeditious Way of
Doing Good.*

PRAYER for the youth in our colleges has been urged by this, among other motives ; that it is a more expeditious way of supplying the world with good ministers than to do it by means of Education Societies. The argument is this ; that these youth being already far advanced in their education, would, in case of their being furnished with spiritual qualifications, be sooner employed in the infinitely important work of turning men to righteousness. The still more expeditious way of doing good, which I am about to propose, is *to pray for the conversion of unconverted ministers.* These are not merely far advanced in preparatory studies, but are actually invested with the ministerial office. No pecuniary expense is needed to prepare them to become good ministers of Jesus Christ. All they need is a *new heart.* And for this blessing all the friends of Zion ought devoutly to pray. But how do we know, it may be asked, that there are any ministers of this description ? My first object will be to show that it is not uncharitable to believe, that teachers of this class are to be found in the Christian world, and within the pale of the visible Church. Unconverted ministers may be divided into two classes, namely, those who preach the truth, without having any experimental knowledge of it, and those who preach false doctrines. The

latter class, who are emphatically styled 'false teachers' and 'blind guides,' are more particularly intended in the request, which is now made of the friends of the Redeemer, to pray for the conversion of unconverted ministers.

Among the reasons which lead me to believe that false teachers are now to be found in the Christian world, I will state the following.

1. Such teachers, we know, existed in the days of inspiration. There were false prophets in the Jewish, and false apostles and teachers in the Christian Church. This fact is made certain by those men who spake not of themselves, but as they were moved by the Holy Ghost. In some instances they even pointed out the false prophets and false teachers by name. Jeremiah mentions by name several of the false prophets of his day. In the days of Elijah, the false prophets in Israel were altogether more numerous than the true prophets. Paul complains much of the trouble which he had from false teachers. Such trouble he had in the churches of Galatia and Corinth. These teachers he evidently considered as destroying what he himself built up. In his second Epistle to Timothy he names Hymeneus and Philetus, as two corrupt teachers, whose word did eat like a canker.

This proves beyond controversy to every man who believes the inspiration of the Scriptures, not merely that it is a possible thing that false teachers should exist ; but that

teachers of this character have actually existed. Inspired men, being cotemporary with these false teachers, could detect them, and warn the Church against their destructive errors. To effect this was one important object of those epistles sent from Heaven by the Son of God himself which are recorded in the beginning of the Revelation of St. John.

2. The *future* existence of false teachers is predicted by the inspired writers; so that we have the spirit of inspiration to assure us, not only that teachers of this character did then exist, but also that they would exist in succeeding periods of the Church. The Saviour forewarns his Church that there would arise false Christs and false prophets, who would deceive, if it were possible, the very elect. Paul when taking leave of the Ephesian elders, delivers this affecting prediction: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of yourselves shall men arise, speaking perverse things, to draw away disciples after them." The apostle Peter is very explicit on this point, in his second epistle at the beginning of the second chapter: "But there were false prophets also among the people, even as there shall be false teachers among you." By the light of revealed truth it is evident, that false teachers have been in the Church since the apostolic age.

3. The *present existence of heresies* is proof of the present existence of false teachers. Under this head it will be incumbent on me, first to prove the present existence of heresies, and then to show how this proves the existence of false teachers.

As to the present existence of heresies in the Christian Church, it needs no other proof but this indisputable fact; that systems of faith are still extensively embraced which are not only unlike, but fundamentally different and contradictory to each other. Now if there be such

a thing as heresy, as it is manifest from the word of God there is, then it is equally manifest that heresy is still extant. Which are the heresies? is another question. All I wish now to prove is their existence.

Very different opinions are entertained in the visible Church on such interesting points as the attributes of God, his counsels, his laws, and his government. Very different opinions are entertained concerning the apostacy of man, and the extent of his depravity, and the necessity of redemption; also, concerning the person and work of the Redeemer; also the way in which we gain and preserve an interest in his special favour. No less different opinions are entertained concerning the resurrection of the dead, and eternal judgment, with its endless consequences. Now is it not impossible, that we should embrace sentiments which are entirely dissimilar on points so fundamental, and yet none of us be guilty of heresy? All who believe that heresies ever existed, will not hesitate to admit, there is the fullest evidence that they still exist.

But how does the present existence of heresies, prove the present existence of false teachers? It is, in the first place, evident that heresies are originated and propagated by corrupt teachers. The origin of heretical sentiments is accounted for in this way; that "men shall arise, speaking perverse things, to draw away disciples after them." First, there is a corrupt master, and then a corrupt school. It is perfectly natural to infer, that as heresies are indebted to heretical teachers for their *origin*, so it is by their influence they are *perpetuated*. If I mistake not, Paul attributes to heretical teachers the continuance of heretical deception, in a passage in the third chapter of his second Epistle to Timothy: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed

no further ; for their folly shall be made manifest unto all men, as theirs also was." It is manifest that corrupt teachers in the Christian Church are pointed out and illustrated by the case of the magicians of Egypt, who withstood Moses, and by their magical arts deceived the people. If the teachers of false doctrines were once to have their folly made manifest to all men, it would be difficult to keep up the credit of their systems. It is by the good words and fair speeches of these that the hearts of the simple are deceived. (see Rom. xvi, 18.)

As it is evident that the Millenium has not yet come, when Satan is to be bound and Christ is to have universal dominion, so we have no reason to think that the teachers of the Christian Church are as yet, all taught of God. It is to be one of the peculiar glories of that blessed period, that Zion's watchmen will all be united in the knowledge and love of the truth. That is the favored time when the watchmen will all see eye to eye, and lift up their voice together. But this is far from being characteristic of the present day. The watchmen are very far from seeing eye to eye. They do not merely disagree in the modes and forms of religion ; they differ in things of the most vital importance.

I trust it has been made to appear, that it indicates no want of charity, because we believe that blind guides are still to be found in the Church. I shall now suggest some motives to excite Christians to pray for their conversion.

1. Prayer for the conversion of blind guides, is an expression of *love to them*. Their souls are precious ; and there is great reason to fear that they will be forever lost. The Saviour said, " If the blind lead the blind, they will both fall into the ditch." The blind leader will not only fall into the bottomless pit ; but he will sink low in it. How can we love the soul of such a man, and not pray for his conversion to God ?

Could a teacher of this character have a sight of the benevolent compassion which the children of God feel for him, while they are supplicating the throne of grace for his translation into the kingdom of Christ, his conscience at least must approve, and say, ' I ought not to hate these people because they are praying for my conversion.' *Thomas Scott* never had any reason, and never will, to all eternity, have any reason to hate Mr. Newton, for being so importunate in praying for him as a blind guide, that his eyes might be opened.

2. When false teachers are converted, the display which is made of the power and grace of God, is very illustrious. The peculiar obstinacy and criminality of such characters, makes room for a striking manifestation of divine power to overcome such obstinacy ; and of mercy, to save and bless a leader in the ranks of the enemy. The conversion of such men resembles the conversion of Saul the persecutor. And the conversion of Saul brought a great revenue of praise to the God of all grace. All the followers of Christ, when they heard of his conversion, and that he preached the faith which once he destroyed, glorified God in him. So it is now whenever a blind guide has his eyes opened, and begins to preach the truth as it is in Jesus.

3. The probable effect which the conversion of a false teacher will have on the cause of truth, is a powerful motive to draw forth prayers in his behalf. The conversion of such a sinner, would be apt to arrest an uncommon degree of attention. There is no work which the Almighty is performing on the earth, which is to be compared with that which he effects in the hearts of men, in converting them from rebels into friends : and yet it is apt to attract but little of the attention of a world buried in business of pleasure. There are times when the Captain of salvation subdues by his grace some gigantic foe, which serves to arrest more general attention. Such a conquest as

we are now contemplating, is peculiarly calculated to do it; and on this account it is greatly to be desired. Certainly it is to be devoutly wished, that the attention of creatures should be turned to the brightest display of the Creator's glory.

There is another way in which the cause of truth will be greatly benefitted by the conversion of blind guides; it will put a stop to their misguiding others. Blind guides are said to lead their fellow men into the ditch; in other words, they lead them down to hell. They are charged with taking away the key of knowledge, so as to hinder men from entering the kingdom of heaven. Their word is said to eat like a canker, to the overthrowing of the faith of their hearers. Their doctrines are called "damnable heresies," which prove destructive not only to themselves, but also to their followers. Who can number the souls which have been eternally undone by one heresiarch! Every false teacher is undoubtedly the instrument of ruining many. In this point of view every such conversion is unspeakably important. Were such a man to be truly converted, he would cease to pervert the right way of the Lord. He would be deeply humbled with the mischief which he had already done.

The conversion of a false teacher would effect more than merely to put a stop to his doing mischief, it would prepare him to be very useful. If an heretical teacher is made a subject of divine grace, he will embrace the truth. To him truth appears to be a matter of no small consequence. And he is apt to preach it in a manner uncommonly clear and distinguishing. Whatever others may do, you cannot make this man adopt the sentiment, that *it is of no importance what a man believes*. He knows by his own experience that heresies are to be reckoned among other works of the flesh. The Pharisaism of Paul's early life, appeared to have a great influence on him as a preacher

of the doctrine of the cross. It remarkably qualified him to explain and enforce the doctrine of a free justification through the righteousness of God our Saviour.

There are, without doubt, many men who now sustain the office of ministers of the Gospel, who are men of superior talents and education, who are nevertheless worse than useless, on account of their ignorance of the truth. These men need nothing but a new heart, to render them unspeakable blessings to the Church. Were they only to receive their sight, it cannot be a matter of doubt what they would do;—they would forthwith preach the faith which they have despised. Who can help but wish and pray for a host of such preachers?

It is possible that objections will arise in the minds of some against the proposal which has been made, to pray for the conversion of blind guides.

1st. It may be objected that we cannot pray for blind guides, unless we are informed who they are. This is not at all necessary. We can pray for all the sick without knowing who are now in this condition. We can pray for all the heathen without knowing the name of a single heathen. We can ask God to undeceive such as have a false hope, without being able ourselves to search the hearts of our fellow men. That there are false teachers, is perfectly evident, as we have already seen; we need not therefore hesitate to pray for their conversion.

2dly. It will be objected, that those ministers who engage in the prayer proposed, do by this very thing consider themselves as not needing the intercession of others. I do not see how this consequence will follow. If a concert of prayer should be proposed for the sick, would my engaging in such a concert amount to a declaration, that I do not consider myself included in the number for whom prayer is made? Surely the sick ought to pray one for

another, that they may be healed.

I would further remark that the true minister of Christ may know that they are not false teachers ; that they are not as many who corrupt the word of God. False teachers may boast of equal confidence ; but certainly they can have no assurance, of that which is not true. Faithful teachers may doubt of their own conversion, but at the same time they will feel assured concerning the fundamental truths of the Gospel. And when they find men holding the sacred office, who, instead of preaching in favor, preach against these fundamental truths, they cannot help praying for them, (in their closets at least,) that the Lord would open their eyes that they may see.

3dly. It will be objected that this proposal is invidious and insulting, and not fraternal. How can this objection lie against the proposal ? Neither the *names*, nor the *sects* of the false teachers have been mentioned. If my brethren, either in the ministry, or out of the ministry are afraid that my heart is not right with God, can I be offended with them because they plead with God in my behalf ? Could they exercise any good will towards me, and do less ? If I am now a blind guide, and should continue to be such until I die, it had been good for me if I had not been born.

4thly. It will be objected that this proposal to pray for the conversion of unconverted ministers is calculated to weaken the confidence of people in the piety of their ministers, and in this way prevent their being benefitted by their instructions. But would not the same objection lie against the caution which the Saviour gives us, to beware of false prophets which come to us in sheep's clothing, but are inwardly ravening wolves ? And would not the objection lie against all which is said in the word of God, concerning the existence and pestilential influence of corrupt teachers ? The objection supposes, that

hearers of the word ought not to be apprised there are any false teachers in the world. A sentiment more contrary to the spirit of God's word, and more prejudicial to the best interests of man, could not be broached. Let me suppose the country to be full of empirics, who make great and false pretensions to skill ;—what would be duty in such a case ? Would it be duty to keep the country profoundly ignorant of this fact, lest it should be the means of creating suspicion in their minds even concerning skilful physicians ? No, not by any means, will be the answer of every man. Every man wishes to be apprised of the thing which endangers his natural life. But is it not as important, that he should be apprised of that which endangers the life of his soul ?

I will add one other objection, which is of a complexion somewhat different from those which have been already introduced ; it is this—That the effort proposed *will be utterly in vain* ;—that if men have become teachers in the Church, without being themselves taught of God, there is no hope that they will come to others with the inquiry, What must we do to be saved ? It is readily acknowledged that the case of unconverted ministers, is a very alarming case. They are generally wise in their own conceit ; and we are told that there is more hope of a fool, (that is, of one who makes no pretensions to wisdom,) than of such. Still I do not think we ought to say, there is no hope that prayer for the conversion of corrupt teachers will not be of any avail. The case of Dr. Scott ; is well known. According to his own statement, he was a striking example of a blind guide, who had his eyes opened. Other examples of a similar nature, have probably been known in our own country. There is a statement made Acts 6. 7, which answers the objection now before us : “ And the word of God increased ; and the number of the disciples multiplied in Jerusalem

greatly ; and a great company of the priests were obedient to the faith.”

This circumstance, that a great company of the priests were obedient to the faith, through the power of divine grace on their hearts, added a peculiar glory to the triumphs of the cross in apostolic days : and who can tell but that a similar circumstance may be one of the most illustrious displays of grace which shall usher in the Millennium ? Should a great company of heretical teachers be converted to the truth and become zealous preachers of the Gospel, it would be a most attractive display of the power and grace of Immanuel ; and would at the same time furnish some of the best instruments to go into all the world and preach the gospel to every creature.

The proposal which has now been made, is of sufficient importance to produce an explicit agreement in prayer, among all the ministers and friends of Christ in every part of the world.

It has been the particular object of this communication, to stir up the Church to pray for the conversion of *heretical* teachers. In this connexion, it will not be unnatural to suggest the importance of much prayer for *orthodox* ministers ; that they may all be men of grace ; and not only so, but that great grace may be upon them all. And when we look to the great Head of the Church to increase the number of teachers, let us not forget his own direction on this subject, and then we shall pray only for *laborers* to be sent forth into the harvest. That by means of Education Societies, and prayer for the descent of the Spirit on our public schools, and by prayer for the conversion of false teachers ; the number of “ laborers ” may be greatly multiplied, will, I trust, be the heart’s desire and prayer of all those who prefer Jerusalem above their chief joy.

A SERMON.

Prov. xxv. 28.—*He that hath no rule over his own spirit, is like a city that is broken down and without walls.*

To those who are familiar with the scriptures, it is unnecessary to observe that in ancient times it was the custom to surround cities by a strong wall. Unless this were done, there was no security against the sudden irruption of enemies. With this fact in view, we shall readily perceive the beauty and force of the comparison between a “ city broken down and without walls,” and the condition of a man who has “ no rule over his own spirit.” A city without walls was exposed to every enemy : it was in constant danger of being invaded and destroyed. The man who has no rule over his own spirit resembles a city thus exposed. He has lost that subjection of himself, which is like a wall of defence, and is liable to be invaded by every enemy. Every malicious and designing man may disturb his peace, and he has no security against the temptations which may destroy his soul.

Is he subject to jealousy ? Every thing he hears, or sees will disturb him. He will be listening at every corner, and is sure to turn every thing against himself, even though he should be the most foreign from the subject of conversation.

Is he envious ? He will pine in secret, at the prosperity of others. He will view the dispensations of heaven as partial ; as though God designed to render *him* unhappy by making all around him happy. He is prepared to be wretched, with the means of happiness within his reach.

Is he passionate ? Every idle word will throw him into a frenzy. His agitated passions are like the tumult of an assaulted city. Regardless of reputation, character and the claims

of friendship, he makes but little distinction between his friends and his foes, scattering around him "fire brands, arrows and death."

Is he hasty in forming his opinions? He will not subject his spirit to the dictates of wisdom till a knowledge of facts shall enable him to judge correctly, but will readily give to an idle report that consequence which is due only to truth. He condemns the innocent, and regards as enemies his warmest friends. Had he waited patiently for the truth, he might have spared himself the pain and the mortification of censuring without cause and he would not have planted his own bosom with thorns.

Has he no restraint over his depraved inclinations? Every temptation will lead him into sin. If any thing delights the eye he will be overpowered—if any thing charms the ear he will listen—if he meets with any thing that gratifies the taste he will indulge himself.

Thus the man that has no rule over his own spirit, very aptly resembles a city broken down and without walls. That self-government which might have defended him like the walls of a city is broken down and he is exposed to every enemy. Every enticing companion, however despicable his character, may lead him away to the haunts of dissipation. Every suggestion of the great enemy of righteousness will urge him forward to the ruin of his character, his reputation, his soul. He has no security from the assaults of his foes. The walls of defence are broken down—the enemy rushes in at every avenue, and the man himself leagued with his enemies is fatally doing their work—he surrenders almost without the shadow of defence, for he is under the dominion of his own ungovernable passions, and has no power to make resistance. He that hath no rule over his own spirit is like a city broken down and without walls.

But we may consider in another point of view, the comparison be-

tween a city broken down and without walls, and the man who has no rule over his own spirit. The traveller who turns aside to view the desolations of a once flourishing city, is filled with a train of the most painful and melancholy reflections. While he surveys the broken walls and mouldering columns, he is carried back to the scenes that preceded the devastation, and as he rebuilds in imagination the ruins, he hears the hum of business, and beholds a throng of happy people.—But the scene is changed. The beautiful city is reduced to a heap of ruins—the voice of music and of mirth have ceased; and worth, and innocence, and beauty and loveliness have fallen by the sword, or are carried away captive. Turn now from this desolated city and contemplate the ruins of an *immortal being*.

The degrading effects of jealousy, of envy, and of every species of unrestrained passion illustrate the justness of the comparison in the text; but there is one other vice one which is becoming more prevalent, and more alarming than any other, by which it is most awfully illustrated. Let us fix our eyes then upon the victim of *intemperance*: and we shall have a more melancholy appeal to our sympathies than can be presented by a city in ruins—an immortal mind, created in the image of God, and destined to eternity, led captive at the will of Satan.—Reason is lost in the whirlwind of passion—the limbs totter, but not with age—the eye is dim, but not with years—the countenance is deformed, but not with pain. Had some unforeseen calamity produced this wreck of all that was lovely, we could have borne it. Had the eye that once sparkled with intelligence been robbed of its lustre by the hand of time—had the limbs been lopped away in the defence of his country—had the fair, expressive countenance been changed by disease, we could have wept over the ruins in the meekness of

submission. But alas! the unhappy victim has been his own destroyer. No *unseen* enemy has fallen upon him by surprise—with his own hands he has thrown open the gates, and broken down the walls of defence. He has *welcomed* the murderers of his peace and bared his bosom to the fiery darts of his enemies. He is broken down, not by *invincible enemies*, but by the force of his own inclinations,—himself has given the death-blow to his character, his happiness, and probably his soul! And he has done this against prayers, remonstrances, and tears. He has done this, in view of the wrath of God, and the lake of unquenchable fire. Nor has he fallen alone. He has thrown upon the walls which should have defended his unprotected family—he has plunged them into disgrace, and brought them down with mourning to an untimely grave. A *son* perhaps is ruined by the example of an ungodly father. A *daughter* distinguished by all that is praiseworthy and lovely, is doomed to weep over blasted prospects and withered hopes. But the more melancholy part of the picture is not yet unveiled. Enter the dark, disconsolate dwelling, and there an affectionate wife collecting around her a group of wretched children, waits with a heavy heart the approach of a tyrannical, intoxicated husband. Wretched man! have you the semblance of humanity? Does not the reflection that you are the author of this distress, in the rational moment plant thorns in your bosom?—But I will not treat you with severity. You have a claim upon my tenderest sympathies. From the watch tower, I survey your ruin with an aching heart, and weeping eyes! To your welfare I will devote the ardent prayer, the sleepless night, the midnight tear.—Your case although nearly hopeless, is not altogether desperate. There remains for you one solitary hope—the prayers and tears of your pious friends may prevail—an almighty arm *may* descend from heaven and pluck you

like a brand from the burning!—This hope alone keeps from the bitterness of despair your weeping friends. Tear not away from them, this solitary hope.

There is another class of men, who have not yet wholly lost that self-subjection which resembles the walls of a city, but they are like a city whose walls are impaired and which is in danger of being broken down by an enemy. To such, I would say—advance not a step farther in the high road to ruin—begin immediately to repair the walls of defence—resume that self controul which you have in a great measure lost and which is your only safe-guard. Abandon the haunts of dissipation—tear yourselves away, while it is yet in your power, from the murderers of your peace. Repulse from your bosom every enticing companion, and thunder in his ears the curse that Jehovah has denounced against the man that putteth the cup to his neighbour's lips.

But there is another class of men whom I wish chiefly to address upon this melancholy subject. It is that class, who are just taking the incipient steps to ruin. They are the more exposed, because they are not aware of the danger. This class is constituted chiefly of *young* men—inexperienced, and artless adventurers in the paths of vice. They imagine themselves like a city surrounded by impenetrable fortifications, which may bid a proud defiance to every enemy,—But, “let him that thinketh he standeth, take heed lest he fall.”—Integrity of character is assailed by a host of subtle enemies, and the first step towards ruin, is a feeling of security. Let the walls of defence be ever so strong, they are liable to be broken down unless the sentinel be kept at his post to give the alarm. Every avenue should be guarded with the utmost vigilance. An enemy doubly superior may be repulsed as long as they are kept without the walls of a fortified town, but if the walls are

broken down, and the citadel is taken, there is little hope of regaining the victory. My young friends, indulge no careless feeling of security. The passions, and inclinations once indulged, acquire strength, and they will soon bear you along with an almost irresistible force. At the same time, you are injuring your reputation and influence, and diminishing that self-regard which is necessary to decision of character. You are throwing down the fortifications around you, and exposing yourselves to every enemy. Go survey the ruins of all that was praiseworthy and lovely, ask the unhappy victim what dire calamity has fallen upon him, and reduced him to this wreck of desolation. He will tell you that he once possessed a character, and a reputation as fair as yours: but he yielded to the criminal indulgence of unholy propensities, he listened to the enticing voice of ungodly companions—he followed the steps that you are now pursuing.—Will you say there is no danger, with such a beacon before you? Will you fearlessly dash upon a rock, around which are scattered the fragments of a thousand wrecks? Take the alarm while there is safety. Listen while there is hope.—Begin early to command yourselves—subject every unholy propensity to the dictates of heavenly wisdom, and seek for power from on high. Associate with the worthy, the intelligent, the refined, the pious. Regard every enticing companion as the destroyer of your peace. If you will realize your danger, and guard yourselves against the indulgence of every depraved inclination, you may live, the happiness of your friends, and the benefactors of mankind. You may die lamented, and your worth shall be had in lasting remembrance. And while, through the riches of grace, your ransomed spirits may ascend to heaven, the hand of affection shall renew the turf upon your grave, and memory will drop a tear at the recollection of your virtues. But if you feel that there is no

danger, and begin to form a habit of criminal indulgence—I survey the path before you with trembling.—I see you abandon the society of the worthy and sink into a degraded circle. I see you fast approaching the quicksands, and the whirlpools of death—I see a father brought down with mourning to the grave—I see a mother wasting away in the anguish of despair. I hear the disconsolate sobbings of an affectionate wife—I see her pale, emaciated, broken-hearted—I see a pious circle mingling their prayers and their tears together before a throne of grace—I see an affectionate watchman weeping over the ruins of a soul committed to his charge—I see—I see the grave closing upon an object, distressing and appalling to humanity, and an immortal soul sinking into a lake of unquenchable fire! O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

In the application of our subject, we shall consider briefly the importance of *ruling our own spirits*, and the *means* by which this can be effected. When we consider the relations which a man sustains to his family, to society, to the world, to the universe, to eternity and to God; the importance of self-government will appear sufficiently obvious. If this be disregarded, domestic happiness is destroyed, the peace of society is invaded, God is dishonored, and the soul is lost.—It is unnecessary therefore to dwell more fully upon the importance of subjecting ourselves to the dictates of wisdom—this is obvious to every reflecting mind. I proceed to consider the *means* by which this momentous object may be effected. In the *first* place, the renewing of the heart by the Spirit of grace. This is the only effectual safe-guard against the practice of iniquity. The natural heart is at enmity with holiness, and will always be liable to break out into acts of immorality. The depraved pas-

sions, and affections, must be subdued, and transformed by the Holy Spirit, before we can be prepared for heaven, or be safely defended from contracting habits of criminal indulgence. But there are *other* means which tend far to the preservation of external character, and these means are important, because morality is important and has some connexion with the hope of spiritual reformation. We have a more rational expectation that the moral man may be saved than we have of the man "who has no rule over his own spirit, and is like a city broken down, and without walls."

We observe in the second place, that *self-knowledge* has an important influence in aiding a man to rule his own spirit. From an acquaintance with ourselves, we learn the strength of our passions, and the dangers that await us, and feel the necessity of keeping the heart with all diligence.

3. Intercourse with the refined, intelligent, and pious, has a salutary effect. While a man moves in such a circle he has a character to support. He has a regard for his reputation which is not easily destroyed, and he is under the powerful restraint of his worthy and elevated associates. But if he forsakes this society, and makes the degraded and the vicious his companions, he has taken the first step towards ruin.

4. Enlarged views of ourselves, and the momentous relations which we sustain. Let every man reflect that he is destined to *eternity*—that if he becomes a holy being, he is to be associated with angels and seraphs and to be admitted into the presence of God and the Saviour. Let him explore the depths of his own immortal mind, and send his thoughts down the line of endless duration, and enquire what he will be, when the sun and the stars shall be blotted out, and millions of millions of years shall have rolled away, and his capacities of enjoyment or suffering shall have expanded beyond the present dimensions of the highest seraph. Let

him consider the godlike greatness of ruling his own spirit—that the victory over himself is immensely greater than the conquest of armies, or the kingdoms of this world.—Now survey, from this elevation, the haunts of dissipation, and hear the shoutings of profane mirth, and listen to the creaking sounds of the viol. Will you descend from this eminence, and forget that you are immortal beings?—Will you be so very a slave, as to yield to every temptation, and be trampled down by every enemy?—Tell it not in Gath, publish it not in the streets of Askelon.

5. The wise and the virtuous may do much by combining their influence in the cause of humanity. They may take a promising youth by the hand, and lead him away from the scenes of dissipation, to the circles of refinement and morality. They may unite their persevering efforts, for the suppression of immorality, and by persuasion, example and kindness may aid their fellow men in the government of their passions. Still we are to remember in view of all these means, that little can be effected without the blessing of God. The seat of iniquity is the heart, and the heart must be renewed by the Holy Spirit before we can expect any lasting reformation even of external character. This reflection should arouse every follower of Christ, to vigorous and prayerful exertion. It should be his constant, ardent prayer that the Spirit of grace may descend, and breathe upon the dead. And now as I close this solemn subject, let me once more lift up the warning voice, to those who are in danger of losing that subjection of themselves which is sure to terminate in disgrace, and which may prove the ruin of the soul. Advance no farther till you have deliberately surveyed the dangers that await you. Indulge no idle dreams of security. You may easily stop a rolling rock upon the top of a mountain, but when it has half descended to the valley, it will resist a mighty arm. Beware then

how you trifle with the strength of your inclinations—add no fuel to the fire. Pause and tremble lest you become “like a city that is broken down and without walls,” and leave your disconsolate friends to mourn for you without hope.

To the Editor of the Christian Spectator.

THE example of Christ is a high theme of discourse, and matter of most pleasing contemplation. The imitation of that example is a high and difficult duty, and to be urged continually on all who bear his name. The following passage from Barrow’s sermon, “of walking as Christ did,” has pleased me so much, I have persuaded myself it would please your readers. E. R.

“Our Saviour’s example is especially influential upon practice, in that it was, by an admirable temperament more accommodated for imitation than any others have been; that the perfect copy of his most holy life seems more easy to be transcribed, than the ruder draughts of other holy men: for though it were written with an incomparable fairness, delicacy, and evenness; not slurred with any foul blot, nor any where declining from exact straightness; yet were the lineaments thereof exceeding plain and simple; not by any gaudy flourishes, or impertinent intrigues, rendered difficult to studious imitation; so that even women and children, the weakest and meanest sort of people, as well as the most wise and ingenious, might easily perceive its design, and with good success write after it. His was a gentle and steady light, bright indeed, but not dazzling the eye; warm, but not scorching the face of the most intent beholder; no affected singularities, no supercilious morosities, no frivolous ostentations of seemingly high, but really fruitless performances; nothing that might deter a timorous, discourage a weak, or offend a scrupulous disciple, is observable in his practice: but, on the contrary, his

conversation was full of lowliness and condescension, of meekness and sweetness, of openness and candid simplicity; apt to invite and allure all men to approach towards it, and with satisfaction to enjoy it. He did not seclude himself into the constant retirement of a cloister, nor into the farther recesses of a wilderness, (as some others have done) but conversed freely and indifferently with all sorts of men, even the most contemptible and odious sort of men, *publicans* and *sinners*; like the sun, with an impartial bounty, liberally imparting his pleasant light and comfortable warmth to all. He used no uncouth austerities in habit or diet; but complied, in his garb, with ordinary usage, and sustained his life with such food as casual opportunity did offer; so that his indifference in that kind yielded matter of obloquy against him from the fond admirers of a humorous preciseness. His devotions, (though exceedingly sprightly and fervent) were not usually extended to a tedious and exhausting duration, nor strained into ecstatic transports, charming the natural sense and overpowering the reason; but calm, steady, and regular, such as persons of honest intention and hearty desire (though not endued with high fancy, or stirring passion) might readily imitate. His zeal was not violent or impetuous, except upon very great reason, and extraordinary occasion, when the honour of God, or good of men, was much concerned. He was not rigorous in the observance of traditional rites and customs, (such as were needlessly burdensome, or which contained in them more of formal show than of real fruit,) yet behaved himself orderly and peaceably, giving due respect to the least institution of God, and complying with the innocent customs of men; thereby pointing out unto us the middle way between peevish superstition and boisterous faction; which as always the most honest, so commonly is the most safe and pleasant way to walk

in. He delighted not to discourse of sublime mysteries, (although his deep wisdom comprehended all) nor of subtle speculations and intricate questions, such as might amuse and perplex, rather than instruct and profit his auditors ; but usually did feed his auditors with the most common and useful truths, and that in the most familiar and intelligible language ; not disdaining the use of vulgar sayings, and trivial proverbs, when they best served to insinuate his wholesome meaning into their minds. His whole life was spent in exercise of the most easy and pleasant, yet most necessary and substantial duties ; obedience to God, charity, meekness, humility, patience, and the like ; the which, that he might practice with the greatest latitude, and with most advantage for general imitation, he did not addict himself to any particular way of life, but disentangled himself from all worldly care and business ; choosing to appear in the most free, though very mean condition ; that he might indifferently instruct by his example, persons of all callings, degrees and

capacities ; especially the most, that is, the poor ; and might have opportunity, in the face of the world, to practice the most difficult of necessary duties ; loveliness, contentedness, abstinence from pleasure, contempt of the world, sufferance of injuries and reproaches. Thus suited and tempered by divine wisdom was the life of our blessed Saviour, that all sorts of men might be in an equal capacity to follow him, that none might be offended, affrighted or discouraged ; but that all might be pleased, delighted, enamoured, with the homely majesty and plain beauty thereof. And in effect so it happened, that ordinary people (the weakest, but sincerest and unprejudiced sort of men) were greatly taken with, most admired and applauded his deportment ; many of them readily embracing his doctrine and devoting themselves to his discipline ; while only the proud, envious, covetous, and ambitious *scribes* and *lawyers* rejected his excellent doctrine, scorned the heavenly simplicity and holy integrity of his life."

Miscellaneous.

For the Christian Spectator.

REMARKS ON THE SEPTUAGINT.

IF we were to give credit to Aristæus, and to Philo, Josephus, and Justin Martyr, who have quoted him, we must believe that the Greek Version of the Old Testament, which is called the Septuagint, was made by seventy two Jewish Elders, at the request of Ptolemy Philadelphus king of Egypt ; and with an exactness which could be the result, only, of supernatural assistance. Learned men, however, have satisfactorily proved, that the book that bears the name of Aristæus, is a forgery ; and that the whole story, which it contains, respecting the manner of ma-

king the Greek Version, is a fiction unworthy of credit.* But though nothing is known concerning the authors of this version ; yet the Dialect in which it is written, as Dr. Prideaux has remarked, seems plainly to show, that it was made at Alexandria in Egypt. And the inequalities of its style and execution, furnish just ground to believe, " that it was made by different persons, and at different times." Had the whole been the work of one man, or of any particular number of men *who consulted together*, we might expect to find a uniformity of style and language, and,

* See Dupin on the Canon, vol. 1. Prideaux's Connexion, vol. 3d. and Hody, De textibus originalibus, &c.

(making proper allowance, for the greater difficulty in translating some parts of the Old Testament, than others,) a uniform accuracy in the translation. The reverse of this, however, is found to be the case. The Pentateuch indeed, so far as I have been able to discover, exhibits a uniformity of style, and, in accuracy, and perspicuity, is far superior to any other portion of the Septuagint. But, in the other parts of this version, a great diversity of style is observable; and some books are rendered with much more exactness than others. No one, I think, can compare together the book of Psalms and the book of Proverbs in this version, without being convinced, that they were translated by different men, who acted independently of each other. The language of Psalms is plain and simple; to that of Proverbs, neither of these epithets can, with justice, be applied. The translator of Psalms appears to have felt it a sacred duty to adhere closely to the original; the translator of Proverbs has indulged in the most unwarrantable liberties, not only changing the sense of many passages, but interpolating many others. Thus for instance, disappointed to find that Solomon, who had sent the slug-gard to the Ant, to learn lessons of heavenly wisdom, had taken no notice of that little, sagacious, industrious insect, the Bee, he has undertaken to supply the deficiency, by adding a paragraph concerning bees.* The style of Job differs as widely from that of Psalms, as does the style of Proverbs; nor is it rendered any more accurately. Between the translation and the original, it is, in many places, difficult to trace a resemblance, or to conjecture what the translator read. And similar remarks are, in a measure at least, applicable to many other parts of this version. This diversity of style,

and rendering, seems plainly to show, that this translation was made by different men, who acted independently of each other; and it is also a presumptive evidence, that it was not all made at the same time. And though history does not enable us to determine with certainty, when the several parts of it were executed; yet there can, I think, be little reason to doubt that the Pentateuch, or Law, was translated, as early as the reign of Ptolemy Philadelphus. For by that time, the Jews of Alexandria, (for whose use this Version was made) living surrounded with the Greek inhabitants, had, most of them, lost their own language, and knew only the Greek. Into this, therefore, they needed their Law translated, for the purpose of reading it in their synagogues on the sabbath; a practice, which, at this time, prevailed universally among the Jews, not only in Judea, but in other countries where they resided in considerable numbers. And especially would this practice be adopted by the Egyptian Jews; who were so desirous of imitating their brethren in Judea, in every thing pertaining to religion, that at length, in direct violation of the Law of Moses, they built a Temple at Heliopolis, in which sacrifices were offered, and every branch of religious worship performed, in the same manner as in the Temple at Jerusalem. As soon then, as the Greek became the only language spoken among them, they would, no doubt, have their Law translated into it. For though it has been the custom of the Jews, in latter ages, to read their scriptures, in the Synagogue, only in the Hebrew; yet at the time to which I now refer, and long afterwards, it was their practice to read them in a language which they generally understood. To this practice, the Targums, which were paraphrastic translations into the current language of Judea, owed their existence.

But, though the Law was translated into Greek as early as the reign

* Chap. vi. 8. For other interpolations see chap. iv. 27; ix. 12; xii. 11; xiii. 13; xvi. 5, 17; xxv. 10; xxix. 27, &c.

of Ptolemy Philadelphus ; yet the prophets probably were not translated, till after the time of Antiochus Epiphanes, when the Jews had introduced the practice of reading the prophets, as well as the law, in their Synagogues. As soon as this practice became established in Judea, it would naturally be adopted by the Alexandrian Jews ; and, of course, lead to a translation of the Prophets into Greek.

And the eighteenth verse of the nineteenth chapter of Isaiah, as rendered in the Septuagint, seems clearly to prove, that this book, at least, was not translated, till about the time, that Onias built his Temple at Heliopolis. Of this and the following verses, it is well known, that Onias made great use, not only in persuading the King of Egypt to grant him liberty to build this Temple ; but likewise, in reconciling the Jews to this notorious violation of their Law. And hence, “the city of destruction,” in this passage, is in the Septuagint, changed into πόλις ἀσεδὲκ, the city of righteousness ; which is manifestly a wilful mistranslation of the text, to make it favor Onias, and his Temple.

Whether the Hagiography was translated, at the same time with the Prophets, cannot now be ascertained. There is however, in the prologue prefixed to the apocryphal book of Ecclesiasticus by the Greek translator, a passage, which, if I mistake not, contains an allusion to the Septuagint ; and if it does, it proves that the whole of the Old Testament must have been translated, as early as the reign of Ptolemy Euergetes king of Egypt. For it was in his reign, that this prologue was written. Offering an apology for the imperfection of his translation, arising from the difficulty of adequately expressing in Greek, the force and spirit, of what had been written in Hebrew, the translator says, “Wherefore let me entreat you to pardon us, wherein we may seem to come short of some words, which we have labored to interpret. For the same things uttered

in Hebrew, and translated into another tongue have not the same force in them. And not only these things, but the Law itself, and the Prophets, and the rest of the Books” (the Hagiography) “have no small difference, *when spoken in their own language*,” that is, from what they have, when translated into another. I can perceive neither pertinency nor propriety in these words, unless the Law, and the Prophets, and the other sacred Books were, at this time, extant in some other language, beside the Hebrew, here called by way of emphasis, “*their own language*.” And if the Son of Sirach here alludes to any translation of the Old Testament, that translation was unquestionably the Greek. And he had just cause to insinuate, that there was no small difference between that and the Hebrew. The difference, however, was more owing to the incompetency of the translators, than to the imperfection of the Greek language.

Of the value of this version very different opinions have been entertained. Some have preferred it to the Hebrew ; while others have condemned it as useless. The truth, I apprehend, will be found to lie in a medium between these two extremes. If I might be permitted to express my views of the importance of the Septuagint to the cause of Biblical Literature, I should say,

1. That it affords little or no assistance in correcting the Hebrew text. I am sensible indeed, that this is disputed ground. Many learned men have attached an importance to the Septuagint in this respect, to which in my view, it has no just claims. They have considered it a faithful representative, of the Hebrew Manuscripts existing at the time, when it was made ; and of course have regarded it, as furnishing inestimable means of purging the original text from those corruptions, by which they suppose it has since been blemished and defaced. And hence, whenever they have disliked the

reading of the original, they seem to have felt themselves, at liberty to depart from it, provided they could plead the authority of this version. That the authority of the Septuagint however, is wholly insufficient to justify such departures, will appear, if we consider, in the first place, that supposing the Septuagint, in its present state, to be an accurate representation of that particular Manuscript, from which it was made, it will by no means follow, that it is an accurate representation of the Hebrew Manuscripts in general, at that time. Some critics, of considerable note, have expressed strong suspicions, that some parts of this version at least, were made from a corrupted copy of the inspired text. "As to the Greek Version of the Book of Proverbs," says Dr. Grey, "that goes under the name of the Septuagint, it must be owned that, in many places, 'tis a wretched one, the worst perhaps of the whole Bible; full of interpolations, transpositions, and palpable mistakes. All that can be said for it is, that whoever was the Author or Authors of it seem to have translated from a corrupted copy, which they wanted either courage, or skill, to reform; and which must therefore, lead them into unavoidable obscurity, and confusion." Le Clerc also says of them, "*Aut vitioso usi sunt codice, aut non satis attenti fuerunt.*" They either translated from a corrupted copy, or were not sufficiently careful.

In the second place, if we should admit that the Septuagint, when it came out of the hands of the translators, was a faithful representative of the correctest Hebrew Manuscripts at that time, it will by no means follow, that this is the case now. It is as probable *a priori*, that the Septuagint has suffered by the mistakes of transcribers, as it is, that the Hebrew has. And *facts*, I presume, show that it has suffered much more. A far greater diversity is found to exist between the Manuscripts of the

Septuagint, than between the Manuscripts of the Hebrew.

But, in the third place, it can by no means be conceded, that the Septuagint, when it came from the hands of the translators, was an accurate representative of the Hebrew Text, at that time. The supposition, that the translators made no mistakes, is wholly unsupported by proof, and altogether improbable in itself considered. Some alterations since their time may have taken place, not only in their version, but also in the Hebrew, by the carelessness of transcribers: but after making all due allowance for these, there will still remain, a large number of passages in the Septuagint, which, I apprehend, can never be accounted for, without supposing that the translators have, either intentionally or unintentionally, departed widely from the original, which they professed to translate. If any one entertain doubts of this, let him translate the Greek of such passages into Hebrew, and it will give a text so different from the present Hebrew text, not only in sense, but in sound and appearance, as will, I trust, satisfy him, that a transcriber could scarcely mistake the one for the other.* If then the Hebrew, in these places, has been altered, the alteration must have been made by design. But who would be guilty of such baseness? The Christians, I believe, have never been charged with it. But some learned men have strongly suspected the Jews, in whose keeping the Hebrew Manuscripts were, of having made such alterations. I cannot however, but look upon this suspicion, as a most uncharitable one, and a flagrant act of injustice, to this much injured people. For in the first place, some of the most striking instances of discrepancy, between the Septuagint and the He-

* As a specimen of the passages referred to above, the reader may consult the following: Job iv. 12 to the 21. vi. 14 to the 20. xl. 14, 15. xli. 24, 25. Isa. x. 8, 9. xxvii. 2, 3, 4.

brew, are found in those passages, which the Jews could have no possible motive to alter because those passages have not the remotest bearing on the controversy between them, and the Christians. And, in the second place, if the difference, between the Septuagint and the Hebrew, in those passages, which have a bearing on this controversy, be owing to alterations, designedly made by the Jews, they must have been destitute of common sense. For every person, who will take the trouble to examine these passages, must be convinced that, generally speaking, they are much more favorable to the Christian cause, as they stand in the Hebrew, than as they stand in the Greek.* If then, the Jews have altered the Hebrew of these passages, they have altered it, in such a manner, as to impair their own, and to strengthen the Christian cause. But who can believe they would do this?

That the Greek Translators have been guilty of numerous blunders, is undeniable. By comparing their version with the Hebrew, we find, that they have often mistaken one Hebrew word, for another, when the difference consisted in only one or two letters which nearly resemble each other in shape. Thus, in Zach. xii. 10, they have read דקרו (which they literally render, *κατωρχήσαντο*, "they have danced") for דקרו "they have pierced," confounding Daleth and Resh; and, by this mistake, have completely destroyed the sense of the passage. And a multitude of instances, nearly similar, might be produced, were it necessary. These instances, though they do not impeach the fidelity of the translators, are by no means calculated to give us a favorable opinion either of their judgment or their scrupulous care. They also show us how unreasonable it is, to reduce the Hebrew to a level with the Septuagint, in point of

authority, as too many critics have been disposed to do. As the Hebrew is the original, it has, on that ground, far higher claims to our confidence than any version; and especially than the Septuagint, which carries with it so much evidence of carelessness and negligence, not to say, of unfaithfulness, in the translators. But if we should consider the Septuagint, as possessing equal authority with the Hebrew, the question would arise, when, and on what ground, are we to give it the preference. Its warmest advocates will not pretend, that we are to follow it in all cases in which it differs from the Hebrew. What then are the cases in which we are to give it the preference? The answer will probably be, we are to prefer it whenever it makes better sense than the Hebrew. But who are to be the judges of this? What one might esteem better sense, another perhaps would view very differently. If our views of sense and propriety, are to be our guide in this case, I do not very clearly perceive why they might not be our guide as well without the Septuagint, as with; at least, I am unable to see what other purpose, the Septuagint answers, than merely to suggest to us readings, which, without it, would perhaps never have occurred to our minds.

After all, if sense and propriety are to form the rule of judging, which is to have the preference, the Septuagint, or the Hebrew, when they differ, the decision, I am persuaded, in an overwhelming majority of cases, will be in favor of the latter. In nine instances out of ten, in which the Septuagint differs from the Hebrew, every impartial person, who is a competent judge, will I doubt not, admit that the Hebrew makes the best sense and is most conformable to the analogy of faith. Can this version then, be a sufficient authority for altering the original text? For my own part, I feel no disposition to give up my Hebrew Bible for the Septuagint; nor do I believe, that

* See the following passages in the Septuagint, Gen. xlix, 10. Isa. ix, 6. Jerem. lxxiii, 6. Daniel ix, 26. Zech. xii, 10 and xiii, 1.

the cause of truth would derive any advantage, from a correction of the former by the latter. The more thoroughly the Hebrew Bible is studied, and the better it is understood, the deeper conviction, I think, will be felt, that it stands in no need of those emendations which some learned critics have been so forward to propose.

But, 2. Though the Septuagint is of no use in correcting the Hebrew text, it is nevertheless of great importance to the cause of Biblical Literature. It affords the Hebrew student considerable assistance in obtaining a critical knowledge of the original languages of the Old Testament; and especially in determining the meaning of that class of words which occur so seldom in the Hebrew Bible, that their significations cannot be satisfactorily ascertained by the manner in which they are used. As the Septuagint is the most ancient version extant, and approaches nearest to the time when the Hebrew was a living language it may perhaps be viewed as furnishing the best authority for the meaning of this class of words.

The principal value of the Septuagint, however, consists in the assistance which it affords, in obtaining an accurate knowledge of the New Testament. It is, including the Apocrypha, the only Greek book, that has come down to us written in the same idiom with the New Testament. For "all critics are now agreed, that although the *words* of the New Testament are Greek, the *idiom* is Hebrew." And hence, to distinguish it from Classic Greek, from which it so widely differs as to be in some respects another language, they have called it "Hellenistic or Hebrew Greek." And such is the Greek of the Septuagint; being a translation from the Hebrew, it abounds with Hebraisms, even more than the New Testament. And while it bears a close resemblance to it in language, it treats of similar subjects. It is also the version that was used

by the writers of the New Testament; and the quotation which they have introduced from the Old, are with few exceptions made verbatim from this version. It is easy to perceive then, that it must shed more light on the idiom and phraseology of the New Testament, than any, I believe I might say, than all other, Greek books in existence.

The method which some learned writers have adopted, of attempting to illustrate the New Testament by quotations from the ancient Greek Classics, has always appeared to me somewhat exceptionable. What assurance can I have that Homer, Herodotus and Xenophon have used language precisely in the same sense with the plain and artless writers of the New Testament; who lived so many ages after, and whose education, habits, and modes of thinking, were so different from those of the ancient Greek Literati. It is to be remembered that Greek was not the native language, probably, of a single writer of the New Testament. As a dialect of the Hebrew, called the Syro-Chaldaic, was their vernacular tongue, so it might be expected, that their writings would abound with Hebraisms; which, as has been already intimated, is in fact the case. In illustrating such writings, is it not a much more rational method to have recourse to writings which exactly resemble them in style and idiomatic phraseology, than to resort to those which in these respects bear no resemblance to them? I am indeed aware, that some would cut short all reasoning upon this subject, by reminding us that since the writers of the New Testament were divinely inspired, there can be no doubt that the Spirit led them to express themselves in language *in all respects proper*. Of the *propriety* of their language I do not doubt: I must, however, be permitted to believe that it is much more probable that the Spirit led them to express themselves in language already familiar to them, and which was the

language of a translation of that very Book which the same Spirit had dictated ; than to suppose that he led them to express themselves in Classic Greek ; which indeed, facts show that he did not.

The value of the Septuagint then, as illustrating the New Testament, and settling the meaning of its “*απαξ λεγομενα*,” can scarcely be overrated. It ought to be possessed and diligently studied by every one who wishes thoroughly to understand the New Testament, and to be prepared to defend its precious truths against the specious cavils, and learned, but unsound criticisms of heretics. The fact that it cannot claim the praise of being an accurate and perspicuous translation of the original Hebrew, does not perceptibly diminish its value in this respect. For the judicious biblical student will read it, not so much for the purpose of understanding the Old as the New Testament.

IOTA.

For the Christian Spectator.

THE LILY OF THE MOUNTAIN.

A superficial observer of the inequalities of life might suppose that there is a greater variety of human happiness than corresponds with facts. The parade of power, the pride of birth, and the magnificence of wealth, seem to indicate an enjoyment far greater than can consist with the plain attire, the frugal repast, and the humble seclusion of the cottage. This would be a correct inference if the mind could be rendered happy by the parade of external circumstances. But a contented mind is the only source of happiness, and consequently, if “one flutters in brocade,” and moves amid the refinements of society, and another is clad in homely attire and occupies the sequestered valley, or the recesses of the forest, it is not certain that this variety of external circumstances furnishes an equal variety of happi-

ness. If God has given to one the luxuries and the honors of life, he has given to another the ornaments of a meek and quiet spirit. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath prepared for them that love him? And is not that peace which flows from a title to the heavenly inheritance superior to all the pageantry of an ungodly world? So I thought when, in the bosom of one of those western wilds with which our infant country yet abounds, I was prompted by humanity as well as by duty to visit the lonely dwelling of a poor, afflicted widow. The path that leads to this cottage is over a mountain and through a forest which has never echoed to the axe of the husbandman. As I climbed the toilsome, solitary way, I asked myself, what unhappy beings, rent from the bosom of society, have chosen to bury their sorrows in this noiseless retreat. I had not imagined that I should find so lovely a being as I have named the *Lily of the Mountain*. As I advanced, a little opening presented the cottage sending up its solitary wreaths of smoke. There is a charm when one first emerges from the bosom of the wilderness, and catches the smoke of a dwelling, and hears the barking of the jealous watch dog, which cannot be described, and which can be realized only by experience.

I had now reached the cottage, and stooped to gain admission through the humble door. The building consisted of a pile of logs unceremoniously rolled together in the form of a dwelling, and supporting with more than the strength of Gothic architecture the half thatched roof. There was no chimney, and the smoke was permitted to struggle through the large aperture or to yield to the repulse of an adverse wind and circulate about the interior till it could escape through the interstices of the mansion. The fire necessary to expel the cold from this comfortless habitation had turned to the sem-

blance of ebony, and to the reality of charcoal, the adjacent logs which were made to do the half office of a chimney; and the floor was of native earth, except some pieces of refuse boards, and some flat stones which served chiefly for a hearth. There were no apartments in the dwelling, but a blanket venerable from age was suspended, as it seemed, for the purpose of half concealing the necessary domestic business from the couch of sickness and languishing. Some pieces of broken shingles fixed in the opening of the logs served for a shelf, and here were deposited some dusty tracts and an ancient family bible, reminding one of the strength of early associations and of the charm of New-England piety.

But it is time to say something of the inmates of the dwelling. On a mat near the fire lay a son, the support of declining age, with a foot half amputated by an unfortunate blow from the axe. The wound had been dressed by an empiric of the neighboring settlement; and the patient, left to the care of his widowed mother, was perusing a much worn tract. Near by, upon the only couch, lay the interesting form which constitutes the subject of my narrative. The victim of consumption, she resembled indeed the beautiful, but fading lily. Confined from the sun and air, her complexion had assumed a delicate whiteness, and the slow wasting fever had tinged her cheeks with the most beautiful colour. Her disease had reached that stage in its progress which gives a transparency to the skin, and throws around the female form the loveliness of an angel, awaking those mingled emotions which I shall not attempt to describe, and which excite the earnest prayer that death, having rendered his victim so pensively beautiful, may relinquish his purpose. With indescribable feelings I drew near the couch of this interesting sufferer. Her expressive eye spoke of happier days, and the raven tresses that lay dishev-

elled on her pillow seemed to whisper that had this flower, thus

—born to blush unseen,
And waste its sweetness on the desert air,

been transplanted to the parterre, it might have surpassed in beauty and fragrance its sister flowers. But I was anxious to learn the approaching destiny of the *spirit* that animated this form of loveliness.—Do you feel that God is just in bringing upon you such great afflictions? “I am not afflicted, and if I were, God is just.” But you are unhappy, to lie in this wretched condition? “I am not unhappy; it is better to be as I am now than as I was once, in health, for then I thought too much of the world.” If then you are happy, and reconciled to your condition, you must have found something more than the happiness of this world. “I have—that which the world cannot give.” Have you no hope of recovery? “I have no wish to recover.” Have you no fear of death? “I am not afraid to die, God is so good that I am safe with Him.” Yes, God is good, but we are wicked. “Oh yes (clasping her emaciated hands) I have been so wicked that I do not suffer half so much as I deserve, but Christ is merciful.” Have you no fears that you may be deceived? “No fears now—perfect love casteth out fear.” Are you not sometimes in darkness when you are in great pain? “I do not think of pain, I am happy, and shall soon go home.” There was an affecting artlessness in all she said which I cannot describe, and a promptness which beautifully illustrated the inspired truth, that out of the abundance of the heart the mouth speaketh. I found myself in the presence of one who had learned much in the school of Christ, and who seemed just spreading her wings for the mansions of rest. Consolation, instruction, sympathy—she needed none, for she had already passed within the veil. I remained silently admiring the pure influence

of christianity, while Religion herself seemed to stand bending over her child in all the loveliness with which inspiration has arrayed her. This child of affliction (for such without her permission I must call her) had for two years indulged the christian hope. No ambassador of Christ had been here to lead her within the enclosure of the church—no pious visitant had entered the humble dwelling to impart the bliss of christian fellowship. But ministering angels had descended, and she had learned of the Father. Resigned to the lot of humanity, and supported by that faith which is “the substance of things hoped for and the evidence of things not seen,” she had bid adieu to the world, and was waiting to be called to the abodes of the blessed. The widowed mother too, could plead the promise made to the widow and the fatherless.

Having commended to the Great Shepherd this little group of afflicted, secluded beings, I bade them adieu forever, and as I silently retraced my steps to the more busy scenes of life, I indulged the train of reflections suggested by the scene I had witnessed. The impression which it stamped so indelibly upon my mind I need not describe. “There is still a freshness in the scene (for I am relating facts) which can be lost only with the power of recollection. The reader when he is assured that the page he peruses contains no fiction, will make his own reflections, and he will be impressed with the truth that true happiness is found in the humbler as well as in the more elevated walks of life. The gay and beautiful whose attention is devoted to the walks of pleasure, while they pity this afflicted sister of the wilderness, will feel the importance of seeking that religion which supported her in the hour of affliction, and which constituted the loveliness of her character. The pious fair too, who in their sphere of benevolence resemble angels of mercy, will not, in their “walks of useful-

ness” forget the cottage of the poor. The cottage scene will often afford to the benevolent mind a happiness far superior to a visit in the halls of a palace. I love to recur, in my lonely meditations, to the “lodge in the wilderness,” and I would rather visit the solitary grave of this departed saint, (for she now sleeps beneath the shade of the adjacent forest,) and read her rudely sculptured name than to gaze upon “the storied urn and animated bust” of the proudest hero. CLIFTON.

To the Editor of the Christian Spectator.

Your readers are probably aware of the prejudice which once existed against the use of the present names of the months and days, on account of their heathen origin.* A hundred years since, these unchristian names were so objectionable that it was thought proper publicly to preach against them. Perhaps your readers may be amused with the following extract from “A Discourse concerning the Institution and Observation of the Lord’s day, delivered in a Lecture, at Boston, 4th day, 1st month, 1703.” M.

I cannot proceed so hopefully as I Desire to recommend the Observation of the LORDS DAY, till I have prevail’d with my Hearers, to call it by its true Christian Name, of, The LORDS DAY, (or, The *Sabbath*, which is also a Scripture, and a proper name for it :) and not Forget and Affront Christianity, by calling

* Mr. Webster gives the following account of the origin of our names of the days. Our ancestors worshipped many deities, or deified heroes, as Woden, or Odin, under whose guidance they migrated into Europe; *Thor*, the thunderer, or god of thunder; Friga, who answered to Venus of the Romans; and from their several deities we received the names of the days of the week. Sunday—Monday, [Moon day,] Tuesday, [Teut’s day, or Tisday,] Wednesday, [Woden’s day,] Thursday, [Thor’s day,] Friday, [Friga’s day,] and Saturday, [Satur’s day.]—*Letters to a Young Gentleman, &c.*

it SUNDAY, as too many too often do. I must assure you, To keep up the *Right Names* of Things in matters of Religion, has no little Tendency to keep up *Right Thoughts* of the Things themselves. Wise men have sometimes been justly apprehensive, of more mischief lurking in *Bare Names*, than is commonly apprehended by those that use them.* I remember an unhappy passage, of the *Romish* and *Rhemish* Annotators upon the New-Testament; say they, concerning the Protestants, *While they say, Ministers, let us say, Priests; when they call it, A Communion-Table, let us call it, An Altar. Let us keep our old Words, and we shall keep our old Things.* Truly, Sirs; you are much in the Right on't! But what will you say, when I tell you, That the *Rhemish* Annotators themselves, [on Rev. 1. 10.] condemn the Name of *Sunday* as Heathenish? I will not quote unto you the complaints even of no better a man than *Polydore Virgil*, about our keeping up the *Planetary Names* for the *Days*. I will only say, every Body knows, that the *Pagans* were they, who first called this Day, by the Name of *Sunday*; and that it was a stroke of their *Idolatry* to call it so, that is to say, t'was to Express the Dedication of the Day unto the Oldest and Brightest *Idol* in the World. If any of those *Pagans*, might now give their *Balaamitick* Advice, how to make People insensible of the Reverence due to, *The LORDS DAY*, they

* Whatever propriety there may be in the application of this remark in the present instance, I cannot help observing that it were well if the justness of it as it respects human affairs generally were more commonly understood. In politics, not less than in religion, every reader of history knows there is "more mischief lurking in *bare names* than is ordinarily apprehended." It has not unfrequently happened that by the mere invention of an appellation, designed to excite the popular odium against a particular portion of the community, (a term perhaps so vague that nobody can define it, and for that reason the better fitted for its purpose,) a sagacious demagogue has duped the populace and overturned the government.

would say, By all means keep up our *Idolatrous Name* for the Day, and never let it be call'd any other than, *Sunday*. But, Sirs, if it be the *LORDS DAY*, let us not be shy of honestly calling it so! Surely, we are not ashamed of confessing our *LORD*, or of confessing that *This Day* belongs unto Him. We may before we are aware, *Take the Lord's Name in Vain*, by not allowing to the *LORDS DAY*, the *Name* which He has Himself challenged for it: *The Third* and the *Fourth* Commandments may be together violated, in our denying the *Name* of the *LORD*, unto the *Day* of the *LORD*. Have any of my Hearers, a secret Inclination to bring or keep the *LORDS DAY* under *Contempt*? *Beloved, we are perswaded better things of you!* But would not the Royal Person who is now placed at the Head of Three mighty Kingdoms, count it a contempt of Her Majesty, if People should now call Her nothing but, *The Princess of Denmark*? And I am the more free in making use of this comparison, because the Jews do very agreeably call the *Sabbath-day*, by that Name, *The Queen of all the Days*: And *Ignatius* puts upon the *Lords-day* too, that very Title. It is true, some of the Ancients, as both *Justin Martyr* and *Tertullian*, do sometimes, in their *Apologies*, call the *Lords-day*, by the Name of, *Sunday*; But there is this to be *Apologised* for them, That they directed their *Apologies* unto the *Pagans*, who would not have readily understood another Name. And now that you may not count me *more Nice than Wise*, I will quote you a few more of the Ancients, to whom, if you please, the matter shall be referred. First, The great *Ambrose*, has a Passage of this Import, *The Day which is called The Lords day, in the Church, is called Sunday, by the men of the World.* And then, the greater *Austin*, shows, that the *Manichees* rather than the *Christians* called, *The Lords day* by the Name of *Sunday*; but, says he, *For our*

parts, we call it the Lords day, because on it, we reverence, not the Sun, but the Resurrection of the Lord. And elsewhere, he is very earnest, for that *Heathen Name* to be laid aside : says he, *Tis a manner of speaking, that becomes not a Christian Mouth.* Add hereto, That

Philastrius would have the use of this Name with Christians reckoned little short of *Heretical*. If my Hearers don't Relish, what I have now said, they may go quarrel with the Ashes of those Venerable Fathers. I have done with it!

THE CHURCH-YARD AMONG THE MOUNTAINS.

(*Extracted from the 'Excursion,' by Wordsworth.*)

—“ To a mysteriously-consorted Pair
This place is consecrate ; to Death and Life,
And to the best Affections that proceed
From their conjunction. Consecrate to faith
In Him who bled for man upon the Cross ;
Hallowed to Revelation ; and no less
To Reason's mandates ; and the hopes divine
Of pure Imagination ;—above all,
To Charity, and Love, that have provided,
Within these precincts, a capacious bed
And receptacle, open to the good
And evil, to the just and the unjust ;
In which they find an equal resting-place :
Even as the multitude of kindred brooks
And streams, whose murmurs fills this hollow vale,
Whether their course be turbulent or smooth,
Their waters clear or sullied, all are lost
Within the bosom of yon chrystal Lake,
And end their journey in the same repose !

And blest are they who sleep ; and we that know,
While in a spot like this we breathe and walk,
That All beneath us by the wings are covered
Of motherly Humanity, outspread
And gathering all within their tender shade,
Though loth and slow to come ! A battle-field,
In stillness left when slaughter is no more,
With this compared, is a strange spectacle !
A rueful sight the wild shore strewn with wrecks
And trod by people in afflicted quest
Of friends and kindred, whom the angry Sea
Restores not to their prayer ! Ah ! who would think
That all the scattered subjects which compose
Earth's melancholy vision through the space
Of all her climes ; these wretched—these depraved.
To virtue lost, insensible of peace,
From the delights of charity cut off,
To pity dead—the Oppressor and the Oppressed ;
Tyrants who utter the destroying word,
And slaves who will consent to be destroyed ;

Were of one species with the sheltered few,
 Who, with a dutiful and tender hand,
 Did lodge, in an appropriated spot,
 This file of Infants ; some that never breathed
 The vital air ; and others, who, allowed
 That privilege, did yet expire too soon,
 Or with too brief a warning. to admit
 Administration of the holy rite
 That lovingly consigns the Babe to the arms
 Of Jesus, and his everlasting care.
 These that in trembling hope are laid apart ;
 And the besprinkled Nursling, unrequired
 Till he begins to smile upon the breast
 That feeds him ; and the tottering Little-one
 Taken from air and sunshine when the rose
 Of Infancy first blooms upon his cheek ;
 The thinking, thoughtless School-boy ; the bold Youth
 Of soul impetuous, and the bashful Maid
 Smitten while all the promises of life
 Are opening round her ; those of middle age,
 Cast down while confident in strength they stand,
 Like pillars fixed more firmly, as might seem,
 And more secure, by very weight of all
 That, for support, rests on them ; the decayed
 And burthensome ; and, lastly, that poor few
 Whose light of reason is with age extinct ;
 The hopeful and the hopeless, first and last,
 The earliest summoned and the longest spared,
 Are here deposited, with tribute paid
 Various ; but unto each some tribute paid ;
 As if, amid these peaceful hills and groves,
 Society were touched with kind concern,
 And gentle "Nature grieved that One should die ;"
 Or, if the change demanded no regret,
 Observed the liberating stroke—and blessed.

Review of New Publications.

Reliquiæ Diluvianæ ; or Observations on the Organic Remains contained in Caves, Fissures, and Diluvial Gravel, and on other Geological Phenomena attesting the action of an Universal Deluge. By the Rev. WILLIAM BUCKLAND, B. D. F. R. S. F. L. S. Professor of Mineralogy and Geology in the University of Oxford, &c. 4 to pp. 303. 27 Plates. London, 1823.

A marked feature in the character of the champions of revealed religion in modern times, has been

the fearlessness with which they have entered the very citadel of infidelity, and wrested from their antagonists their best tempered weapons, to employ them in defence of the truth. This was, in fact, merely restoring these weapons to their legitimate proprietors, and bringing them into that service for which they were originally intended. The time has been, when Christians have felt as if the spirit of infidelity was inseparably connected with the particular armour by which it was defended.

But they have since learned, that the tract system is not less efficacious for advancing the religion of the Gospel, because it was invented and first employed for the destruction of that Gospel; that revelation is not to be extended in the world by isolated efforts only, because the principle of combined effort was employed by the illuminati to subvert the very foundations of society; and that those copies of the scriptures which issue from the very press employed by Voltaire to print his blasphemies, are not thereby rendered the less pure or perfect. Indeed, since 'the children of this world are in their generation, wiser than the children of light,' Christians have learnt to profit by that superior wisdom, and to seize upon those plans for the defence and extension of revealed truth, which worldly sagacity had invented for its destruction.

It had long been the proud feeling of scepticism that the wide fields of natural science were exclusively her own. Dressed in all the pride of a vain philosophy, she strutted and vapoured in the walks of science, fancying herself alone in the regions of light and truth, and looking down, with contempt, upon the weak and superstitious followers of the Nazarene. She reported with all the assurance of demonstration, that the history of the natural world was directly at variance with the sacred history. And it must be confessed, that during the reign of scholastic theology, those appointed for the defence of the Gospel, were not sufficiently conversant with the researches of natural philosophy, to determine whether the fact adduced from thence by sceptics were really, or only apparently, contradictory to the bible; and hence their only resort was, to commence an attack upon philosophy itself, and thus to separate the things that God had joined together, his work of creation and his work of revelation. But when such men as Newton, and Bacon, and Boyle, entered the walks of philosophy, and

looked at creation with an unjaundiced eye, they found that the responses from the temple of nature harmonized with those of revelation. And their answer to every philosophic scoff was like that given by Newton to the infidel astronomer Sir Edmund Halley, when, he said the scriptures wanted mathematical demonstration:—" 'Mund, you had better hold your tongue; you have never sufficiently considered the matter.' " And it is a fact that ought not to be overlooked, that the more thoroughly the phenomena of nature are understood, the more exact and striking is their coincidence with the scriptures; while apparent discrepancies vanish upon rigid examination.

From no science probably has so much corroborating evidence of the truth of the scriptures been derived, as from geology. We are aware that this may be thought by some to be an incorrect assertion. There are very many who view with extreme jealousy and even alarm, those theories which modern geologists have divulged relating to the Mosaic cosmogony: and some cannot but look on them as subversive of the bible and even as tending to atheism. We mean in this place to give no opinion concerning the truth or falsehood of those theories: though we are disposed to adopt the sentiment of Bishop Burnet: "Let every thing," says he, "be tried and examined in the first place, whether it be true or false; and if it be found false it is then to be considered, whether it be such a falsity as is prejudicial to religion, or no. But for every new theory that is proposed to be alarmed, as if all religion was falling about our ears, is to make the world suspect that we are very ill assured of the foundation it stands upon." Apart however from all *cosmogonical* hypotheses, we are persuaded, that the man who will institute a comparison between the undeniable facts geology develops, and those of revelation, will be surprised at the striking coincidence

between them; and this too, in regard to points where it was least expected; thus rendering the argument, like that of the *Horæ Paulinæ*, more strong and conclusive. It cannot be denied also, that this confirmation of the sacred history, derived from geology, has not been exaggerated by any partialities which geologists have exhibited for revelation: for it is well known, that many of the most distinguished of them even such as were friendly to the bible, have manifested a fastidious avoidance of all support from the sacred record. Yet their results have approximated more and more to the Mosaic account: and the recent work of Cuvier, who stands first in this department of knowledge, contains an almost complete refutation of the objections of infidels to Moses' history; although he makes no reference to the scriptures as of more authority than any other history. Indeed, although the Mosaic history of the creation and the deluge, have long been a favorite and strong hold of infidels, yet we know of no intelligent one, who dare attempt, at this day, to take a decided stand upon it.

The work of Professor Buckland is a striking exemplification of the increasing light and evidence geology is lending to revelation. No doubt many will look at its title page with 'a smile or a sigh', while the wild phantasms and airy dreams of Burnet and Whiston and Robinson and Hutchinson, float before their memories. It is not strange, indeed, that the vagaries of former writers on this subject, should have produced in logical minds a prejudice against every subsequent attempt to elucidate it: nor do we wonder that these writers were proverbially extravagant, with scarcely an exception, unless it be Catcott, when we consider the character of the age in which they wrote, and that geology was then in its earliest infancy. But it is unfortunate for the science, that a prejudice has thus been deeply rooted in the public mind, that even to this period

prevents men from an impartial examination of the writings of geologists of the present day, which are as different from the works of the theorists above alluded to, as those of Doddrige, Edwards and Dwight are, from the scholastic parade of Thomas Aquinas or Duns Scotus. The work of Mr. Buckland is written in the cautious inductive spirit of Bacon and Newton, and is well calculated to do away every lingering prejudice against a science, of which he is, as we understand, an able and accomplished Professor, in the University of Oxford. His object is to give a view of all the evidence of a universal deluge geology has disclosed; an important portion of which, results from his own discoveries.

Much, however, has been adduced in proof of the deluge, and is still insisted on, which has no relation to that catastrophe. And the want of discrimination between the true and the false evidences, has proved a source of endless confusion, and thrown an air of weakness over the whole argument. We propose, therefore, before entering directly upon the consideration of Mr. Buckland's work, to devote a few moments to the negative side of the question; and to show what is *not* proof of the Noachian deluge.

A principal evidence of that deluge, is the existence in the earth of organic remains; such as animals and shells: but these are not evidence, unless they occur under certain circumstances. We maintain that all those shells, animals, and other relics of organized beings, found in the solid and regular strata of the earth, were not deposited by the deluge of Noah; and are, therefore, no proof of that event. The earth, it is well known, is composed near its surface, of numerous layers of different sorts of rocks, clay, sand and gravel. Over these, is spread, almost every where, a mantle of sand, pebbles and rounded stones, confusedly mingled together and not of great thickness, called by geolo-

gists *diluvium*. Now we maintain that it is only in this diluvial exterior covering, that we are to expect to find any evidences of the deluge. All the organic remains found in the regular strata below this, were deposited previous to that period, and could not have resulted from such a catastrophe. We cannot here discuss the questions, at what period, and in what manner, these fossils were imbedded. Some will have it that there was a long intervening period between the original production of the earth out of nothing and the time in which man was created, and that these organized beings became enveloped in their stony bed during that period. Others maintain, that the work was going on gradually in the 1656 years between the creation and the deluge, and by that event, the sea and land were made to change places, so that the antediluvian continents are now the bottom of the ocean, and that our present continents were the bed of the antediluvian oceans. Professor Buckland's discoveries, however, have proved conclusively, that the sea and land did not change places during the deluge. But our business in this place, is merely to prove that the organic remains of the regular strata were not deposited by the deluge.

It is not surprising, indeed, that this phenomenon, when first observed, should have been thought conclusive proof of the Noachian deluge. And even now, let the fact be stated in general terms, that on the highest mountains, as the Pyrenees, the Andes and the Gaults, are found imbedded, immense quantities of sea shells and animals, and where is the man, unacquainted with the subject in its details, who would not immediately feel that this was conclusive evidence of the Noachian deluge? But a knowledge of the details is necessary in order to judge correctly on the subject: and we are persuaded that any man who shall

thoroughly examine it, and make himself particularly acquainted with the phenomena, will, without hesitation conclude that these remains were not the work of the deluge. It is true, indeed, that many respectable modern authors impute them to that event. Even Mr. Gisborne, in his very respectable work on the testimony of natural and revealed religion, defends that opinion with much confidence, and it is well known, that the same sentiment is inculcated in every compend and catechism, of the evidences and doctrines of revelation now extant. But we are not aware that any able geologist of the present day can be pointed out, who has not discarded it. And certainly there are very many of them who are sincere and able defenders of the bible, and not very liable to be warped by system.

But we feel the difficulty of presenting the evidence of the position we maintain, that Noah's deluge was not the cause of the deposition of fossils in regular strata, until we have presented a complete history of the arrangement and relative distribution of these remains:—subjects yet in their infancy, but concerning which, more discoveries have been made within twenty years, than for thousands of years before that time. But this is impossible to be done within our limits: yet as we shall refer to the most modern and able writers upon the point, those who are not convinced may refer to these authorities for a more full discussion of the subject.

It was a fine specimen of infidel candour in Voltaire, at a time when the origin of fossils was extensively discussed in Europe, not merely to deny that they had any connexion with the deluge, but also to express doubts of their existence by suggesting that the fossil bones found in France, were stray specimens from the cabinets, and that shells imbedded in Mount Cenis, came from the neighbouring lakes, or even might have been dropped from the

hats of the crusaders ! Linnæus is generally thought to have been about as sceptical, when he says, that he had not discovered any sure evidence of the deluge in the present appearance of the earth—“*cataclysmi universalis certa rudera ego nondum attigi, quousque penetravi.*” But in another part of his writings, in speaking of fossils in regular strata, he says—“*Qui hæc omnia diluvio adscribit, quod cito ortum, cito transiit, is profecto peregrinus est in naturæ cognitione, et ipse caecus, aliorum oculis videt, si quid videt:*” ‘he who imputes all these phenomena to the deluge, which rapidly rose and rapidly subsided, is inexperienced in the examination of nature, and blind himself, he sees with the eyes of others, if he sees at all.’ Linnæus then had the sagacity to perceive even in his day that the fossils imbedded in solid rocks could not have been deposited there by the deluge—“*cito ortum, cito transiit:*” at least, we are disposed to impute his opinion to superior discernment, rather than to scepticism. And even the visionary Robinson, after proving the earth to be a great animal, with ‘skin, flesh and blood,’ has the following sagacious remark:—“It cannot be imagined, that those shell fish should be lodged and petrified to stone, upon the tops of high mountains, and enclosed in the middle of hard rocks, by that general flood.” Robinson wrote in 1694; and as far back as 1517, Tracastoro had expressed the same opinion. It is well known likewise, that William Smith, the celebrated English geologist, who has thrown more light on fossil remains than any other man, entertained similar views.

But to come to living authors. Foremost among these is Cuvier, whose preliminary Essay on the Theory of the Earth, is to be regarded as constituting a new epoch in the science of world-making. And the leading feature of his mode of treating the subject is, that he

rigidly and closely adheres to facts, making these the foundation of his reasonings: whereas former geologists made up in imagination, what was wanting in tangible data. In Cuvier's Essay on the Theory of the Earth, he endeavours to show, not how the world was originally framed and arranged, but that it has undergone numerous revolutions, chiefly by the action of water. He then proves that it cannot be more than 5000 or 6000 years since the last great diluvial catastrophe which our world has undergone. And whoever will read his work, will see that he refers all the organic remains found in the regular consolidated strata of the earth, to revolutions that happened anterior to this last catastrophe; and we may add, that he has incontestibly proved these positions. Hence it is obvious that Cuvier imputes none of the fossils in the earth to the Noachian deluge, except those occurring in diluvium.

Mr. Parkinson, an able writer on this subject, after having endeavoured to prove “that the formation of the exterior part of this globe and the creation of its several inhabitants, must have been the work of a vast length of time, and must have been effected at several distant periods,” adds as proof of Noah's deluge; “nor is there a single stratum of all those which have been mentioned, that does not exhibit undeniable proofs of its having been broken, and even dislocated, by some tremendous power, which has acted with considerable violence on this planet, since the deposition of the strata, of even the latest formation.”

The Edinburgh Review,* whose literary character is well known, contains the following remarks. “Many of the earlier naturalists, and more recently Catcott, not perceiving, or neglecting this important distinction, (between di-

* For October, 1823, p. 216.

luvium and the solid strata,) assumed that no more than one great action of water had contributed to the present condition of the earth; confounding the production of the two epochs just mentioned, and ascribing the occurrences of organized remains in both to the same period—an error which occasioned great embarrassment, and led, as we have already intimated, to much controversy. *But all geologists, we believe now agree* in regarding the latter gravel as the product of a revolution comparatively recent, and leave the events of prior date in the history of the globe to be illustrated, if ever they shall be, by future and more fortunate inquiries.” In another part of the same volume the writers say, that “the phenomena in question (fossils in regular strata) *are now universally regarded as of antediluvian production.*” Their ‘*universally,*’ however, we presume, was not intended to embrace any thing but Europe, for in this country, the reverse of this statement would come nearer the truth.

In the Mosaic Cosmogony of the learned and pious Rev. G. S. Faber,* in his recent work on “the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations,” we are presented with a summary of several of the arguments that prove the fossils of regular rock strata not to have been deposited by the deluge of Noah. His first evidence is, that since Moses expressly informs us that pairs of all the land animals were preserved in the ark, and modern discoveries prove unquestionably that a large proportion of the fossil remains in regular strata, belong to extinct species and genera, they must have become extinct by some catastrophe anterior to the Noachian deluge. His second proof is, that in the strata of rocks containing fossils, numerous rents, ruptures, and

disarrangements are seen, which must have resulted, either from the last general deluge, or some preceding convulsion; and it is obvious, that the strata themselves must have existed before the period in which they were rent and disarranged; and to impute the formation and dislocation of the strata to the same transient convulsion, is unphilosophical. The third argument is the fact, that among all the fossil relics hitherto collected, no human subject has been found, except in the most recent formations—such as have evidently accumulated since the deluge.

We do not think Mr. Faber has been very happy in his exhibition of this subject. We feel confident that he has omitted the strongest evidence on the point, and presented only the weakest: nay we think his first proof amounts to nothing? More to our mind is the following extract from the lateable work of Rev. W. D. Conybeare, and W. Phillips Esq. on the Geology of England and Wales.

1st. Had these remains (organic remains in the regular strata) been brought to their present situation by diluvial currents, they ought to be mingled confusedly together; we ought to have found the same genera and species in the lowest limestones and the highest beds above the chalk, and those remains of land animals which appear undoubtedly to be diluvial, should have been mixed amongst them; but the fact is notoriously otherwise, the organic remains being distributed in distinct assemblages, in such a manner, that each formation is characterized by its peculiar assemblage, without, confusion or intermixture. No transitory inundation can account for the circumstances of this distribution; they are such as indicate beyond the possibility of reasonable doubt, that the animals imbedded in the strata lived and died in the spots where they are now found, while these continued for a long period under the waters of the ocean; and that they were buried under successive deposits formed beneath those waters during the progress of many ages. The perfect state of many of the most fragile shells, also proves that they could not have been drifted from a distance by any violent convulsion.”

“2nd. There is every reason, as we have seen, to ascribe the gravel *debris* de-

* See Christian Observer, for July 1829, p. 412.

rived from the partial destruction of the strata to the action of the deluge; but the strata must evidently not only have been formed, but also consolidated, before solid fragments, such as could have assumed the present form of the gravel pebbles, could have been torn off from them. Now it does not seem within the limits of physical probability to ascribe the formation of these strata and their consolidation (a process which must have evidently required time) to one and the same *transient* convulsion with their subsequent partial destruction; this argument becomes stronger when we remember that there are interposed among the strata themselves many beds of similar gravel (for instance beds consisting of rounded fragments of carboniferous limestone, associated with the most recent deposits of the second red sandstone); the unavoidable inference is, that the rock whence these pebbles were formed, must in every instance have been consolidated before the rock containing them was deposited; yet in the instance before us the deposition of the conglomerate rock must have preceded that of the highest strata, by the whole interval necessary to account for the formation of all the constituent beds of the oolite, sand, and chalk series, and all these again must have been consolidated before they were exposed to the action of the deluge. It matters not whether the time assigned to these effects be comparatively long or short, it seems manifest that a single year must have been totally inadequate."

p. 57 Introduction.

If any of our readers are not familiar with the terms and details of modern geology, we fear they will not feel the full force of the second of the preceding arguments. Partially to illustrate it; we beg liberty to state the following case, which occurs in Northampton in Massachusetts, at Mount Tom; trusting that we shall be excused, for devoting a paragraph or two, to details that would more properly occupy the pages of a scientific journal.

A few miles south east of the village of Northampton, the stage road to Hartford passes across the northern extremity of Mount Tom. In rising from the meadows we first meet with old red sandstone. This rock passes under the mountain which consists of a very different rock, called green stone; the same as that constituting East and West Rock,

near this city. Proceeding easterly, we find this greenstone surmounted by a reddish slaty sandstone. A few rods farther, this last rock is succeeded by another stratum of the greenstone. Immediately beyond this, lies a singular rock, called *trap tuff*. This rock consists of rounded masses, often a foot or two in diameter, of the greenstone, and the slaty sandstone, cemented by portions of the same rocks, pulverized and forming a kind of paste. Above the trap tuff, is found another stratum, of reddish slaty sandstone, similar to the stratum before mentioned.

Now all the rocks mentioned above contain organic remains, either vegetable or animal; although sparingly dispersed. And if the fossils were deposited by the deluge of Noah, the rocks containing them were the result of the same catastrophe. But after the waters had deposited the old red sandstone, a very sudden and entire change must have been produced in the matter they held in solution, before they could deposit the greenstone; for no two rocks are more unlike in appearance and composition, than this and the old red sandstone. Another change, equally great, must have taken place before the deposition of the slaty sandstone, and the evenness and regularity of this slate indicate that it must have been formed in still water. A counter change was next required for the production of the greenstone. After all this was done, and these several rocks had become hard, a violent agitation must have taken place in the waters, by which numerous fragments of the greenstone and slaty sandstone were broken off and rounded; since we know of no agent, but water, that abrades, and rounds pebbles and boulders. This agitation having ceased, the trap tuff, which consists of these abraded and rounded masses with a cement of the same character, was deposited. The waters must then have returned to precisely the same state, in which they were, when the

first mentioned stratum of slaty sandstone was produced, in order to deposit the second stratum of the same kind. Moreover, above all the preceding rocks, there is spread a confused covering of sand pebbles, and rounded stones, derived from the strata beneath; so that after these several rocks, were deposited and had time to consolidate, another violent action of the waters must have followed, tearing off and rounding and mixing together this diluvium. Now that all these changes and processes took place during the year and ten days in which the water of Noah's flood were upon the earth, is incredible; and let it be recollected, that the records of Geology contain numerous analogous cases, equally difficult to be explained on such a supposition.

We have but one more argument to present on this subject; but it is one, which, until the premises can be disproved, we think puts the question concerning the origin of fossils in regular strata entirely at rest. It is derived from the discoveries of Professor Buckland, as described in the work at the head of this article; and we must so far anticipate our account of that work as to present it in this place.

Mr. Buckland has proved beyond all reasonable doubt, that certain caves in England and on the continent of Europe, were for a long period, before the deluge of Noah, the dens of hyænas. Now these dens occur in a species of limestone abounding in petrified shells, corals &c. and which lies above many other rocks full of fossils. The most remarkable of these caves, that at Kirkdale, has its roof and sides filled with projecting petrifications. But if these caves, thus in the midst of organic remains, were inhabited by hyænas before the Noachian deluge, most certainly the rock in which their dens occur, could not have been deposited afterwards by that catastrophe: and we trust no man at this day is extravagant enough to say

that the petrifications were inserted after the rock was consolidated.

We are now prepared to take up the subject of Professor Buckland's work, and to state positively what are the evidences of a universal deluge derived from the records of geology. The first important proof of such a catastrophe is afforded by caves and fissures in the earth: the second results from certain phenomena occurring upon the earth's surface. The former of these, which by the way, is the most conclusive and interesting, is derived almost wholly from the personal researches of Mr. Buckland. These have been quite extensive: for as soon as he had seized upon the clue to the argument, he followed it up with all the enthusiasm of a devoted naturalist, spurred forward, as we have reason to believe, by the hope of adding a new item to the mass of evidence on which Christianity rests. The principal point in this evidence, and the basis of all the rest, is derived from the cave at Kirkdale. We shall be pardoned, therefore, if we dwell with considerable particularity upon its history, although in a former number we have given a summary of the facts.*

This cavern was not known to exist till the summer of 1821, when it was laid open by working a quarry in a hill of limestone. It was found to be not far from 245 feet in length, and of variable diameter, from fourteen feet high and seven broad, to a few inches. From its roof, as is usual in limestone caves, were suspended numerous stalactites, formed by the infiltration and dripping of water through the rock; and the floor was partially covered with an incrustation of stalagmite.† The

* Vol. VI. p. 96.

† Our readers are aware that water, in passing through limestone, becomes impregnated with carbonate of lime; and that this, on exposure to the air, is again deposited in pendent masses, like icicles, which are called *stalactites*: but if the deposits take place on the floor of the cavern, it is called *stalagmite*.

original entrance of the cave was very small and had been entirely filled with rubbish, so as to prevent the discovery of its existence.

Little was it suspected at first, that this subterranean cavity would prove a store-house of antediluvian history. Professor Buckland's attention was excited to the subject by a circumstance that would have escaped common observers. In the bottom of the cave were found some bones of the hyæna, lying in mud and stalagmite, as they were known to occur in caves on the continent of Europe: but those of Kirkdale were worn in a peculiar manner, very differently from the effect of running water. He immediately conjectured that they must have been thus worn and polished by the frequent tread of living hyænas upon them, and that this cave must have been at a former period a den of these animals. Roused by so interesting a thought, he hastened to the spot, and found his conjectures fully verified; and many attendant circumstances proved that the period in which this den was inhabited, must have been immediately preceding the deluge. We ask our readers' particular attention to the phenomena of this cave, as they were developed and unravelled by the industry of our author. The plates accompanying the work, render these facts perfectly obvious to inspection. But we fear that mere verbal description will leave a much less definite and perhaps confused impression on the mind.

As has already been observed, numerous stalactites were suspended from the roof or upper part of the cave, while the floor was partially covered with a coating of stalagmite—When we speak in this connexion of the floor of the cave, we mean the original bottom before the formation of the stalagmite. Immediately above this partial stalagmitic incrustation, was spread in every part of the floor of the cave, a covering, to the average depth of a foot, of soft mud, or argillaceous loam,

composed of such materials as would readily be suspended in water by agitation. In this mud and in the stalagmite beneath it, was found a large quantity of bones, belonging to various animals, most of which do not now exist in a living state, although their congeners are found. Twenty three species were identified in this single cave, viz. the Hyæna, Tiger, Bear, Wolf, Fox, Weasel, Elephant, Rhinoceros, Hippopotamus, Horse, Ox, Deer, (3 species,) Hare, Rabbit, Water Rat, Mouse, Raven, Pigeon, Lark, Duck and Partridge. These bones were confusedly mingled together, and in nearly every instance, broken into angular fragments and splinters. None of these fragments appeared to be worn in the least by the action of water, although some of them exhibited a peculiar abrasion and polish, as if from the tread of living animals. They were in general in a good degree of preservation. Those occupying the lowest position, however, were in various stages of decomposition; and it appeared as if they had been successively accumulating previous to the introduction of the mud, which tended to preserve them; and subsequently to that period, it does not appear that any animal, except perhaps a few rats, mice, weasels, rabbits and foxes, made this cavern their home.

Above the deposit of mud containing the bones lay a second crust or plate of stalagmite, shooting over the surface like ice upon water, or cream upon milk. This was deposited after the introduction of the bones, since none or very few of these were found in it.

Thus the contents of this cave, reckoning in order from the bottom, were 1. an incrustation of stalagmite; 2. a deposit of mud, containing most of the bones; 3. a second coating of stalagmite spreading over a part of the mud, and 4, numerous stalactites suspended from the roof.

The enquiry of the greatest interest, that presents itself in view of

these facts, is, in what way the numerous fragments of the bones of animals were introduced into this cavern? Did the various animals to which they belonged, enter the cavern of their own accord and die there? But the entrance was not large enough to admit such animals as the Elephant, Rhinoceros, Ox, &c. : nor can we conceive that any circumstances could have collected together so many animals of habits so dissimilar as those whose bones were here discovered. Will it be said that these bones were drifted into this cave by a flood? But the larger animals could not have entered whole; nor can we on such a supposition, account for the fact that the bones are so broken and yet have no appearance of being worn by water. The number of teeth and solid bones of the tarsus and carpus, also, was vastly greater than could have been supplied by the individuals whose other bones were found in the cave: and this fact cannot be explained by supposing them to have been drifted thither by the Noachian deluge, or any other flood.

The third and only remaining hypothesis "says the author, that occurs to me is, that they (the bones) were dragged in for food by the hyænas, who caught their prey in the immediate vicinity of their den; and as they could not have dragged it home from any great distance, it follows, that the animals they fed on all lived and died not far from the spot where the remains are found." p. 40.

The principal evidence in support of this supposition results from the splintered, comminuted, and apparently gnawed condition of the bones, and the disproportion between those bones too hard to be devoured by any animal, such as the teeth and bones of the tarsus and carpus, and the other bones. The bones of the hyæna were as much fractured as the others, and the number of teeth belonging to quite young hyænas was much too great to have belonged to those individuals that might have

died by accident or disease: And thus we are led to the conclusion, that the older animals fed occasionally, in times of scarcity, upon their young. It appears, also, that in general the hyænas' bones belonged either to individuals very young, or very old; the latter having their teeth much worn down by use, while the bones of the other animals appear to have been derived from individuals in the vigor of life, who must therefore have perished by violence;—all of which favours the idea that the hyænas, were the occupants of the cave, and the other animals their victims. The marks of teeth were distinctly visible upon the fragments, and on applying to them the teeth of the hyæna, they were found exactly to fit.

But why select the hyænas, rather than any of the other animals found in this cave, as its original proprietors and the authors of all the havoc? We answer, the habits of the living animal lead to this conclusion. The three species now in existence, all inhabitants of the torrid zone, are well known in eastern countries as greedy of putrid flesh and bones. They follow armies and enter towns at midnight, seizing upon the living and the dead, and often rob the tomb to satisfy their voracious appetite. Their hatred to the dog has been proverbial; and we find the author of Ecclesiasticus enquiring, "what agreement is there between the hyæna and a dog"? Several commentators are of the opinion that the "valley of Zeboim" (1 Sam. xiii. 18.) should have been translated "the valley of hyænas;" and the phrase "speckled bird" (Jerem. xii. 9.) should have been "ravenous spotted beast"—that is, the Hyæna. Jerome also, in his commentary on the 13th Chapter of Jeremiah, says concerning the hyæna, "vivit cadaveribus mortuorum, et de sepulchris solet effodere corpora." Busbequius gives a similar description of the modern hyæna in Anatolia: "Hyæna regionibus iis satis fre-

quens ; sepulchra suffodit, extrahitque cadavera, portatque ad suam speluncam ; juxta quam videre est ingentem cumulum ossium humanorum veterinariorum et reliquorum omne genus animalium." From a note in Mr. Buckland's work, it appears he witnessed a curious experiment upon the living hyæna, lending strong confirmation to his hypothesis. We give it in his own words.

"Since this paper was first published, I have had an opportunity of seeing a Cape Hyæna at Oxford, in the travelling collection of Mr. Wormbell, the keeper of which confirmed in every particular, the evidence given to Dr. Wollaston by the keeper at Exeter Change. I was enabled also to observe the animal's mode of proceeding in the destruction of bones ; the shin bone of an ox being presented to this hyæna, he began to bite off with his molar teeth large fragments from its upper extremity, and swallowed them whole as fast as they were broken off. On his reaching the medullary cavity, the bone split into angular fragments, many of which he caught up greedily and swallowed entire : he went on cracking it till he had extracted all the marrow, licking out the lowest portion of it with his tongue : this done he left untouched the lower condyle, which contains no marrow and is very hard. The state and form of the residuary fragments are precisely like those of similar bones at Kirkdale ; the marks of teeth on it are very few, as the bone usually gave off a splinter before the large conical teeth had forced a hole through it ; these few, however, entirely resemble the impressions we find on the bones at Kirkdale ; the small splinters in form and size, and manner of fracture, are not distinguishable from the fossil ones. I preserved all the fragments and the gnawed portions of this bone, for the sake of comparison by the side of those I have from the antediluvian den in Yorkshire : there is absolutely no difference between them except in point of age. The animal left untouched the solid bones of the tarsus and carpus, and such parts of the cylindrical bones, as we find untouched at Kirkdale, and devoured only the parts analogous to those which are there deficient. The keeper pursuing this experiment to its usual result ; presented me the next morning with a large quantity of *album gracum*, disposed in balls that agree entirely in size, shape, and substance with those that were found in the den at Kirkdale." p. 37.

The mention of this last fact, leads us to revert to an earlier part of the
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work before us, where it is more particularly described. And although the nature of the subject may excite, and on its first publication in England did excite, the sneers of the fastidious, it nevertheless most conclusively proves that the cave at Kirkdale was once a den for living hyænas, and that bones were their food. It is a happy example of the important bearing which some apparently trivial circumstance may have upon our conclusions in natural history.

"It must already appear probable, from the facts above described, particularly from the comminuted state, and apparently gnawed condition of the bones, that the cave at Kirkdale, was, during a long succession of years, inhabited as a den of hyænas, and that they dragged into its recesses the other animal bodies, whose remains are mixed indiscriminately with their own ; this conjecture is rendered almost certain by the discovery I made, of many small balls of the solid calcareous excrement of an animal that had fed on bones, resembling the substance known in the old *Materia Medica*, by the name of *Album Græcum* ; its external form is that of a sphere, irregularly compressed, as in the fæces of sheep, and varying from half an inch, to an inch and half in diameter. It was at first sight recognized by the keeper of the Menagerie at Exeter Change, as resembling both in form and appearance, the fæces of the spotted or Cape hyæna, which he stated to be greedy of bones beyond all other beasts under his care."—p. 19.

The facts concerning the wear and polish of some of the bones found in the cave at Kirkdale, confirm the supposition that it was once the habitation of living hyænas. They were worn only on one side, and on that side which must have lain uppermost if subject to the tread of animals, viz. the convex side. Some of the hyæna's jaws were thus worn away one third of their thickness, while the other side was uninjured, and retained its enamel in perfection. If exposed to the action of the water, these bones would have been worn on more than one side, certainly not uniformly on the same side, and therefore it must have been the effect of a repeated passage over

them, of the living animal. Stones in the tiger's den in India have been found thus worn down and polished, as are the marble steps, altars, and metallic statues, of temples resorted to by numerous devotees.

As the entrance of this cave was low, and stalactites were constantly forming above, it might be expected, if it were the den of living hyænas, that they would by their ingress and egress, break off some of these stalactites. Accordingly some were found thus detached and covered by the stalagmite beneath.

These facts with others of less importance, exhibited in Mr. Buckland's work, furnish altogether a body of evidence as complete and conclusive as the case admits, of the position that the Kirkdale cave was for a long season a den of living hyænas. If any of our readers feel much doubt on this point, we are sure they could not, after examining the full and lucid exhibition of the evidence in the pages and plates of Mr. Buckland's work. It occurs as another interesting inquiry, whether any facts in the case point us to the period when the hyæna, rhinoceros and elephant roamed in the forests of Yorkshire, and the bones of the latter were dragged by the former into these antediluvian catacombs?

In answering this inquiry, it must needs be stated first, that the principal animals found at Kirkdale, certainly the hyæna, elephant, rhinoceros, and hippopotamus, belong to species at present unknown, and which do not now exist on earth; as has been satisfactorily shown by that most able comparative anatomist M. Cuvier. Secondly, the species of these animals found in this cave, agree exactly with those found all over the world in diluvial mud and gravel, of whose existence there is no evidence since that universal deluge by which this mud and gravel were deposited, and whose entire extinction we have a right, therefore, to impute to that catastrophe. For it is alone in diluvium that the bones of these extinct

species are found. Thirdly, the phenomena at the cave exhibit evidence of one and only one flood of waters, there being within it, one and only one deposit of mud. And the same fact appears strikingly obvious at numerous other caves in England and on the continent of Europe, which the author visited, making in some instances due allowances for local peculiarities. Fourthly, the situation of the Kirkdale cavern is such as to forbid the supposition that this mud was introduced by a land flood. It is elevated about eighty feet above a small stream that falls into the vale of Pickering and therefore above the highest floods.

These several circumstances carry us back irresistibly to the time immediately preceding the last general deluge of our globe, as the period in which this cave was inhabited, and the bones dragged into it by living hyænas. Now we believe no fact in civil history is better established, than that our globe has experienced no universal deluge for more than 4000 years. If any one doubts this, let him read Cuvier's *Theory of the Earth*. The diluvial catastrophe, then, by which the Kirkdale hyænas were destroyed, and the mud in the cave deposited over the bones, agrees in point of time with the deluge of Noah. We regret, however, that Mr. Buckland is not more full upon this point; and we think he has not given us the evidence upon it with his usual clearness and felicity.

Compare now the phenomena of this cavern with the chronology of Moses. On the floor of the cave we find a quantity of stalagmite, and mixed with the upper part of it, the bones of the various animals. Then comes the mud, and above this, a second deposit of stalagmite, more abundant than that beneath the mud. Now this is just as we should expect according to Moses' account; since the time subsequent to Noah's deluge, in which the uppermost stalagmite was forming, is twice as long as that between the creation and the deluge.

in which the lowest stalagmite was deposited. This same fact is found to exist in all other caves where it could be observed. It seems we are here pointed to a short period at first, in which the stalagmite was forming, but no animals inhabited the cave. Next succeeded the period in which it was a den for the hyænas. This continued till the deluge destroyed them, and subsequently to that time, we have a long period in which stalactites and stalagmites were gradually accumulating, but no other important change took place. At the deluge, nature closed up and sealed this rich repository of antediluvian existence, to remain unbroken for more than four thousand years.

From this mass of "facts developed in this charnel house of the antediluvian forests of Yorkshire," we arrive with a certainty little short of demonstration, to the conclusion,—

"That there was a long succession of years in which the elephant, rhinoceros and hippopotamus had been the prey of the hyænas, which, like themselves, inhabited England in the period immediately preceding the formation of the diluvian gravel; and if they inhabited this country, it follows as a corollary, that they also inhabited all those other regions of the northern hemisphere, in which similar bones have been found, under precisely the same circumstances, not mineralized, but simply in the state of grave bones imbedded in loam, or clay, or gravel, over a great part of northern Europe, as well as North America and Siberia." p. 42.

"It is in the highest degree curious to observe, that four of the genera of animals whose bones are thus widely diffused over the temperate, and even polar regions of the northern hemisphere, should at present, only exist in tropical climates, and chiefly south of the equator; and that the only country in which the elephant, rhinoceros, hippopotamus and hyæna are now associated, is southern Africa. In the immediate neighbourhood of the Cape, they all live and die together, as they formerly did in Britain; whilst the hippopotamus is now confined exclusively to Africa, and the elephant, rhinoceros and hyæna are also widely diffused over the continent of Asia."

"To the question which here so naturally presents itself, as to what might have

been the climate of the northern hemisphere, when peopled with genera of animals which are now confined to the warmer regions of the earth, it is not essential to the point before me, to find a solution; my object is to establish the fact, that the animals lived and died in the regions where their remains are now found, and were not drifted thither by the diluvian waters from other latitudes. The state of the climate in which these extinct species may have lived antecedently to the great inundation by which they were extirpated, is a distinct matter of inquiry, on which the highest authorities are by no means agreed. It is the opinion of Cuvier, on the one hand, that, as some of the fossil animals differ from existing species of the genera to which they belong, it is probable they had a constitution adapted to endure the rigours of a northern winter; and this opinion derives support from the Siberian elephant's carcass, discovered with all its flesh entire, in the ice of Tungusia, and its skin partially covered by long hair and wool; and from the hairy rhinoceros found in 1771, in the same country, in the frozen gravel of Vilhovi, having its flesh and skin still perfect, and of which the head and feet are now preserved at Petersburg, together with the skeleton of the elephant above alluded to, and a large quantity of its wool, to which Cuvier adds the further fact, that there are genera of existing animals, *e. g.* the fox tribe, which have species adapted to the extremes both of polar and tropical climates."

"On the other hand, it is contended that the abundant occurrence of fossil crocodiles and tortoises, and of vegetables and shells, (*e. g.* the nautilus,) nearly allied in structure and character to those which are now peculiar to hot climates, in the secondary strata, as well as in the diluvium of high north latitudes, renders it more probable that the climate was warm in which these plants and animals lived and died, than that a change of constitution and habit should have taken place in so many animal and vegetable genera, the existing members of which are rarely found except in the warmer regions of the present earth. To this argument, I would add a still greater objection, arising from the difficulty of maintaining such animals as those we are considering, amid the rigours of a polar winter; and this difficulty cannot be solved by supposing them to have migrated periodically, like the musk, ox and rein-deer, of Melville Island; for in the case of crocodiles and tortoises, extensive emigration is almost impossible, and not less so to such an unwieldy animal as the hippopotamus, when out of water. It is equally difficult to imagine that they could have passed

their winters in lakes or rivers frozen up with ice; and though the elephant and rhinoceros, if clothed in wool, may have fed themselves on branches of trees and brushwood, during the extreme severities of winter, still I see not how even these were to be obtained in the frozen regions of Siberia, which at present produce little more than moss and lichens, which, during a great part of the year, are buried under impenetrable ice and snow; yet it is in these regions of extreme cold, on the utmost verge of the now habitable world, that the bones of elephants are found occasionally crowded in heaps along the shores of the icy sea, from Archangel to Behring's Straits, forming whole islands composed of bones and mud, at the mouth of the Lena, and encased in icebergs, from which they are melted out by the solar heat of their short summer, along the coast of Tungusia, in sufficient numbers to form an important article of commerce." pp. 44, 45, 46.

The general fact on this subject, so far as we have been able to learn it from the records of geology, seems to be, that the greater part, and most important, of the animal and vegetable remains found in northern latitudes, not only in diluvium, but in the older strata, were obviously adapted to a tropical climate; and every one of these plants and animals either became extinct by the deluge, or are found at present, near the equator only. Now with all due deference to the opinion of Cuvier, it appears to us quite unphilosophical, to suppose that such constitutions could have survived in a northern climate. Surely, it is the most natural conclusion that plants and animals, whose structure so obviously resembles those of the warm latitudes as to strike every observer, must have lived in such a climate. For the leading facts in the case manifestly favour such a supposition, while those apparently favouring a contrary hypothesis, are few and equivocal.

Moses asserts, that the dove, sent out of the ark by Noah, returned at length with an olive leaf in her mouth; which must have been plucked from the mountains of which Ararat constitutes a peak, as the waters then covered the lower parts of

the earth. To this, Tournefort, the celebrated botanist, objected, that the climate of Ararat, and the surrounding region is too cold to produce the olive. But if the climate of northern latitudes was changed at the deluge from warmer to temperate, this objection is done away and Moses' account is vindicated in such a way as to lend an additional evidence of the faithfulness of the historian. If such a change took place, it seems probable also, that it had some connexion with the decrease of antediluvian longevity; and we are not without an expectation, that the future discoveries of geologists will throw additional light upon the subject.

Urged on by the interesting results to which the phenomena of the Kirkdale cavern had conducted him, Professor Buckland resolved to examine personally the most noted of those caves and open fissures in Great Britain and on the European continent, in which bones, or diluvial mud, had been discovered. And he has given a circumstantial account of all these, accompanied by most instructive drawings. We regret that we have no room to enter into details. It must suffice, however, to give the general conclusions at which he arrives. Most of these caves are in Germany, and the author in speaking of these says,—

"There prevails throughout them all, in comparing them with each other, as well as with those in England, a harmony of circumstances exceeding what my fullest expectations would have anticipated; all tending to establish the important conclusion of their having been once and once only submitted to the action of a deluge, and that this event happened since the period in which they were inhabited by the wild beasts. In every cave I examined, I found a similar deposit of mud or sand, sometimes with and sometimes without a mixture of rolled pebbles and angular fragments of rock, and having its surface more or less abundantly covered over with a single crust of stalagmite, and in those among them, which had been inhabited as dens before the introduction of mud and pebbles, the latter are always superinduced upon the remains of the wild beasts." p. 108.

"The facts I have enumerated in the above descriptions, go to establish a perfect analogy, as far as relates to the loam and pebbles and stalagmite incrustations in the caves and fissures of Germany and England, and lead us to infer an identity in the time and manner in which these earthy deposits were introduced; and this identity is still farther confirmed by the agreement in species of the animals whose remains we find enveloped by them, both in caves and fissures, as well as in the superficial deposits of similar loam and pebbles on the surface of the adjacent countries;—and hence it follows, that the period at which the earth was inhabited by all the animals in question (hyæna, bear, rhinoceros, elephant, and hippopotamus,) was that immediately antecedent to the formation of those superficial, and almost universal deposits of loam and gravel, which it seems impossible to account for unless we ascribe them to a transient deluge, affecting universally, simultaneously, and at no very distant period, the entire surface of our planet."—pp. 145, 146.

In the cave at Kuhlock, in Germany, Mr. Buckland found an immense quantity of black animal earth, resulting, without doubt, from the decomposition of a large number of an extinct species of bear, which made this cave its den. "Hundreds of cart loads" of this black dust, amounting to not less than 5000 cubic feet, exist there; "and many hundred, I may say thousand, individuals must have contributed their remains to make up this appalling mass of the dust of death." "Allowing two cubic feet of dust and bones for each individual animal, we shall have in this single vault the remains of at least 2500 bears, a number which may have been supplied in the space of 1000 years, by a mortality at the rate of two and a half per annum."

In several of the caves examined by Mr. Buckland, there occurred human remains: But in every case, these were clearly referable to a postdiluvian era, although in some instances of very ancient data. Indeed, "human bones have not been discovered in any of those diluvian deposits which have hitherto been examined; and in which, from the great abundance they contain of the remains of wild animals, that could

not have existed in numbers sufficient to supply these remains, in a country inhabited by man, it is highly improbable that they will ever be found. On this important subject I fully coincide with the opinion expressed by Mr. Weaver, "that the satisfactory solution of the general problem, as far as it relates to man, is probably to be sought more particularly in the Asiatic regions, the cradle of the human race." p. 169. The celebrated '*homo diluvii testis*' of Scheuchzer is declared by Cuvier to be nothing more than a great lizard. The specimen from Guadeloupe was evidently of no very ancient data although imbedded in rock: and probably the human remains found near Leipsic and described by Baron Sclotheim among those of the rhinoceros were introduced subsequently to the deluge. "Every circumstance, therefore," says Cuvier, "contributes to establish this position—That the human race did not exist in the countries in which the fossil bones of animals have been discovered, at the epoch when these bones were covered up; as there cannot be a single reason assigned why men should have entirely escaped from such general catastrophes; or if they also had been destroyed and covered over at the same time, why their remains should not now be found along with those of the other animals."

Those parts of the world whose organic remains have been examined to a sufficient extent to render it probable that no human bones of antediluvian origin exist there, are Europe and a part of America.* Concerning these regions thus examined, therefore, we may pronounce with a good degree of confidence that they were not inhabited by man previous to

* In the second Vol. of the American Journal of Science, Mr. Atwater describes certain human bones found in Ohio, that may have been of antediluvian origin. The facts there stated, however, are not sufficiently minute to enable us to decide concerning them with certainty.

the deluge. If so, we are led to conclude that the population of the globe, antecedently to the deluge, could not have been so numerous as many have supposed : and perhaps future discoveries may prove it to have been confined to Asia. We do not see but this interesting enquiry is fairly within the reach of geologists, as soon as they are able to examine the interior of Asia and Africa. And we look to the missionaries who have gone, and will go into these regions, as pioneers in this work. For if they themselves, amid the pressure of more important pursuits, cannot attend to geological enquiries, they will raise up, in their Seminaries of learning, those who may tread in the steps of Cuvier and Buckland and Brongniart.

In our western states caves exist in limestone, answering in general character to those in England. But they have never been examined with a view to identify their contents with those of the Kirkdale den. From one or two facts, however, incidentally mentioned by those who have visited the American caves, we are satisfied of their agreement with those in Europe : and also that there are caves of a similar character in Africa. We cannot, however, in this place, enter into particulars.*

"Another important consequence (which we have already mentioned,) arising directly from the inhabited caves, and ossiferous fissures, the existence of which has been now shown to extend generally over Europe," [we think we may add North America,] "is, that the present sea and land have not changed places ; but that the antediluvian surface of at least a large portion of the northern hemisphere was the same with the present ; since those tracts of dry land in which we find the ossiferous caves and fissures must have been dry also, when the land animals inhabited or fell into them, in the period immediately preceding the inundation

by which they were extirpated. And hence it follows, that wherever such caves and fissures occur, i. e. in the greater part of Europe, and in whatever districts of the other continents, such bones may be found under similar circumstances, there did not take place any such interchange of the surfaces occupied respectively by land and water, as many writers of high authority have conceived to have immediately succeeded the last great geological revolution, by an universal and transient inundation which has affected the planet we inhabit."—p. 162.

This paragraph gives a death blow to many a volume that has been written on the deluge, grounded on the supposition that the sea and land have changed places at the time of that catastrophe. This has been taken for an established fact, by writers of almost every grade, from Cuvier down to Granville Penn—the Zoilus of geology. Cuvier, however, since the publication of Mr. Buckland's work, has publicly renounced his opinion : but Mr. Penn persists in maintaining it.

If the European continent existed anterior to the deluge, we think it fair to conclude the same in regard to Asia, since both these quarters of the globe, form in fact but one continent. And if similar caves exist in America as we have suggested, we may include this continent in the same class. Indeed, we think it not premature to predict, that future researches will prove, that the postdiluvian continents and oceans are not very different from the antediluvian. We shall have occasion in the sequel, to say something concerning the reason why so much difficulty exists in identifying the place of Eden, and the four rivers proceeding from it.

We have been much struck and gratified in the examination of the facts derived from these caves and fissures, by the freshness and distinctness that is thereby thrown over the history of the antediluvian world, especially the animal world. We not only ascertain the existence of these animals, but learn many of their habits ; and it is a curious fact, that they are generally of a larger stature than any inhabiting the earth

* For a more full discussion of this point, we refer our readers to the continuation of a Review of Mr. Buckland's work in the American Journal of Science ; which, we understand, will be completed in the next number, or next but one, of that work.

at present. The mammoth which is merely the antediluvian elephant, was then abundant in all northern latitudes, "crashing the pines beneath his feet." The bear, so abundant in the caves of Germany, was nearly as large as the horse, and there was also the huge rhinoceros, tiger, hippopotamus, &c. It was with such animals, our ancestors before the flood had to cope: and if we were disposed to indulge in conjecture we might intimate a suspicion that that text in Genesis, which says, *there were giants in those days*, is to be understood literally: and that the antediluvians did really exceed us in stature as well as in longevity. And when we recollect how great a difference of stature results at this day from climate and education, we are almost disposed to believe a much greater change may have taken place at the deluge, when, as we suppose, the climate was so essentially altered.

The second general evidence of the deluge derived from geology, is obtained from that accumulation over almost every part of the earth's surface, of a bed of loam, sand, and gravel, confusedly mixed together; which contains the bones of various animals, and which we have already described under the term diluvium. It is carefully to be distinguished from those partial deposits, which result from causes now in action, such as deltas, terraces, tufas, torrent gravel, and peat bogs; to which the term alluvium is appropriated. The alluvium is of very limited extent, and the organic remains found in it, consist entirely of plants and animals at present inhabiting the earth. The diluvium is spread, not only over vallies, but surmounts the highest mountains also; and its organic remains consist of several extinct genera and species of plants and animals along with those now common in a living state. Every one must have noticed this diluvial coat made up of pebbles, loam, and large rounded stones, called bowlders. In some places it

exists from 100 to 200 feet in thickness, and there can be no more doubt of its being the result of the action of running water, than that the sand and pebbles along the banks of rivers proceed from such a cause.

But cannot this diluvium be accounted for by the long continued operation of the rivers now in existence? So thought Prof. Playfair in his able and zealous defence of the geological theory of Dr. Hutton: But an accurate and philosophical examination of the power of existing currents to transport gravel and bowlders, will show, that it is very limited, and has been much overrated. Many of these bowlders are of great size, and these frequently are found on the conical pinnacle of the highest mountains, where it is impossible for any rivers ever to have flowed. Besides, these blocks may often be traced to their beds, and deep vallies are now found to intervene: and even if we admit the agency of rivers to be sufficient to force such huge masses along a level, we cannot ascribe to them the power to force these blocks, Sisyphus like, up the sides of steep mountains. The celebrated rock in Horeb, out of which the water flowed at the touch of Moses' rod, is one of these bowlders, not less than 36 feet square of granite, detached from Mount Sinai, but now lying tottering in the midst of the valley. The block out of which was hewed the pedestal of the statue of Peter the Great, is still larger, and weighs 1500 tons; and the Needle mountain, in Dauphine, said to be a boulder, is one thousand paces in circumference at the bottom, and two thousand at the top. But not to multiply foreign instances of this kind, who, that lives in New-England, has not seen a thousand huge bowlders insulated upon the summits of our mountains? Even within half an hour's ride of this city, on the west, is one of the most numerous and instructive collections of them to be found: and to impute their attrition and removal to their

present situation, to the agency of existing rivers, is to do violence to all our physical reasonings. These blocks are scattered over the highest summits of the Alps, and to suppose them brought thither by rivers flowing as they must from a higher level, would carry that level above the line of perpetual congelation, where no rivers could exist.*

Mr. Buckland, in the work under consideration, has given us a detailed account of those accumulations of diluvial detritus, in various parts of the world, of which a description has been obtained. Many of these details are highly interesting and striking, and lead to the conclusion that in most parts of Europe, certainly in England, the diluvium was drifted to its present situation by the current from the north. An American Geologist has written a book,† to show, and we think he has done it, that a diluvial current from the same direction, once swept over this continent. The general inference from these facts Mr. Buckland gives in the words of Greenough, who, in his *First Principles of Geology*, has treated this subject very ably: "The universal diffusion of alluvial, [diluvial,] sand, gravel, &c. proves that at some time or other an inundation has taken place in all countries; and that the presence of similar alluvial [diluvial] deposits, both organic and inorganic, in neighbouring or distant islands, though consisting often of substances foreign to the rocks of which these islands are respectively composed, makes it highly probable at least, that these deposits are products of the same inundation."

The occurrence of organic remains, especially the mammoth or antediluvian elephant, in various

parts of the world, and always in diluvium, points us clearly, we think, to one and the same deluge, as the cause of the destruction of the animals, and the accumulation of the diluvium. Remains of the mammoth are found in almost every part of England, in Wales, Scotland, Ireland, Italy, Germany, and in immense quantities in the northern part of Asia. "There is not says Pallas, in all Asiatic Russia, from the Don to the extremity of the promontory of Schutchis, a stream or river in the banks of which they do not find elephants and other animals now strangers to that climate."

"Lieutenant Kotzebue has discovered in the western part of the gulf, to the north of Behrings straits, a mountain covered with verdure, (moss and grass,) composed interiorly of solid ice. On arriving at a place where the shore rises almost perpendicularly from the sea to the height of 100 feet, and continues afterwards to extend with a gradual inclination, they observed masses of the purest ice 100 feet high, preserved under the above vegetable carpet. The portion exposed to the sun was melting and sending much water into the sea. An undoubted proof of this ice being primitive, (i. e. not formed by any causes now in action,) was afforded by the great number of bones and teeth of mammoths, which make their appearance when it is melted. The soil of these mountains, which, to a certain height, are covered with an abundant herbage, is only half a foot thick; it is composed of a mixture of clay, earth, sand, and mould; the ice melts gradually beneath it, the carpet falls downwards and continues to thrive; the latitude is $66^{\circ} 15' 36''$ N.‡ A little more than twenty years since, an enormous mammoth was melted out of a bank of ice at the mouth of the river Lena, with its

* This subject is discussed more fully in Greenough's *First Principles of Geology*, p. 132: also the 20th Chapter of Dr. Kidd's *Geological Essays*.

† Hayden's *Geological Essays*.

‡ Quoted by Mr. Buckland from *Gilbert's Annalen*, for 1821.

flesh, skin, and hair in a fine state of preservation;* and several years previous, a rhinoceros was found undecayed in a bed of frozen gravel in the same country. It is well known also, that bones of the mammoth and of other extinct animals, are abundant in North America, and Humboldt found them in Mexico and Quito. "How is it possible," enquires Mr. Buckland, "to explain the general dispersion of all these remains, but by admitting that the elephants as well as all the other creatures whose bones are buried with them, were the antediluvian inhabitants of the extensive tracts of country over which we have been tracing them? and that they were all destroyed together, by the waters of the same inundation which produced the deposits of loam and gravel in which they are imbedded." p. 193. It is quite too late to call these bones a mere *lusus natureæ*, or, with our English ancestors to suppose them to be the skeletons of former giants, or of the fallen angels!

Writers have been very fond of referring us to shells and other organic relics occurring on some distant mountains, for proof of the Noachian deluge. But if this reasoning be correct, we need not go far from home to meet with evidences of this catastrophe of the most conclusive kind. They meet us in our journies and in our daily walks. For one can scarcely go a mile in New England, without perceiving, in the diluvium under his feet, mementos of the deluge; and the very stones the infidel treads upon, cry out against him.

Notwithstanding the declaration of Moses, that *all the high hills that were under the whole heaven were covered* by the deluge, naturalists of no inferior name, apparently unwilling to bow to revelation, unless compelled to it by stubborn facts, have maintained that there were several

points left uncovered by the waters, and suggested that various families might have been preserved on these elevated spots, from whence they issued to repopulate the earth. But we think Mr. Buckland has vindicated the sacred historian and destroyed these views of geologists, by the following facts. 1. From Mont Blanc, the highest peak in Europe, it is obvious bowlders have been removed to the Jura mountains, where they now rest: therefore Mont Blanc must have been covered by the deluge. 2. The Alps, Carpathian, and other mountains in Europe, that have been visited by those competent to decide the point, and to these we may add the White, Alleghany and Stony mountains in North America, bear evident marks in the diluvium that overspreads them, of the action of water. 3. The remains of the mastodon have been found 7800 feet above the sea, near Santa Fe de Bogota; and also in the Kingdom of Quito, on the Cordilleras, at an elevation of 7200 feet. In central Asia, also, in the Hymalaya mountains, there have recently been discovered the bones of horses, and deer, and bears, 16000 feet above the sea, in the region of perpetual ice; where they fall in the avalanches, and are regarded by the natives as bones of the genii that have fallen from the clouds. Their occurrence in a spot now entirely unfrequented by these animals, points us clearly to their antediluvian origin, and renders it probable that they were drifted thither by the waters of the deluge.

The third evidence of the deluge geology presents, is derived from the phenomena of valleys. Without diagrams however, we feel incompetent to do any justice to this argument. Since there is such a quantity of diluvium spread every where over the earth's surface, every one sees that it must have been derived from excavations produced by running water. Accordingly, the largest portion of every country is inter-

* Vide Cuvier's *Theory of the Earth*, p. 253.

sected by valleys, more or less deep—in primitive countries the deepest—bearing evident marks of abrasion. But the general impression is, that these vallies are scooped out by the agency of existing streams. That mountain torrents and lakes bursting their barriers, have done something to produce the system of vallies with which the earth's surface is diversified, cannot be doubted. But these causes are wholly inadequate to produce all the effects which we witness. Some vallies are always dry and could not have been formed by a river that never had an existence. In many instances too, the source of the river is much below the head of the valley. It is found likewise upon examination on the banks of large rivers, that the alluvial land is of greater depth than the level of their bed; which shows that such rivers, instead of forming their beds, have contributed to fill them up. In many instances we have longitudinal valleys intersected by transverse ones, and certainly both cannot be imputed to the action of rivers. Besides rivers sometimes change their beds, which they could not do, if they formed those beds, for themselves, and to suppose rivers to have formed their own banks, is to suppose them once without banks which is absurd.*

If rivers could not have produced the vallies that exist on the earth's surface, much less could they have resulted from any other causes now in action. In the words of Mr. Greenough, therefore, we conclude, that the universal occurrence of mountains and valleys, and the symmetry which pervades their several branches and insculcations, are further proofs, not only that a deluge has swept over every part of the globe, but probably the same deluge."

"When we call to mind," says Mr. Sumner, the destruction which is

spread by a sudden alteration in the level of a very inconsiderable body of water, even to the extent of fifty or one hundred feet, we cannot easily assign limits to the effect of a body of waters like the ocean pouring in over the land when its level was destroyed; we are at a loss to conceive what the power of such a machine might be when once in operation."

"An agent thus gigantic, (says Mr. Buckland,) appears to have operated universally on the surface of our planet, at the period of the deluge; the spaces then laid bare by the sweeping away of the solid materials that had before filled them, are called valleys of denudation; and the effects we see produced by water in the minor cases I have just mentioned, by presenting us an example within tangible limits, prepare us to comprehend the mighty and stupendous magnitude of those forces, by which whole strata were swept away, and valleys laid open, and gorges excavated in the more solid portions of the substance of the earth, bearing the same proportion to the overwhelming ocean by which they were produced, that modern ravines on the sides of mountains bear to the torrents which since the retreat of the deluge have created and continue to enlarge them."—p. 237.

It is not to be supposed, however, that all valleys owe their origin to the deluge. Its effects are most obvious on the softer strata, such as the chalk districts: "but in other cases, more especially in mountain districts, (where the greatest disturbances appear generally to have taken place,) the original form in which the strata were deposited, the subsequent convulsions to which they have been exposed, and the fractures, elevations, and subsidences which have affected them, have contributed to produce valleys of various kinds on the surface of the earth, before it was submitted to that last catastrophe of an universal deluge which has finally modified them all." There are fortunately one or two facts, that show, that these last formed valleys were excavated subsequently to the deposition of diluvium, and the introduction of the mud into the caves, and the extinction of the animals;

* See Greenough's *First Principles of Geology* for a discussion of this subject: also the introduction to Phillips & Conybeare's *Geology of England and Wales*.

or rather, that all these phenomena resulted from the same *debacle* of waters. We state these facts in the language of Mr. Buckland.

"That these excavations took place at a period subsequent to that at which the earth was inhabited by the hyænas, bears, elephants, rhinoceroses, &c. whose remains we find in caves and diluvial loam and gravel, is evident both from the fact that the out scourings of these valleys form the gravel in which such bones are for the most part imbedded; and from the number of oaves (once inhabited as dens,) that have been intersected and laid open in the cliffs that flank their sides and narrow gorges. The present entrance of these caves is often a hole in an absolutely vertical precipice, which it is impossible to approach except by ropes or ladders, and which, therefore, could not have been accessible to the animals whose bones we find within, if the caves had originally terminated, as they do at present in the face of a precipice; it follows therefore, that the creation of such precipices, and consequently of the valleys in question, was posterior to the time in which the beasts occupied these dens." p. 238.

If such was the powerful effect of the deluge in abrading the strata, and excavating valleys, and filling up old ones, it will follow that the present face of our planet, although the same continents remain, is considerably different from what it was before that event. Probably few rivers now run in precisely the same channels as in antediluvian days; and doubtless many, especially in level regions, are so entirely altered in their beds and course, that even Noah could not recognize them. We are acquainted with one or two instances of this kind, near the village of Greenfield in Massachusetts, where such a change occurs in the bed of a river, that we can impute it to nothing but diluvial action. But we cannot explain this case without an accurate map.

In these acknowledged changes, we think we see very clearly the reason, why so much difficulty has been found in identifying the site of the garden of Eden, with the river *which went out from thence, and was parted and became into four heads*.

It is not because the continent, where Eden stood, is sunk, but because the deluge has so altered the face of the country and the beds of the Pison, Gihon, Hiddekel and Euphrates, that their course and relative position no longer agree with Moses' description.

We have now finished the argument for the deluge so far as geology is concerned, and the work of Mr. Buckland extends. If we shall seem to any to have taken too favourable a view of the subject as it respects revelation, we trust that even such will not be displeased to see an exhibition of the argument in its existing state, whatever may be the measure of their faith in it, as to its theological bearing. We had intended to add, a summary of the traditionary evidence which exists in relation to the deluge; that thus our readers might have the whole mass of proof which natural and civil history furnishes in confirmation of the sacred history.

We have room, to present only a short summary of those particulars, in which profane history and tradition coincide with the Mosaic account of the deluge.

1. The fact of an universal deluge occurring in early times is preserved in the records of almost every nation and tribe, civilized and savage, under heaven. Bryant and Faber have proved that the memory of that event is incorporated with almost every part of heathen mythology, and that traces of the deification of Noah are distinctly discernible in the history and character of the Grecian Deucalion, Atlas and Zeus; of the Egyptian Isis, Osiris, Sesostris, Oannes, Typhon, &c.; of the Phenician Dagon, Agruerus, Sydyk, &c.; of the Assyrian Astante, Dercete, &c. of the Hindoo Budda, Menu, Vishnu, &c.; of the Chinese Fohi, and the god sitting upon the lotos in the midst of the waters; and of the Japanese Bud, and Jakusi. 2. The Greeks, Persians, and Hindoos assert that

this flood took place as a punishment for the wickedness of man. 3. One man, in consequence of his piety, was warned by the approaching catastrophe, as Berosus, the Babylonian, and Lucian, the Grecian atheist, and the Hindoo traditions assert. 4. A Persian author asserts this person to have been Noah himself. 5. Berosus declares him to have been the tenth in descent from the first created man. 6. The same author and Lucian declare that this man was directed to build an ark. 7. And to take with him into it, his sons and sons' wives. 8. And that all animals on earth came to him by pairs. 9. The Hindoos say, that seven days before the flood happened, this man was warned of it. 10. The Egyptians say that he entered the ark on Sunday, Nov. 30th. 11. The Babylonians believed that he was directed to lay in a store of provisions for himself and the animals. 12. The Persians and Greeks mention that the deluge was produced by the bursting forth of an immense quantity of water from the earth, and the descent of torrents of rain. 13. The raven sent out of the ark, at the end of forty days, is mentioned in the tradition of the aborigines of Cuba and Mexico. 14. Also the dove which returned to the ark is referred to by Berosus, although he does not mention the species of the bird. 15. The second dove which brought back the branch of a tree is alluded to by Berosus and Plutarch. 16. Finally, the former of these writers says Xisthunes, the Chaldean Noah, at length disembarked; built an altar, and offered sacrifice. These facts, indeed, are mixed, as we might expect with much fable; for they have for more than 4000 years been borne along the current of every false religion under heaven. But coming to us, as they do, from every nation and tribe, and kindred, their striking coincidence with the Mosaic account is utterly inexplicable, unless we suppose that account to be true.

In concluding our analysis of the interesting work of Mr. Buckland, (for we choose to call it an analysis rather than a review,) we would express a hope that some of our booksellers will republish it in this country, in such a reduced style of execution as will bring it within the reach of hundreds where it is now accessible only to a few. Although it is a splendid, and we may say, magnificent quarto of 300 pages, we think it may easily be compressed without omitting a word, into a duodecimo of 200. And the plates might be reduced in a similar manner, and perhaps some of them omitted without much disadvantage.

Nor can we omit urging upon our readers, the importance of examining this vast continent, as they have occasion in their travels, with the outlines Professor Buckland has here given, in their minds;—especially we hope our numerous and extensive caverns will not be neglected. It is obvious that this examination does not require a minute acquaintance with geology, but only accuracy and faithfulness in the investigation of facts. The field which our country presents is certainly wide and inviting, and promises the most brilliant, not to say the most useful results.

Finally, from the specimen presented in this work, we cannot but anticipate from the future researches of naturalists, especially of geologists, very interesting discoveries in relation to the early history of our globe. A hypothetical Geology has long been the boasted vantage ground of infidelity: But the geology of facts is found more and more to speak the language of revelation. Indeed, revelation and creation are the work of the same God, and although the ignorance and the prejudice of man have succeeded, in some measure, in setting them in array against each other, yet this will serve only to render their final and fast approaching union more beautiful and firm.

Literary and Philosophical Intelligence.

W. W. Woodward is preparing to publish Scott's Commentary on the Bible in six Pocket Volumes.

The Professorship which the Synod of Philadelphia engaged to found in the Theological Seminary of the Presbyterian Church, is likely to be completed during the present year; \$18,000 being already collected or subscribed.

During a late severe thunder storm which passed over Rye, N. H. the lightning struck a school house, in which there were about seventy scholars. More than half the number were knocked down, and many were stunned—8 or 10 were unable for some time to rise up; and 6 or 7 when first taken up by the master, were apparently dead—12 or 14 were more or less injured; the clothes of one took fire, and he was considerably burnt; and the hair of another was singed. All, however, are recovered, or hopefully recovering, except two, who were instantly deprived of life. The lightning entered the school-house at the westerly window—shattered the casement, broke the glass, and appeared to spend its force chiefly among the scholars; no other considerable effects appearing.

The heat during several of the last days of June was so intense at Charleston, that the papers compare it to "an atmosphere of fire." Several persons fell victims to its power; and the Southern Intelligencer, expressed a hope that these melancholy events might be improved by the pastors of the churches on the ensuing sabbath, and that they might prevent, in some measure at least, "the too common excesses of our national anniversary."

The Intelligencer gives some extracts from the observations of Drs. Lining and Chalmers, on the weather in Charleston in the years 1738 and 1752. "In June 1738, when the heat of the shaded air was 98, the thermometer sunk to one degree in my arm pits, says Dr. L. but continued at 98 in my hand and mouth. Two men who were then in the streets (when the heat was probably 124 or 126 degrees, as the shaded air's heat was then 98) dropped suddenly dead, and several slaves in the country at work in the rice fields shared the same fate. I saw one of the men immediately after he died; his face, neck, breast, and hands were livid."

Extract from Dr. Chalmers's Account of the Weather of South Carolina.

"By the 13th of July 1792, a general drought prevailed; for the earth was so parched and dry that not the least perspi-

ration appeared on plants, which shrunk and withered. All standing waters were dried up, as were many wells and springs, so that travellers could not find water either for themselves or their beasts for a whole day together. In several settlements no water could be found by digging ever so deep, for which reason the inclosures were laid open and the cattle drove out to shift for themselves. But very many of them perished for want both of pasturage and water, as probably did great numbers of those birds that require drink, for none of them were to be seen among us. In short, the distresses of men and beast at that time are not to be described.

"During this season a candle was blown out and set in a chimney at ten o'clock at night, the wick of which continued to burn clearly till next morning, and was likely to do so for many hours longer.

"When this violently hot weather began to break up, (about the 21st of July) every shower was accompanied with most dreadful lightning and thunder, by which several persons were killed in different places, besides the damages that were done to buildings and vessels. Among other instances of the alarming effects of lightning this year, the distresses of one poor family may be related. The father and one of his sons being ploughing with four horses, they, together with their beasts, were all struck dead by one flash. I have known it to lighten and thunder violently and with but little intermission, for eight or ten hours together, the clouds being all this while so low that in one afternoon the lightning fell on sixteen different objects in town; among which were nine dwelling houses, one church, a meeting-house; and 5 vessels were dismasted in part.

"All creatures seem equally affected with men by such intensely hot weather; for horses sweat profusely in the stable, and flag presently when ridden. Dogs seek the shade and lie panting with their tongues lolling out as if they had long pursued the chase. Poultry droop the wing and breathe with open throats in the manner cocks do when much heated in fighting. Crows and other wild fowls do the same, and are so unwilling to move that they will suffer a man to come nearer them than at other times before they fly."

Such was the account given of the weather in Charleston, by doctor Chalmers, a gentleman of veracity, of medical and philosophical accuracy in making and recording observations. The business has been taken up and prosecuted ever since the year 1791, by the medical society. In

the whole of these 18 years the highest degree of the mercury has been from two degrees to five less than it was in two years of the four observed by doctor Lining, and from one degree to eight less than it was in five of the ten observed by doctor Chalmers. Since 1791 it has reached 93 only on one day.—*Ramsay's S. C.*

A Prospectus has appeared, of a work proposed to be published in Paris, entitled the *Universal Bulletin of the Sciences and Industry*. It is to be divided into eight sections, and a number for each section is to be published monthly, and at the end of the year appropriate tables are to be furnished to each section, so that they may be bound separately. The several sections will form distinct works, and they may be subscribed for separately. The eight sections will form seventeen volumes 8vo. each year, viz, Sec. 1, devoted to the Mathematical and Physical Sciences, 2 vols; Sec. 2, the Natural Sciences and Geology, 3 Vols.; Sec. 3, the Medical Sciences, 3 Vols.; Sec. 4, Agriculture, economics, &c. 2 vols.; Sec. 5, the Technological Sciences, 2 vols.; Sec. 6, Geography and Voyages, 2 vols.; Sec. 7, History, Antiquities, and Philology, 2 vols.; Sec. 8, the Military Sciences, 1 vol. Matters purely political and literary are excluded. The object of the publication is stated to be to present to the reader an analysis of all works; the substance of all academical memoirs, of all periodical collections which are published in the civilized world, and to form a methodical repertory of all facts, and a monthly picture of the successive efforts of the human mind among all nations. The work is to be published under the direction of Mr. de Ferussac. The prospectus enumerates a great many of the distinguished men of science in Europe.

who have engaged to assist in the several sections of this work. Among them are the names of Laplace, Humboldt, and Cuvier. To each section one or more principal editor is assigned, the names of whom are given in the prospectus. The price of subscription for the whole, at Paris, is 120 francs a year. Journals and Memoirs of Societies, coming within the scope of the work, will be received, according to their respective prices, in exchange for one or more sections of the Bulletin.

Mr. Granville, the agent from Hayti, gives the following facts concerning a people in that island called the Mountameers.

"They are a secluded people, devoted to peace, and the simplest modes of life.—When the island is in peace, they come down from the heights of the mountains and cultivate their little lots on its sides, or wander in the sloping forests; and sometimes, though very seldom, and in small numbers, enter the large market towns of the Island. They raise cotton which they manufacture into coarse cloth for their own use, also coffee and vegetables enough for their own consumption; but very seldom carry on any trade, or offer any of their productions for sale. On any alarm of war they immediately retire to their caves and glens in the heights of the mountains, and are no more seen till the peace is restored. What their numbers are is not known. They have no letters nor education, speak a language peculiar to them, though it is evidently of French origin in part. They are whites in complexion, their hair also white, but woolly as the Africans. They are but little known, as they take no part in the transactions of government; and seem only to be solicitous to live separate from the rest of mankind, unknown and unacquainted with the world."

List of New Publications.

RELIGIOUS.

Charity at Home: A Sermon, preached for the benefit of the United Domestic Missionary Society, in the Church in Murray-street, New-York; by John H. Rice, D. D. Professor of Christian Theology in the Theological Seminary in Virginia.

Two Discourses on the Atonement. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary at Andover. Published by request of the Students. pp. 54.

Regular Hymns on a great Variety of Evangelical Subjects and Important Occasions, with Musical Directions for all

the Varieties of appropriate Expressions; By Samuel Willard.

A Catechism; by Thomas Baldwin, D. D. Being a Compendium of Christian Doctrine and Practice. Boston.

The Christian Examiner and Theological Review for May and June.

Sermons by the late Rev. David Osgood, D. D. Pastor of the Church in Medford 1 vol. 8 vo.

A Plea for Ministerial Liberty: A Discourse delivered by appointment to the Directors and Students of the Theological Seminary of the Presbyterian Church at Princeton, May 17, 1824. By John M. Duncan, Pastor of the Presbyterian Church, Tammany Street, Baltimore.

Future Rewards and Punishments: a Sermon, preached at the funeral of the Rev. Moses C. Welch, D. D. Pastor of the Second Church in Mansfield, April 23th 1824. By the Rev. Samuel Nott, Pastor of the Church in Franklin.

MISCELLANEOUS.

A System of Universal Geography, Ancient and Modern; on the principles of Comparison and Classification. Modern Geography by William C. Woodbridge, A. M. late Instructor in the American Asylum. Ancient Geography by Emma Willard, Principal of the Female Seminary at Troy.

The Cabinet, or Works of Darkness brought to Light, being a Retrospect of the Antichristian Conduct of some of the Leading Characters in the Society called Friend's, towards that eminent and devout Servant of the Lord, Elias Hicks, when on his last visit of gospel love to the Inhabitants of the City of Philadelphia. 8 vo. pp. 60.

A Modern Atlas on a New Plan; to accompany the system of Universal Geography; by William C. Woodbridge: Exhibiting in connexion with the prevailing

Religions, Forms of Government, and degrees of Civilization; the comparative size of towns, rivers, and mountains; and the climates and productions of the Earth.

The Washington Quarterly Magazine of Arts, Science, and Literature, Vol. I. No. 2.

The Two Americas, Great Britain, and the Holy Alliance. Washington, 8 vo. pp. 37.

Catalogue of the Library of the American Philosophical Society held at Philadelphia, for promoting Useful Knowledge 8 vo. pp. 290.

Redwood; a Tale; by the author of A New-England Tale. 2 vols.

A Collection of Fugitive Poems. 18 mo. pp. 74.

A Journal of a Tour in Italy, in the year 1821. With a Description of Gibraltar: Accompanied with several Engravings. By an American. 8 vo. pp. 468. New-York.

Sacred Geography, or a Description of the places mentioned in the Old and New Testament: intended to promote a Knowledge of the Scriptures: accompanied by three Maps. Adapted to the use of Schools and Private Families. By Thomas S. Smiley.

Religious Intelligence.

AMERICAN TRACT SOCIETY.

Extract from the Tenth Annual Report of the Executive Committee.

Since the last Annual Meeting, they have printed new editions of 95 Tracts; being about three fifths of the whole number which had then been published. They have also published, the past year, *twenty-two new Tracts*.

Of eleven of the new Tracts, the circulation has been such, that second editions have already been called for and published; making 12,000 copies of each of these Tracts, printed during the year,

The whole number of Tracts published the past year, exceeds that of the two preceding years,

amounting to 770,000

Whole number from the

beginning 4,217,500

Previous to the last Annual Meeting, 1000 copies of the first five volumes, and 500 copies of the sixth, had been bound; since which, 300 entire sets of seven volumes have been bound, besides 550 copies of the seventh, 350 of the sixth, 100 of the first, and 50 entire sets in calf; making 3,450 volumes, bound the past year; and 3,950 since the formation of the Society.

Almost all these have been put in circulation. During the year, numerous families have supplied themselves with complete sets; and benevolent individuals have, in many instances, procured them to be loaned or presented to the families of the poor. Your Committee hope that the time will soon arrive, when every family in our country shall possess such a treasure of religious knowledge, as that embraced in this Society's publications.

Your Committee have, the past year, made special exertions, by correcting errors of the press, and by substituting new Tracts for such as seemed less adapted to general and lasting utility, to render the complete set in all respects worthy of the most extensive circulation. This attention to the series was especially important at the present time, as the Committee have begun to use *stereotype plates*. This mode of printing will promote correctness, and at the same time add to the neatness of the impression. And though much care in preparing the editions, and a large advance of capital, will be required, yet your Committee are assured, that the pecuniary interests of the Society, will, in the progress of a few years, be essentially promoted by the measure.

Your Committee have also begun to ornament the publications of the Society with *Cuts*; both for the sake of rendering them more attractive and acceptable in their external appearance, and of exciting an interest in their contents. Within the last four months, they have prepared cuts for about sixty Tracts, and have every encouragement to proceed, till they have furnished them for all to which they are appropriate.

For the sake of neatness, and convenience, your Committee have had all the Tracts *trimmed*. They have also improved the *quality of paper* on which they are printed. And they have the pleasure to say, that the expected benefits of the improvements made in the publications of the Society, have been, thus far, more than realized, in their increased circulation, and in the cordial approbation of all who have favoured them with their opinion.

During the past year, your Committee have published the fourth number of the *Christian Almanac*, a publication to which they attach much importance, as an instrument of diffusing religious knowledge. Of the edition of this work for 1824, 36,000 copies were sold in Boston: 3,500 in Rochester, N. Y.; 4,000 in New-York city; 4,000 in Pittsburg, Pa.; and an edition about equally large in Philadelphia; making the whole number of copies circulated in the United States, about 50,000. The edition in New-York was published under the patronage of the New-York Religious Tract Society, and the edition in Philadelphia, under the patronage of the Sunday and Adult School Union. Your Committee have endeavoured to render this publication complete as an Almanac, and at the same time, subservient to the cause of evangelical religion and the spread of the Gospel. They are now preparing a copy for 1825, which will be issued early, that it may be seasonably reprinted; and that persons, in every part of the United States, who are disposed to aid in its circulation, may be able to furnish supplies for all around them.

Besides this attention to the series of publications issued in past years, your Committee have also begun a new series for *Sabbath Schools*; to contain matter especially interesting to the young, in a neat form, and ornamented with many cuts.

During the year, your Committee have established *twenty eight new Depositories*.

These with those formerly established, make 112 Depositories now depending on this Society for a constant supply of Religious Tracts; viz. 10 in Me.; 10 in N. H.; 10 in Vt.; 12 in Mass.; 1 in R. Isl.; 6 in Con.; 22 in N. Y.; 1 in N. J.; 2 in Penn.; 2 in Dist. Col.; 5 in Va.; 6 in N.

C.; 1 in S. C.; 2 in Geo.; 2 in Alab.; 2 in Ten.; 5 in Ken.; 9 in Ohio; 1 in Missouri; 2 in Mich. Ter.; and 1 in Lower Canada.

Of the 28 new Depositories, *fourteen* are west of the Alleghany Mountains, or farther south than those Mountains reach; four are in the extreme parts of the State of New-York, and one in Vermont, near the borders of Canada. The Tracts sent to these new Depositories amount to more than 2,500,000 pages. These, together with Tracts furnished to Depositories formerly established, to Tract Societies, and individuals, make the whole amount of Tracts sent from the General Depository, the past year, more than 10,000,000 pages, or about 800,000 Tracts. Two million pages were sent from the Depository in the month of April.

The Committee have received a communication from the Missionaries at the Sandwich Islands, requesting a supply of Tracts to be distributed by them to the crews of whaling and other ships, and to others who read the English language. Their communication has been answered by a grant of 25,000 pages.

A friend of the American Colonization Society, has also suggested to your Committee, the importance of establishing a considerable Depository at Liberia, to aid in promoting religion among the blacks, who are to be members of the Republic which is there springing into existence.

During the year ending May 1, 91 persons have been constituted Life Members. Of these, 64 are Clergymen, or the wives of clergymen, constituted life members by Ladies and others in their respective Societies; 2 are Preceptors of Academies made life members by their pupils; and 17 are Gentlemen, and 7 Ladies, constituted life members by their own donations.

The Society has also recognized, the past year, 146 new Auxiliaries, making in the whole number of Auxiliaries 163. These have contributed to the Parent Institution, during the year ending May 1, \$701.38. The receipts for the Christian Almanac, have been more than \$400; and the whole receipts for Tracts sold, \$4,114.86.

Yet the Society, with no capital except the Tracts in its Depositories, is involved in a debt of more than \$1,000, and has other large pecuniary engagements. Every new Tract published, and every new Depository established, demands an increase of capital. And these two methods of extending the operations of the Society have a reciprocal influence. The greater the number of Tracts published, the greater is the expense of establishing each Depository; and the more numerous the Depositories, the greater is the expense of publishing each particular Tract in sufficient quantities to furnish a supply.

Should the Committee, for the ensuing year, publish as many new Tracts, and establish as many new Depositories, as they have the past year, and at an equal expense, the increase of capital demanded would be more than \$3,000. And should they publish twenty-five Tracts in the Sabbath School series, the expense will probably amount to \$1,500 more. And should they stereotype nine-tenths of their Tracts, it will require an advance of \$2,000 more. These sums united, amount to \$6,500. Your Committee know not whence the funds requisite will be obtained; but they would not distrust that Providence which has hitherto smiled on this Institution. They are assured that the cause in which they are engaged, is approved by Him who died for a wretched world; they know it will prevail; and by his grace assisting them, they will still go forward.

In connexion with the desirableness of increasing the Societies' funds, the Committee would mention the advantages which might result from a *Library* for the use of the Publishing Committee. All books of general utility are desirable; especially those on Theological subjects, and books of reference.

Your Committee are happy to mention the very friendly and gratifying relations which this Society sustains to kindred Institutions in this country and in Great Britain. They are bound, especially, to acknowledge their obligations to the *Religious Tract Society of London*, an Institution which has probably accomplished more than all other Religious Tract Societies united; and which is equally distinguished by its unwavering attachment to the doctrines of the cross, its true liberality of sentiment and conduct, the energy of its proceedings, and its success in promoting the cause of Christ. From the latest information received, it appears that this Society has now published about *fifty eight millions* of Tracts, embracing, besides the general series, a series for circulation by Hawkers; a series for Sunday Schools and a series on Broad Sheets; together with a variety of hand-bills, and other small publications designed to draw the attention of children to the great truth of religion. The Correspondence and the generous aid of this Society were extended, the last year, to Russia, Sweden, Finland, Poland, Prussia, and Germany; to France, Spain, Palestine, and various parts of Africa; to India and China: to South America, the West Indies, the Canadas, and the United States. In all these countries, it is extending its operations, kindling the same spirit in kindred Institutions with which itself is animated, and which your Committee trust will glow

with increasing ardour, till the world shall be converted to God.

A letter just received from the Secretary of this noble Institution, containing the most cordial congratulations, was accompanied by a copy of all the Society's publications, and 10,500 Spanish Tracts for gratuitous distribution to the Spanish population in America.

Your Committee have also received the publications of the Prayer-Book and Homily Society of London, with a file of their Reports, accompanied by 6,000 Homilies in English, Spanish, and French, and 500 of the Burial Service in French, for gratuitous distribution by this Society.

Of the Spanish and French Tracts and Homilies, 5,000 have been entrusted to the disposal of Henry Hill Esq. Treasurer of the A. B. C. F. M.; 2,500 to the charge of the Rev. William Jenks of Boston; and 2,000 to the care of the Rev. Eleazar Lathrop of St. Augustine, Florida. A further account of the disposal of them must be deferred till the next Annual Report.

The publications of the Religious Tract Society of Liverpool have also been received.

To each of these Societies, and to other Tract and Sunday School Societies in Great Britain, your Committee have forwarded your Reports and specimens of your publications.

AMERICAN ASYLUM FOR THE DEAF AND DUMB.

The Directors, in their Eighth Report, state that "much expense and labour, will yet be necessary, in addition to what has already been bestowed, to convert the lands of Alabama into money.—They lie at a distance, and in a part of our country where great pecuniary embarrassment exists. They have all been patented, but a considerable portion is yet unsold.—Of what has been sold, much the greater part yet remains to be paid for. Failures, to a considerable amount, on the part of some of the purchasers, to meet their payments have occurred, and earnest solicitations for still further indulgence continue to be presented to the Directors.

Trusting, however, in that Providence which has heretofore so kindly watched over this Institution, to enable them to overcome the embarrassments which attend some of its operations, and anxious to satisfy the public and the friends of the deaf and dumb, that their great desire is to do good to the interesting objects of their care;—the Directors have lately made an attempt, at a considerable expense, to introduce mechanical employ-

ments among the pupils, upon a regular and systematic plan.

Two neat and commodious brick workshops have been erected near the Asylum. An ingenious and skilful mechanic, himself a cabinet-maker, has been employed to oversee this department of the Institution. He resides with the pupils; the better to become familiar with their language of signs and to be able to discharge the duties of his station. Tools and other necessary accommodations have been provided, and, although it is vacation, a considerable number of the pupils are at work, while others are expecting to join them on their return. Six are now engaged in learning the trade of a cabinet-maker or joiner; and another who had acquired considerable skill in this branch before he came to the Asylum, aids in instructing them. One who understands the cooper's business, is at work. In one of the shops, a forge is erected, at which a very ingenious blacksmith and cutler is employed, while three of the pupils, under his instruction, are learning the same trade. Six shoemakers are at work; two of whom had previously made considerable proficiency, and another, a first rate workman, gives instructions to the rest. Several of the female pupils are employed in binding the shoes. It is hoped, that those who wished to be tailors will soon be placed at work; much effort has been made to find a suitable person to instruct them, but as yet, without success. In the present state of the Institution, it was impossible to make provision for the six pupils who wished to be printers; three of them, however, have begun to learn the trade of a cabinet maker, and two others will join them at the end of vacation. Some of the articles, already made by the pupils, evince much skill, and command a ready sale; the patronage and custom of the friends of the institution, in this department, are respectfully solicited.

From what has been previously stated, it will be easily seen, that these arrangements for the introduction of mechanical employments among the pupils, must have been attended with a considerable pecuniary sacrifice on the part of the Institution. It was made, however, in hopes that the way might thus be prepared, for meeting the wishes of the public, and of the friends of the deaf and dumb, with regard to this very interesting and important part of their education, and preparation for the active duties of life. The object will be kept steadily in view by the Directors, and hastened to its complete accomplishment, as rapidly as the funds of the institution, now having having an encouraging prospect of an increase, will permit."

The number of pupils in the Asylum is sixty-two. The receipts of the last year

were \$25,477, of which \$15,180 were the proceeds of sales of land in Alabama. The disbursements were 23,808, of which \$10,176 were for the board and tuition of the pupils.

AMERICAN BAPTIST MISSION.

Extract of a Letter from Rev. A. Judson, Jr. to the Rev. Dr. Baldwin, dated

Rangoon, Dec. 7, 1823.

Rev. and dear Sir,

I had the inexpressible happiness of welcoming Mrs. Judson once more to the shores of Burmah, on the 5th inst. We are now on the eve of departure for Ava.

My last letter from brother Price mentions, that the king has inquired many times, about my delay, and the queen has expressed a strong desire to see Mrs. Judson, in her foreign dress. We sincerely hope, that her majesty's curiosity will not be confined to dress.

Mr. and Mrs. Wade appear in fine health and spirits, and I am heartily rejoiced at their arrival at the present time.

None scarcely of the letters from America by the Bengal have reached me. The ship in which they were forwarded from Calcutta to this port, being supposed to be lost off the coast. My last from you, therefore, is Oct. 18, 1822; and previous to Mrs. Judson's arrival, I had not heard from her for nearly fourteen months.

I enclose the translation of a letter from Moung Shwa-ba, which has been lying by me some time, for want of a good opportunity of conveyance. He received Mrs. Baldwin's present to-day, and directly obliged me to write out a translation of the note accompanying it, and was highly gratified with both.

The appearance of this short letter, renders it unnecessary to say, that I write in haste, occasioned by the state of our affairs, in prospect of immediate removal; and have only time to add, that I remain

Most affectionately yours,

A. JUDSON, JUN.

Translation of a Letter from Moung Shwa-ba, to Rev. Dr. Baldwin.

MOUNG SHWA-BA, an inhabitant of Rangoon, a town of Burmah, one who adheres to the religion of Christ, and has been baptized, who meditates on the immeasurable, incalculable nature of the divine splendour and glory of the Invisible, even the Lord Jesus Christ and God the Father, and takes refuge in the wisdom and power and glory of

God, affectionately addresses the great teacher BALDWIN, a superintendent of missionary affairs in the city of Boston, of America.

Beloved elder Brother,

Though in the present state, the places of our residence are very far apart, and we have never met, yet by the means of letters, and of the words of Teacher Yoodthan, who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—him, in loving whom we cannot tire, and in praising whom we can find no end, and shall be adorned with those ornaments which the Lord will dispense to us out of the heavenly treasure house, that he has prepared, then we shall love one another more perfectly than we do now.

Formerly I was in the habit of concealing my sins, that they might not appear; but now I am convinced, that I cannot conceal my sins from the Lord who sees and knows all things; and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, passion and self-exaltation. And without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary, the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die forever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in

the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat will yet foment and rise. The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire, how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently, derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatening of my own brother, and my brother in law, who say, 'We will beat and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion; and you speak false words.' However, their false religion is the religion of death. The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover the divine promises must be accomplished.

In this country of Burmah, are many strayed sheep. Teacher Yoodthan pitying them, has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen and adhere to him; and that our numbers may increase, we meet together, and pray to the great Proprietor of the sheep.

Thus I, MOUNG SHWA-BA, a disciple of teacher Yoodthan, in Rangoon, write, and send this letter to the great teacher BALDWIN, who lives in Boston, America.

N. B. Translated from the Burman original, Sept. 23, 1822.

A. JUDSON, Jr.

PALESTINE MISSION.

Apprehension of Messrs. Fisk and Bird, at Jerusalem.

A letter dated at Jaffa March 7th, 1824, from Mr. King to the Editor of the New

York Observer, stated that Messrs. Fisk and Bird had been taken by a band of Turks before the Judge, who sent them to the Governor with orders to put them in chains. From a letter of Messrs. F. and B. dated at Jerusalem the 28th of February, it appears that the occasion of their being brought before the Judge, was an accusation of the Catholics that they distributed books which were neither Mussulman, Jewish, nor Christian. They assured the Judge that, if he would send to the convent for an Arabic copy of the Scriptures, he would find it the same as those which they distributed. At length they were conducted to the Governor, who made similar inquiries to those of the Judge, and was answered in a similar manner. They were then placed among soldiers in an apartment under the governors house, where they passed the evening. About 10 o'clock, they were again sent for by the Governor, when he inquired once more about the books, and was answered in the same manner as before.—"But why," said he, "do you bring so many into this country?" "Because Christians here have no printing presses, and when they want a copy of the Scriptures, they are obliged to write it out with great labour, whereas we are able very easily to supply them with printed copies." "But why distribute them among Mussulmans?" "We do not wish to do any thing secretly, nor do we consider it unlawful to put our sacred books into the hands of Mussulmans. If any of them wish to learn what there is in Christian books and what Christians believe, we are always ready to give them an opportunity. But we always tell them first, 'Here are Christians' books.' To this he said 'Very well,' and begged us to overlook what had happened."

The Missionaries afterwards asked the governor whether they would be permitted to distribute books as before, and received a decided answer in the affirmative. After they were released, they immediately wrote a letter to Mr. Damiani, the English consul at Jaffa, and on the Monday following were gratified by the arrival of his son, with a letter to the governor respecting his treatment towards them. The governor threw all the blame on the Judge. The Missionaries then went to the Judge, and after a short conversation, he gave orders that their books and papers should be restored, and told them they were perfectly at liberty to distribute as they pleased except among the Mussulmans.

The next morning they commenced distributing, and in four days sold 190 Testaments among the Armenian pilgrims, for near 60 dollars.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

(In the month of June.)

To the American Board of Commissioners for Foreign Missions, (from May 13th to June 12th inclusive,) \$4676 36.

To the American Bible Society, \$3739. Issued from the Depository, Bibles, 3384; Testaments, 2389; total 5773, value, \$3545.

To the American Education Society, \$845.

To the American Society for Meliorating the condition of the Jews, (in the months of May and June,) \$2,211 85.

Ordinations and Installations.

June 3.—The Rev. AMZI BENEDICT, over the Church and Society in Vernon, Conn. Sermon by the Rev. Mr. Porter, of Farmington.

June 4.—The Rev. BURTON HAMMOND HICKOX, minister of St. John's Church, Canandaigua, was admitted to the Order of Priests.

June 10.—The Rev. GRIFFITH JONES, as Pastor of the Baptist Church in Trenton, N. J.

June 16.—The Rev. JESSE JONES, over the Second Baptist Church in Steubenville, N. Y.

June 16.—The Rev. OLIVER HILL, over the Nauticoke Church in Union Broome Co. N. Y. Sermon by the Rev. Mr. King, of Warren, Pa.

June 23.—The Rev. JONATHAN L. HALE, (installed) over the Church in Compton, N. H. Sermon by the Rev. President Tyler, of Dartmouth College.

June 27.—The Rev. SAMUEL BRENTON SHAW, was admitted to the Holy Order of Priests, at Guilford, Vt. by the Rt. Rev. Bishop Griswold.

June 27.—The Rev. BENONI BLAKESLEY, as an Evangelist in the Freewill Baptist Connexion, at Westfield, Conn. Sermon by the Rev. Reuben Allen of Taunton, Mass.

June 30.—The Rev. CHARLES SOULE, as Pastor of the Church in Belfast, Me. Sermon by the Rev. E. Merrill, of Freeport.

June 30.—The Rev. WILLARD KIMBALL, in Abington, Mass. Sermon by the Rev. Mr. Sharp.

June 30.—The Rev. CALVIN LINCOLN, Jr. over the First Congregational Church and Society in Fitchburg, Mass.

July 7.—Mr. NELSON GRAY, was admitted to the Holy Order of Deacons, in

St. Peter's Church, Baltimore, by the Rt. Rev. Bishop Kemp. Sermon by the Rev. Mr. Henshaw.

July 13.—The Rev. SAMUEL VAN VECHTEN, was ordained and installed Pastor of the Reformed Dutch Church of Bloomingburgh, N. Y. Sermon by the Rev. James B. Ten Eyck, of Berea.

View of Public Affairs.

FOREIGN.

SPAIN.—Accounts from Madrid dated the 24th May, mention the existence of serious disturbances in that capital, occasioned by a scarcity of bread. It was found necessary to place military guards before the doors of the bakers' shops to protect them from pillage, and their owners from rough treatment or massacre, by the crowds of people which surrounded them. A proclamation was issued in which every argument was used to induce the people to refrain from excesses; informing them, that the Magistrates were taking all necessary measures to put an end to the scarcity which was only fictitious, produced by circumstances which every body knew.

Ferdinand, says a London paper, has issued what is called an Amnesty-decree; but in reality it is no other than a proscription list of the most atrocious and sweeping kind. There is scarcely a man in Spain who can read or write, who can be considered exempt from persecution, if the amnesty-decree is carried into execution, so comprehensive are its exceptions. In them, a designing friar, or a hungry lawyer can find a charge against every man who has held any rank in society during the constitutional regime, of whom they may wish to rid themselves. The king of Spain's amnesty-decree, therefore, instead of reconciling him with his people, or drawing back a single exile now in a foreign land, widens the breach still more, and most assuredly will drive the most valuable portion of the population out of the country. Not less than 7000 passports are said to have been delivered in Madrid, from the 1st of January to the 1st of May.

PORTUGAL.—The late insurrection in Lisbon speedily subsided without producing any important results. The Infant Don Miguel, after writing a letter professing his fidelity to the king, sailed for England in a British frigate.

EGYPT.—Letters from Cairo give the following particulars of the late explosion. —The fire broke out at two o'clock, P.

M. of the 21st March, in the old citadel in the barrack adjoining the arsenal, where cartridges are made. The flames spread rapidly in various directions, especially towards the powder magazine. At half-past three some chests of powder blew up, at five there was a terrible explosion, which laid all the surrounding buildings in ruins; and just as it struck ten at night, a third explosion spread the desolation further. On the following morning the fire seemed to abate, when consternation was spread on its being known that the great magazine, containing 25,000 cantars of powder, was in danger, and the entire destruction of Cairo was apprehended. The undaunted efforts of the troops, however, succeeded in checking, and at length in subduing the flames. At the very beginning of the conflagration, the people fled in countless multitudes out of the city, one bad consequence of which was, that it baffled all the measures of precaution that had been adopted. From the Romely Gates eastward to the old citadel, nothing is to be seen but remains of walls, shattered beams, waggons, and gun-carriages. Out of the new gate the ruins begin at the distance of 50 paces and over a vast space there are seen among the ruins 4000 burnt or lacerated horses, mules and camels.—A fine park of artillery, which stood in Joseph's Hall, and in the Amphitheatre at the west end of the city, is destroyed, except twenty-six pieces. The whole arsenal, too, is annihilated, except a magazine of tools, some chests of muskets, and the machine for boring cannon. Of the little park of field artillery which stood in the Romely square, only fifteen six pounders are saved. The new citadel, in which are the mint, the Hall for the Divan, and several government offices suffered but little. The two powder magazines, in two towers surrounded with ditches, were untouched. It is calculated that fifty millions of Turkish piastres will not suffice to replace the citadel and the arsenal in their former state. The letters do not contain even a conjecture respecting the origin of the fire.

CENTRAL AMERICA.—Don Antonio Jose Canas, Envoy Extraordinary from this new republic has lately arrived in this country. The United Provinces of the Centre of America, (which by the basis of the Constitution as agreed upon, will be called the Federate States of the centre of America,) are at present composed of the Provinces of Nicaragua, Honduras, San Salvador, Costa Rica, Guatemala, and Quetzaltenango. At present three citizens are at the head of the government, without any particular title, although in turn they preside monthly, and the presiding one is called, for the time being, President. There is a representation of deputies from each Province, which forms a Provisional Congress. The

basis of the Constitution is very similar to that of the United States, with the exception of an established religion, which is the Roman Catholic, any other public mode of worship being prohibited. They will have a President, Senate and House of Representatives, elected in the same manner as ours, and for the same length of time; and the principles of the Constitution are as purely Republican, in every thing, excepting religion, as those of the United States. Slavery is not to be permitted, and every one arriving in the Territory of the Republic becomes free. The standing army is reduced to 1500, and those stationed at the different ports and garrisons. The armed militia amounts to over 80,000 effective men.

Obituary.

For the Christian Spectator.

MEMOIR OF JULIA CHURCHILL.

The biography of the humble and devoted disciple of Christ has a strong and happy influence on the human heart. It is a light shining before men by which they also are led to glorify their father in heaven. This consideration may justify the following exhibition of character in one whose piety and suffering placed her in a condition well adapted to impress the heart with the value of Christian submission and consolation.

Julia Churchill, daughter of Solomon and Lucretia Churchill, was born in Newington, Wethersfield, May 25, 1792. The first permanent religious impression on her mind, was occasioned by a sermon on these words, "The harvest is past, the summer is ended, and we are not saved." "—God was pleased that this sermon should sink deep into my heart. For about four months after this I felt the weight of my sins, saw that I had been treasuring up wrath against the day of wrath, by transgressing all God's commandments, that I had turned a deaf ear to his calls, and was fit only for destruction. I was tempted to keep my feelings secret, but could not. My heart was ready to break, and I thought it would have been good for me if I had never been born. I was astonishingly ignorant of the way to Christ; I had such heart-risings against God as made me tremble; I could not bear to be in the hands of God. These words came into my mind, "If I make my bed in hell thou art there."

"Thus I continued in my distress, from day to day, growing more and more sinful, and looking to every thing but Christ to save me from eternal misery. One night in my retirement, this inquiry struck my

mind. Am I not striving against God? Can I merit salvation by thus doing? I cannot. I will therefore submit to God. I will throw myself upon his mercy in Jesus Christ. This gave me consolation. I saw unutterably the love, the holiness, the preciousness of the Saviour. I rejoiced in the mercy of a holy and righteous God. I could prostrate myself at the feet of Jesus and say, Here, Lord, I am—take me just as I am. I give myself to thee, to be thine forever—do with me as seemeth good to thee. Now I saw the depravity of my heart in such a light as I never did before. All things were new. The works of God praised him. The Bible was my precious book; prayer was delightful. I loved the people of God; I loved my enemies, and I earnestly desired to have my brother and sisters and all around me embrace Christ.

"It now appeared a duty to profess my faith in Christ: still I felt myself unworthy to be placed among the people of God. I deferred it for sometime, but at last under a sense of the greatness of the duty and the privilege, I devoted myself to the Lord in a public profession of religion. Search me O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.

The Sabbath was to her a precious day, and public worship a high entertainment. When prevented by sickness she said, "I am distressed to be deprived of the public ordinances. How I long to enjoy the blessed privilege of communing with the people of God. If it is so distressing to be detained from the house and ordinances of God once, what would it be, to be forever banished from the presence of God,—never to have communion with him, and with his Son Jesus Christ."

Patience was the grace which shone pre-eminent. Two years and a half she was a continual sufferer. Her disease, as distressing as it was uncommon, was borne with sweet submission. Her physician judged that it was occasioned by a callous or ossified stomach. The lower orifice was so nearly closed, as almost entirely to refuse a passage to her food; in consequence of which her stomach violently rejected within a few minutes, whatever it had received; and this was repeated, fifteen, or twenty, and sometimes even more than thirty times in a day, during two years and a half. Several times her friends were called for the purpose of seeing her die, one of which occasions, the most alarming, was about six months before her departure, when she lost all power of noticing her friends or her minister. Having revived, she passed this last period of her life in an uncommon religious enjoyment. She informed her pastor, that her mind had never before been so elevated above the world, that her sense of the preciousness of Christ was inexpressible, that her view of her own unworthiness before God was greatly increased, that her faith in the glories of heaven was stronger, that heaven was especially desirable to her as a place of entire freedom from sin, and of beholding the glory of Christ, and that she enjoyed unutterable comfort in yielding herself into the divine hands. A few days before her death her whole system became so irritable, that the dropping of a small weight on the floor, or the crowing of the cock without, or the passing of a carriage in the street, would throw her instantly into a universal tremor and spasm—of which any one of a hundred instances seemed sufficient to take her life. At the last, though her sickness had been so long, and her feebleness had become extreme, yet her soul did not quit its tenement without agonizing struggles. We trust that the stroke of death was to her the last pang. She died Sept. 16, 1822.

Her writings are extensive, many parts of which I should be pleased to transcribe, but my limits forbid. The following extracts will give a specimen of her affectionate and patient simplicity.

“October 20, 1821. My sickness has been a great mercy, in leading me to see more of the depravity of my heart. Though it is not sickness of itself that hath done it; yet I think it has been the means in the hand of God, of causing me to see more clearly that I am full of wounds and bruises, and putrifying sores, from the sole of the foot even unto the head—to see that my heart is totally averse to God and holiness; and yet how faint is my conception of the evil of my heart, in comparison with what it really is. I think likewise that my sickness has proved a great

mercy, in leading me to view the preciousness of Christ. What can I do? I can make no atonement for the least of my sins—in myself I am lost and undone—but I am led to this precious declaration. *Behold the Lamb of God which taketh away the sin of the world.*

“Wednesday, November 28, 1821. I will sing of the mercies of the Lord. But how shall I sing. My voice has failed, through weakness of lungs. Eleven years I engaged in this delightful part of the worship of God; but now I am denied the privilege of going to his house, and of tuning my voice. How then shall I sing of the mercies of the Lord? By lifting up my heart to God in grateful adorations—by praising him in my heart—by loving him with my heart—by placing my affections on him—by repenting of my sins—by glorifying him in every circumstance in life.

Sabbath, January 13, 1822. O Lord, look with pity upon me, and grant me thy presence this day. I cannot worship thee in the assembly of thy people. May I worship thee in spirit and in truth, on my bed of sickness. O Lord, be thou my strong habitation whereunto I may continually resort. I long for more conformity to thee. When shall I be beyond the reach of sin. O heaven, sweet heaven, where there is no sin—where perfect love and friendship reign—shall I ever reach thy blissful shores, and never, never sin again. O happy thought,—of being delivered from sin, my worst enemy—my worst disease—my greatest burden.

“Wednesday, Feb. 6. Devoted a little box for the Lord's treasury—may all my visitors be disposed to cast in a mite. Three persons contributed this day. O bless it, dear Lord, in due time, to the spread of thy gospel.” This box she kept by her bed side to the day of her death; and was cheered by the sums it gathered for the promotion of the cause she so devoutly loved.

The following address to her Father, Brother, and Sisters, was found after her decease.

“First, to my Father.—My dear parent, I am low, and, probably shall leave you soon, and your gray hairs denote that you are fast ripening for the grave. I wish to leave a few words for you to read, when my body is mouldering in dust, and my soul is in eternity. Death is the effect of sin—let your greatest mourning therefore be for sin—not merely because it brings death, but because it dishonours God, and wounds the dear Saviour. May you have an interest in the precious blood of Christ which was shed for poor sinners. May you be reconciled to God, in a humble, holy, and cheerful submission to his will. May Jesus be your Saviour, your righteous—

ness, your strength, your hope, your eternal all. May the Holy Spirit sanctify you, and abide in you while you live, and not leave you in death. O my father, may the one thing needful be supreme in your mind. Strive to make your calling and election sure. All things are ready, come unto the marriage. Accept salvation as a free gift; for you have nothing to pay. Christ has dearly purchased it with his own blood, and his atonement is sufficient. O my father, can you not trust in Jesus as the surety? Can you not confide in that God in whom you live, and move, and have your being? May you find comfort in God. May Christ be formed in you the hope of glory. May you find a peaceful death—a happy deliverance from sin—a joyful entrance into the holy city, through the merits of Christ—there may I meet you, my dearly beloved earthly parent.

Adieu for time

J. C.

To my Brother :

My dear brother, while I now write, you are in a distant land. While you read, remember that the hand which wrote this is cold and stiff in death, and the soul which indited it is in eternity. Mourn not for your sister, she is gone to a just God. Mourn that you are so little conformed to God. Strive against sin—depending on the strength of Christ, until you gain a complete victory. You have professed love to Christ—honour his religion, daily visit him in your closet, and keep yourself unspotted from the world. Live near to God. Examine your heart by his word—pray for the Holy Spirit. Overcome pride: humility is a shining grace: it well becomes such poor depraved creatures as we are. Watch over your heart; for it is a deceitful thing, and will betray you, before you are aware. Be afraid of offending God; for, is it not more dreadful to offend God than to be lost forever? Love the glorious cause, and let it be your study, to be instrumental in building up the peaceable kingdom of the Redeemer on earth. Set your affections on things above, and not on things on the earth. Consider that all you possess is the Lord's, and you must give an account

how you use it. Pity the poor and afflicted. Pray without ceasing. Seek for godly repentance. Work faithfully in the Lord's vineyard; but depend not on your works, for the blood of Christ alone can cleanse you. Through his merits, I hope to meet you in the holy city, and ascribe all honour to the sacred one in three, forever and ever, Amen. Farewell till we meet in eternity.

J. C.

To my Sisters :

My dear sisters, perhaps I shall not be able to speak to you in my dying moments, and I therefore write a few words for you to read when my body is cold in death. When you come around this body and behold it lifeless, stiff, and cold with death, think of the evil of sin. Think of your own mortality, and prepare to follow me. Be ye also ready, for in such an hour as ye think not the Son of man cometh. O may you feel the great importance of spending your precious time in preparing for eternity. O eternity! your sister now knows something about it; soon you will know something about it too. O let not the world take your minds off from eternity, and cheat your souls to everlasting death.—When you visit my grave, may you learn a lesson of wisdom, and return with solemn and profitable reflections on the wages of sin and death. From gazing on my grave, turn your eyes round the yard, and see what sin has done. Where are the souls that once inhabited these mouldering bodies? Some, it is likely, are weeping and wailing in eternal torments; others are clothed in eternal beauty, perfect in holiness and happiness. O my sisters, do not be stupid about these most important concerns. Give your earnest attention to the welfare of the soul, and the glory of God. Do not forget what Jesus has done for the redemption of the soul. Do not rest on any thing short of the blood of Christ, for salvation. You know that the scriptures say, there is no other name given whereby we can be saved. You know that in ourselves we are undone by sin. The holy word of God tells you where the remedy is—Repent, and believe on the Lord Jesus Christ, and you shall be saved.

J. C.

Answers to Correspondents.

B. G.; and an "Extract from a late Thanksgiving Sermon," have been received.

Erratum. In our last Number, p. 277, C. 2. l. 39, for \$24 read \$24,000.

THE
CHRISTIAN SPECTATOR.

No. 9.]

SEPTEMBER 1, 1824.

[Vol. VI.]

Religious Communications.

For the Christian Spectator.

THE ELOQUENCE OF ST. PAUL.

Almost thou persuadest me to be a Christian :—This passage unfolds the grand secret of this great apostle's eloquence. It shows us the *end* and the *power* of his oratory.

Not to attempt an analysis of all the properties in the composition of this great master of christian orators, we will confine ourselves merely to one point, the *object* of his eloquence.

A man's leading object of pursuit invariably characterizes his actions. Let his object be mean, his actions will be despicable. Let it be feeble or wavering, and imbecility or fickleness will mark every movement towards its accomplishment. But let a man possessing great natural talents, have an important object, one which involves immense and everlasting consequences, and let this object come home to his heart with a deep and affecting interest, and then we may expect a grand and powerful movement—a train of actions rising in sublime and consistent elevation, commensurate with the powers of the man, and the high standard of his actions.

Such a man was St. Paul, and such an object he had in view—an object which engrossed his whole soul, and enlisted all his powers. This object was in his own emphatic language, to “persuade men in Christ's stead to be reconciled to

God.” “I am made all things to all men, that I might, by all means, save some.” The influence of this object was uniform and powerful. He never seems to have lost sight of it for a moment. As soon as he is arrested in his own course of persecution, he is “not disobedient unto the heavenly vision.” “Immediately he confers not with flesh and blood ;” he henceforth “knows no man after the flesh ;” but in the face of opposition and suffering, advances with a resolution of purpose, which no obstacles could resist, or abate. Peter was at times actuated by this exalted motive ; but in him it was not so steady and uniform a principle. At times he is a bold and fearless man, he can walk on the sea, he can call for fire from heaven, he can smite the servant of the high priest, and declare with confidence, “though all men should deny, yet will not I.” At other times, you see him following the captive Saviour “*afar off*,” trembling at the interrogation of a female, —and declaring profanely, “I know not the man !”

But St. Paul was always pressing towards his mark. From the period of his conversion to the hour of his death, I recollect no passage from which it can be fairly inferred that he was either stationary or retrograde in his christian course.

This object, operating so steadily and powerfully, impressed on his oratory several distinguishing cha-

racteristics. It made it *Pertinent, Practical, Persuasive.*

1. It made it pertinent. He always spoke to the point. Of course his oratory is as various as the several occasions on which it was displayed. In order to attain his grand object, he knew it was necessary to adapt his style and manner to the condition of his hearers.

When addressing a Jewish auditory, therefore, we see him professing, (and doubtless sincerely,) the profoundest respect for the laws and institutions of Moses. His style of address is gentle and affectionate. His hearers are "Fathers and Brethren." He himself is a Jew—educated at the feet of a Jewish Rabbi, and taught "according to the perfect manner of the law." *Moses* is his law giver—*Abraham* is the father of the faithful—the *prophets* are the announcers of the facts and doctrines he delivers. If he has appealed unto Cesar, it is not because he has aught to accuse his nation of. He says "none other things than Moses and the prophets did say should come," and that it is for "the hope of Israel, he is bound with this chain."

If he preaches to a heathen audience, his text is taken from one of their own altars. The Deity he is about to announce, is the very one to whom they had paid unconscious homage. The worship which is due to him is dictated by the plainest principles of reason, by which they profess to be governed; and even their own poets bear testimony to the sentiments he delivers.

If his hearers are unlearned and uncultivated, his language is plain and simple. If learned and polite, his whole demeanour is that of courtly urbanity. With the faithful but afflicted disciple, he could sympathize in language of the most touching tenderness. To those who have erred, but not beyond the hope of recovery, he could administer correction with a faithful and prudent hand. Some he could save

"with fear pulling them out of the fire;" of others he could "have compassion making a difference." And when a case of incorrigible perverseness, accompanied with daring effrontery occurred, and it became necessary for him to rive the flinty rock, he could rebuke with severity.

But not withstanding the occasional variety in his language and mode of address, which his great object demanded, yet there are some circumstances, which would obviously tend to give his discourses a considerable degree of uniformity; i. e. would make them uniformly *Didactic.*

It will be recollected that St. Paul was a *Missionary*. His appropriate business was to plant the gospel. He had to take his hearers "*de novo*," to commence with first principles, and could scarcely stay longer in a place than to instruct his flock in the *rudiments* of Christianity.

The Jews, his brethren, were not to be charmed into Christianity by the graces of elocution: If he would persuade them to be Christians, he must go "to the law and the testimony." He must understand and practice the laws of sacred interpretation. He must reason with them out of their own scriptures, "proving and alleging that Jesus is the Christ."

To the Gentiles certainly, the whole system was new. He carried "new doctrines and strange things to their ears;" and here the only thing that could avail, were facts and plain obvious first principles.

The epistles of St. Paul too, though written to Christians, were written mostly to those who were but partially instructed in the fundamental doctrines—to those who "needed that some one should teach them again, which are the first principles of the oracles of God." Of course we cannot expect consistently with the great object the apostle had in view; the

higher strains of impassioned eloquence. He could not speak in enticing words of man's wisdom, nor like the celebrated orators of Greece and Rome, make his fervent appeal merely to the natural sympathies and passions of the heart.

2. The apostle's object made his discourses *practical*. It has been justly remarked, that the preaching of St. Paul, more than that of any other apostle, was *doctrinal*. His great learning—his profound and discriminating intellect—as well as his inspired wisdom, qualified him for this. But there is one circumstance which ought never to be overlooked. St. Paul's *learned, critical, doctrinal discourses*, are *PRACTICAL*. He never pushes his researches beyond the point of practice. He never loses the Christian in the philosopher. He studied only that he might render himself approved as a workman. He entered the field of human science, only that he might discover what he might bring to the confirmation of practical truth. He explored the deep things of divine revelation, only that he might find arguments to enforce duty, or considerations to inspire devotion :

Thus if he alludes to the Olympic games, in which "they that run in a race, run all, but one receiveth the prize ;" his object is to induce his brethren to run with more alacrity the *christian race*. If he alludes to the soldier's panoply, and the soldier's conflict—his object is to induce Christians to "put on the whole armour of God; and fight, not against flesh and blood, but against spiritual wickedness in high places."

If he unfolds the sublime doctrine of the resurrection, his object is not to amuse the curious, by ingenious speculation, but to disarm the last enemy of his sting, to enable the dying Christian to exclaim in the agonies of dissolving nature, "O death, where is thy sting! O grave, where is thy victory!" That he might say to his beloved brethren,

"Therefore be ye steadfast, immovable, always abounding in the work of the Lord, in as much as ye know that your labour is not vain in the Lord."

If at any time he is led into the mysterious depths of Divine Sovereignty, his object is not to show the acuteness of his penetration,—not to establish some abstract principle, to make out an article of his creed, or prove a favourite point in his system of divinity. But he is labouring with a view to a case in hand. Here are Jews and Gentiles before him. The providences of God toward both, have been dark and mysterious. His object is to investigate the subject, in order to vindicate the goodness and justice of God in the calling of the one, and the rejection of the other ; and as if conscious that the subject was too deep for the human intellect, he emerges from the abyss with the exclamation, "Oh the depths of the riches, both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

3. The apostle's object made his eloquence *persuasive*. It would have this effect in two ways—*indirectly* by its influence on himself, and *directly*, by its own weight and solemnity on the minds of his hearers.

First ; It had an influence on himself. It summoned and concentrated all the energies of his intellect, gave weight and stability to his judgment, interest to his countenance, earnestness to his gestures, and deep feeling to his utterance ; imparting to his whole demeanor, an indescribable significancy. Every look, every gesture, would be as another tongue speaking things unutterable.

Secondly : It would have a direct influence on the minds of others. The end for which he spoke, as we have seen, was not to *amuse* but to *save* his hearers. The object which actuated the apostle in bring-

ing forward all the great truths and doctrines of revelation, rendered them doubly solemn and affecting.

The doctrine of human depravity, for instance, when presented not with a view to make out a system of divinity; but for the clear purpose of making men *feel* their depravity, and thus to lead them to the Saviour would come home with dreadful interest. They would not probably retire extolling the preacher, or congratulating themselves on account of their orthodoxy; but *condemning* themselves on account of their sins.

Such was the devotion of the apostle to his object, that it could not be concealed. He compels you to look to the end he is pursuing, and not at him. This rises and is magnified, till it fills the mental vision, and you know not, and care not, by whose instrumentality the image is presented. It seems not to be *St. Paul*, but the *Judgment* which makes Felix tremble. Not *St. Paul*, but his *reasoning*, which almost persuades King Agrippa. Not *St. Paul*, but the *truth* he declared, which made the Jews "cry out, and cast off their clothes, and throw dust into the air."

It is true that the highest effect of eloquence is not to be attained by a single trait or characteristic of the speaker;—but there is, to say the least, something noble, something truly affecting, to see a great man willing to forget himself;—who in his concern for others, is willing "to impart to them, not the gospel of God only; but his own life also;"—who compels you by his own example to overlook the littleness of private interests, and fix your admiring eyes on scenes momentous as the judgment, and solemn as eternity.

Such is a concise view of the eloquence of *St. Paul*. If the principles which we have laid down and endeavoured to illustrate are correct, we have the foundation for several interesting remarks.

First. We see the reason why so many attend more to the *preacher*, than to the *truths* he delivers. Louis XIV. once said to Massillon, "When I hear other preachers, I usually go home *praising them*, but when I hear you, I go home *condemning myself*." It is a lamentable fact, that the preaching of the gospel, which was ordained of God as the instrument of snatching immortal souls from perdition, should be converted into the mere instrument of charming their fancies. O, it is dreadful, to see an assembly of candidates for eternity, sitting for an hour to speculate on the preacher!—to watch his motions, to be delighted only with the melody of his voice, the smoothness and grandeur of his periods, and the sprightly images of his fancy!—and then carelessly retiring from the house of worship, remembering only what they never should have noticed, and praising what perhaps ought rather to be condemned,—the *manner* of the preacher! But so it is. Nor must the fault be attributed to the people alone. Shall not the hearers attend to what the preacher does? If his object be to please by his gestures, his language, or his wit; shall they not be pleased with his language or his wit? How can he expect that his *hearers* will be solemn when *he* trifles? How can he expect that even the *truth* will go to their hearts when it does not come from his own?

When a minister sees in his audience an air of levity or indifference, here an idle gaze, and there a wanton smile—he ought to pause and ask himself—am I preaching in God's stead to this assembly? Do I feel for their welfare? Am I preaching for *Christ*? He ought to consider, whether he and his people are not too justly described in the language of God to his prophet; "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words,

but they will not do them, for with their mouth they shew much love, but their heart goeth after covetousness. And, lo! thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, for they hear thy words, but they do them not.”*

Secondly. We have a good standard of preaching. St. Paul is a model. In him we see what is the legitimate end of the ministry—to persuade men to become reconciled to God. We see too, the best method of effecting this end. Preaching must be *pertinent, practical, and persuasive*. To conform to this standard, the minister must adapt his discourses to the condition of his hearers. Some he must win by the meekness and gentleness of Christ, others he must persuade by the terrors of the law.” He must be *practical*. He must not preach to amuse himself or his hearers. He may have learning, but he must not preach to display it. He must preach *doctrine*; not as a matter of speculation, nor as a sectary to make proselytes to a party, or a system, but he must bring all his stores of learning, all his science and philosophy, and all the doctrines of revelation, to bear on the point of practice—to make men better. And above all, if he would be *persuasive*, he must have his *heart* in the work. He must feel like St. Paul, “wo is me if I preach not the gospel.” He must love his hearers. He must “be willing to spend and be spent for them.” He must look forward to that solemn scene, when he will meet them all at the judgment seat, where he and they will receive their final doom.

Thirdly; If such ought the minister to be, what ought the hearers to be? What then! must a minister adapt his preaching to the condition of his hearers, and shall his hearers be offended, when he points out their condition? When he gives every one a portion and seems to

say to each individual, “thou art the man? Must a minister consecrate all his learning and talents to the sole end of edifying his hearers, and shall they turn his discourses into a subject of vain curiosity, or idle speculation? Must a minister, at the hazard of his soul, bring forward the great truths and doctrines of the bible, with the sole view that his people should receive them to their hearts, and practice them in their lives; and shall his people receive them only to trample them under foot, or make them the mere sport of opinion?

Or shall a minister spend and be spent for his hearers—shall he count no labours or sufferings too great to be endured, and being exceedingly desirous of them, be willing “to impart, not the gospel of God only, but his own life also,” because they are dear unto him,—and shall his people have no concern for themselves—no solicitude for their own salvation, and make not a single effort to secure it!

“He that hath ears to hear let him hear.”

L.

The Reasons why Mankind reject the Gospel.

A SERMON.

LUKE xvi. 31.—*If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.*

This passage is the close of a very interesting parable. Our Saviour here teaches us that the soul, immediately after death, enters upon a state of happiness or misery. The rich man and Lazarus, who form the subject of this parable, are represented as having their destinies fixed for eternity as soon as their souls had left their bodies. The one *lifts up his eyes, being in torments*; the other *is carried by angels into Abraham's bosom*.

* Ezekiel xxxiii. 33.

The rich man in the world of misery is represented as seeing Abraham afar off, and the poor beggar whom he had despised in this world enjoying the most perfect felicity in his bosom. He then cries, in the most earnest manner, that Abraham would have compassion on him, and provide some way to relieve him from that insupportable pain which he suffered. If no greater favour can be granted him, he earnestly begs that Lazarus may be sent, even with one drop of water to cool his parched tongue. After Abraham informed him that there was no communication between those two worlds, he intercedes, in the most feeling manner, in behalf of his five brethren who were still in the land of hope. The unhappy man, ruined and in despair, entreats that Lazarus may be sent to testify to his brethren concerning the awful realities of the invisible world; that, by exciting them to repentance, they might escape the wrath to come. But this entreaty was equally unavailing with the former. Abraham says to him, *If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*

Perhaps some may imagine that if Lazarus had gone from the invisible world, and informed those five men of the wretched condition of their brother, and also of the happy state to which he was exalted, they would have repented of their sins, and made effectual preparation for death. Infidels doubtless suppose, that if one of their deceased friends should arise from the dead, and solemnly declare to them that there is indeed a heaven and a hell,—that the Gospel is a revelation from God, and that, without faith and repentance they must be forever miserable, they should then embrace the religion of the Gospel, and love and obey the God whose character it unfolds. But in this they greatly mistake. They would be no nearer embracing the gospel than they now

are. Those who reject the gospel, against the overwhelming arguments by which it is supported, would not be persuaded if one should actually arise from the dead; or even if an angel should come down from heaven to confirm it. The witness of saints or angels would indeed be great. But the witness of God is greater. Testimony is borne, in God's word, to the same things which would be told us by one that should come from the dead. He that rejects this testimony makes God a liar.

I shall take occasion from the text to examine the reasons why mankind refuse to believe the gospel. These reasons may be divided into two classes, *negative* and *affirmative*. In examining the negative reasons, I observe,

1st. That men do not reject the gospel because there is any defect in the character of God as it is there revealed.

Every attribute of the divine character, as disclosed in the gospel, is such as becomes the infinite Jehovah. The scripture writers have not, in a solitary instance, given any account either of his nature or actions, which is not perfectly suited to the most exact, and most exalted ideas which can be formed of perfection. Nothing debasing, nothing unworthy, nothing but what is infinitely excellent has any connexion with the Jehovah of the gospel. To his character nothing can be added, and from it nothing can be taken, to render him more deserving of the highest love and adoration of the whole intelligent universe. Whenever he is described as acting, he acts like a God; and whenever as speaking, he speaks like a God. *God said, let there be light; and there was light. He spake, and it was done; he commanded, and it stood fast.* All his actions are dictated by boundless wisdom and benevolence. All the powers of his infinite mind are supremely devoted to produce the greatest possible good to the moral universe. "The

Bible forms the only portrait beneath the sun in which is seen the likeness of a God."—Mankind then do not reject the gospel because any defect can be found in the character of God. Nor,

2ndly. Do men refuse to believe the gospel because any fault can be found with its design.

It is the design of the gospel to accomplish the salvation of an endless multitude of immortal beings. To rebels against the divine government, and heirs of eternal death, it brings tidings of pardon, deliverance, and acceptance with God. In whatever point of view we examine the design of the gospel, we shall find it, like the character of its divine Author, infinitely benevolent. Wherever it is believed and obeyed, there good, and good only is done. Let the religion of the gospel be embraced by a family; how benign, how heavenly are its effects! Disobedience to parents, and abuse of children cease, and parental affection, and filial obedience ensue; and the whole circle is full of peace and joy. Spread it through a nation; and how soon would fraud, oppression, and party spirit cease; and the people, however much at variance before, live together like brethren. Diffuse it over the world. Let all be under its influence, and governed by its dictates; and a scene would ensue the most glorious, the most lovely that the world ever saw. The wilderness and solitary place would indeed be glad; and the desert rejoice and blossom as the rose. The design of the gospel then cannot be urged in justification of those who reject it. Nor,

3dly. Do mankind refuse to believe the gospel because there is any thing unreasonable in its requisitions.

We are required in the gospel to *love the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength.* Now if the character of

God is so excellent as has been described, there surely is nothing unreasonable in this requisition; so far from it, that it is the demand of infinite wisdom and goodness. As God possesses every perfection both natural and moral in an infinite degree, he is certainly an object worthy of our supreme love. It must be remembered also that we are his by creation and preservation; more completely so than any thing can be ours. Even the air we breathe is the gift of God. So that not only the inherent excellence of God's character requires us to love him with all the heart, but also our relation to him as dependent beings. Are any of us, my hearers, so completely depraved, so utterly lost to every particle of virtue, as to esteem it unreasonable to love such a Being,—a Being who feeds and clothes us,—who sent his son to redeem us, and whose pure and exalted character will be celebrated with joy and ecstasy by the redeemed throughout the ceaseless ages of eternity? If we have such hearts let us no longer deny our depravity. Let us no longer contend even for one spark of native goodness. Hearts that will not love such a God, are hard indeed. Depravity is written on them in capitals, so that he who runs may read.

The gospel also requires us to exercise a spirit of universal benevolence; *to love our neighbour as ourselves*; to do good to all men, whether enemies or friends. However repugnant the exercise of such a disposition may be to the natural feelings of the human heart, still it is the most lovely, the most godlike disposition which can be possessed by man. The benevolence of God is the glory of his character. To be benevolent therefore is to be like God, like angels, like all beings who have any moral excellence of character. In this way we renounce our native loathsome character; we abandon our supreme selfishness, which is so infinitely

odious in the sight of God, and assume a character which all holy beings admire; a character like that of the assembly of the first-born in heaven. Who then has the impiety to pretend that the gospel requires an unreasonable service when it demands of us supreme love to God, and to love our neighbor as ourselves? He, who has, is wholly destitute both of wisdom and virtue, is an enemy of all good, and an outcast from the divine kingdom.

The gospel further requires of us faith and repentance. If sin is an infinite evil,—if it is destructive of the happiness of the universe, and abominable in the sight of God; and if all mankind are sinners,—rebels against the divine government, and subject to the condemning sentence of a most righteous law; who will charge the Almighty with unreasonableness in requiring us to repent and forsake sin and to exercise faith in the Redeemer as the only condition on which we can obtain forgiveness of our sins, and find acceptance with God?

It must be remembered also that all the requisitions of the gospel tend directly to promote the best good of him who complies with them. What joy can be compared to that which arises from loving God with all the heart, and serving him with a willing mind? What can be more amiable, more heavenly than the exercise of a spirit of universal benevolence? What is so becoming, so honorable in such guilty beings as we are, as to humble ourselves before a sin-hating God,—to weep, and mourn, and rend our hearts for our sins, and repent in dust and ashes? Say not with Hume, that repentance is meanness. All meanness is sin. God requires us to repent; but never requires us to sin. What! is it an act of meanness to sorrow that we have offended the infinite Jehovah, and by our sins *crucified the Lord of glory afresh*, and ruined our souls forever, unless this great

and good Being is pleased to extend his arm to our relief? He who says this,—he who *thinks* this, has no experimental acquaintance with the subject. Such a person is still in the gall of bitterness, a captive under sin, and led about by satan at his will. Repentance, in itself considered, is indeed painful. But when we take into view its reasonableness and the blessed effects which follow, it is pleasing. As it is beautifully expressed by Mrs. Steele:

“Let humble, penitential woe,
“In painful, pleasing anguish flow.”

4thly. Mankind do not reject the gospel because the evidence of its divine origin is not of the best, and most convincing nature.

We *know*, my hearers, that the gospel which we preach to you is true. We *know* that it is not a *cunningly devised fable*. Its truth is supported by such unquestionable arguments as, on any other subject, would remove every doubt. At one time we appeal to a series of prophecies, some of which were written more than three thousand years ago, and are daily fulfilling before our eyes; at another, to a train of miracles wrought on various occasions and before multitudes of people, recorded by men who were themselves eye-witnesses; men of sound judgment, and strict integrity. At one time we present to your view the purity, the sublimity, and the harmony of the scriptures; at another, the sincerity, competency, and goodness of the writers. At one time we appeal to the success of the gospel, destitute of every worldly recommendation, and in the face of the most powerful opposition; at another, to the blood of the best of men, and the consent of men of the greatest genius and learning. Each of these arguments is in itself conclusive; but all of them united bear down like a mighty torrent, every thing that opposes. We affirm then that no better evidence

in support of the gospel can be had, or even wished for, than that which we actually have; and if you will not believe such evidence, *you would not be persuaded, though one rose from the dead.*

I now proceed as was proposed,

II. To examine the affirmative reasons why mankind reject the gospel. And,

1st. Men are displeased with the character which is given of themselves in the gospel.

Mankind are represented in the scriptures as being *enemies to God*, and of course to all good; as not being subject to the law of God; as dead in trespasses and sins; as having every imagination of the thoughts of their hearts evil, only evil, and that continually; as possessing hearts *fully set in them to do evil*; and as having *madness in their hearts while they live*. This is indeed a loathsome character; and it is no wonder if we wish to excuse ourselves from possessing it. But if it is true that we are so depraved, so destitute of every virtuous principle, why should we be displeased to have our real character laid open to our view? Remember that this representation is given by him who knows our hearts better than we do ourselves. It is given by him who searcheth the heart, and trieth the reins of the children of men.

This doubtless is the great reason why so many refuse to believe the gospel. They cannot believe that they are so bad as the Bible represents them to be. They think that they have by nature, to say the least, one spark of goodness; and that by their own exertions they can blow up this spark, so that it will pervade the whole heart. We call upon them for an example of a heart that has been thus renewed *by sparks of its own kindling*. But they can produce none. For one solitary example, we offer to yield the point, and no longer contend for the entire depravity of the human

heart, a doctrine so offensive to ungodly men. If the scriptural account of the character of man was calculated to foster self-righteousness, and flatter human pride, there would be no great difficulty in persuading such men to embrace the gospel. But as the case is, they loathe it, and cast it away.

2dly. Mankind dislike the duties enjoined in the gospel.

To repent and believe are insisted on as duties of the first importance, and as indispensable to salvation. But mankind naturally hate both faith and repentance. They are required in the gospel to *follow holiness, without which no man shall see the Lord*. But holiness is the object of their loathing. They are also required to *love God with all the heart*. But to this they are utterly opposed. They hate God's character; they hate his government, they hate his laws. They find in the gospel a command to *love their neighbour as themselves*. But they are no less hostile to this duty than to others. They are, it is true, willing to perform this duty, if they can be first assured that their neighbour loves them, and is disposed to do them good. But our Savior says, If ye love them which love you, what reward have ye? Do not even the Publicans the same?

I wish my audience distinctly to remember that we are not describing the conduct of open Infidels merely; but we intend all who do not cordially embrace the gospel, and receive it as the word of the living God. It is true that there are vast multitudes who are willing to exercise faith, if they may be permitted to define it. But it must be a historical or speculative faith, — *a faith without works*; which the Apostle declares to be dead, being alone. For that faith which works by love and purifies the heart, they have no relish. They are also many times willing to repent, if such a repentance as that of Judas or Saul will answer the purpose,—

that *sorrow of the world which worketh death*. But that godly sorrow which worketh repentance unto life, they cannot away with. Multitudes are perfectly willing to read their Bibles, to pray, to attend punctually on the worship of the sanctuary, and to perform all the external duties of religion, and that in a manner both decent and solemn. But they forget that the heart is at all required in this service. And when the gospel and its ministers tell them that all this is nothing where the heart is not concerned, they are offended; and, like Naaman from the Prophet Elisha, they go away in a rage. When they are informed that in all these things there is no heart, no religion, no real love to God or man, and that therefore they cannot be accepted, they exclaim with their brethren of old, These are hard sayings, who can hear them?

3dly. Mankind are displeased with the terms of salvation presented in the gospel.

If men would be saved on the conditions of the gospel, they must cast away all self-dependence,—lie low at the footstool of sovereign mercy,—and, deeply sensible of their sin and misery, plead nothing but the merits and righteousness of Christ for acceptance with God. Every act on the part of the sinner which even looks like merit is forever excluded from the plan of salvation; and, if he is ever saved, he must give all the praise and glory to another. When the natural man reads in the gospel that he must be saved *wholly* by grace, and *not by works of righteousness which he has done*, his heart rises in opposition, and utterly refuses to comply with such humiliating terms for salvation. Allow him to be, even in a small degree, his own Saviour, and his hostility would, in some measure, cease. We should naturally suppose, independent of the fact, that mankind would rejoice to be saved in a manner so easy and so

cheap. But their conduct shows that they are offended; and, like Naaman the leper, they go away, determined to let their loathsome disease, their leprosy of sin, take its course, and suffer the dreadful consequence. There is not an impenitent sinner, in this house, if he really believes in the immortality of the soul, the future happiness of the righteous, and the misery of the wicked, who would not go on his hands and knees from one end of this continent to the other, if in this way he could *purchase* salvation. Why then refuse this inestimable blessing when brought to your door? Why are you offended when invited to put on the robe of righteousness already wrought out to your hand? Why reject the gospel when it prescribes to you terms of salvation devised by infinite wisdom and boundless love? Why lie there and die in your sins, when you may be saved *without money and without price*? The terms are so honourable to God, as if nothing but his honour had been consulted when he devised them; and at the same time so benevolent and so reasonable, as if he devised them only for your good. Why then do you not rejoice that you may be saved on these terms? Yea, why do you not rejoice that you may be saved on any terms? The great difficulty in the way is, the pride of your heart. You had much rather come before God with the spirit of the Pharisee, and *thank him that you are not as other men are*, and plead, in justification, your own good deeds, than *smite upon your breast*, and say with the Publican, *God be merciful to me a sinner*. No wonder then, so long as you possess these feelings, that you refuse cordially to embrace the gospel.

4thly. Mankind reject the gospel because they read in it their own condemnation.

It is natural for us, my hearers, to delight in sin, and to indulge ourselves in those practices which the

gospel wholly forbids. We are not inclined by nature to humanity, meekness, forbearance, long-suffering, and self denial. But the gospel plainly enjoins these duties, and insists on our performing them; and in case we refuse, it threatens us with everlasting destruction in the prison of hell. He therefore, who is conscious that he does not perform these duties, and that he has no heart to perform them, whenever he opens his bible, reads his own condemnation on every page. While men continue in sin, and in the indulgence of their lusts, the gospel affords them not even one ray of hope or comfort. On the contrary, they find it full of the most awful judgments denounced against them for their impenitence and unbelief. They read that God is angry with the wicked every day; that they are *reserved for the day of destruction*; and that they shall be turned into hell, where their worm dieth not, and the fire is not quenched. Behold, the day cometh when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not his gospel, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. Horror shall cover them, and shame shall be upon all their faces. And the smoke of their torment shall ascend up forever and ever.

These, and the like dreadful threatenings the sinner finds throughout the scriptures. He there reads also that he is accountable, not only for his words and actions, but likewise for his thoughts. We need not then be surprised that so many of our fellow men reject a book, whose doctrines, and precepts are so contrary to their natural dispositions, and so opposed to those practices which they supremely love.

If any of my audience are guilty of rejecting the gospel, let me in

application of the subject, request them to consider seriously on what ground they stand. I entreat you to examine faithfully the arguments by which the truth of the scriptures is supported. Spare no pains here. Remember that your immortal souls are concerned, that your all is at stake. On the decision of the question, life and death, heaven and hell are depending. Examine them thoroughly before you decide.

If you reject the gospel because you *wish* it were not true, as is the case with all infidels, your folly is supreme. Will your *wishing* the bible to be false, prove it to be so? If you can persuade yourselves into the belief that the gospel is not from God, do you imagine you shall be safe and happy? Do you think the bible is all that makes your situation alarming, and that by rejecting it, you are out of danger? Be not deceived. Remember that truth is not founded on the gospel; but the gospel on truth. If the things revealed in the bible concerning God, and the character and future destiny of our race, are now true, they would have been equally so, provided no revelation had been given. The nature of truth cannot be altered, whether you believe it or not. It is a gross mistake to imagine that your danger arises from the bible. It is there only made known to you, and the method of escape. If there is any danger with the gospel, it is equally great without it. If God is now determined to cause the wicked to lie down in everlasting burnings, he was so determined before a revelation was given. In vain then do you hope for safety by rejecting the gospel.

In all doubtful cases, (even admitting this to be a doubtful case,) wisdom directs that you should take the safe side. There can be no danger in embracing the gospel. But in rejecting it, your danger may be infinite. Even if the Bible were not true, still he who believes it, and conforms his life to its

precepts, will be just as well off in the end, as he who rejects it. Annihilation admits of no distinction. If it should be true, what will become of infidels? How unwise! how infatuated is he who rejects the gospel! How ought the infidel to tremble, to weep, and mourn in view of those awful sufferings which are soon to be his portion! His situation is dreadful. His prospects are replete with horror. He will go down to the grave, hopeless and in despair. He will lose his immortal soul. He will lose heaven; and with the loss of heaven, he will lose his all.

But, my brethren, there is another class of men besides open infidels, who are guilty of virtually rejecting the gospel. Those who compose this class may be called practical infidels, or men of a mere speculative faith; such as profess to believe in the truth, but do not obey it. Permit me to remind you, my hearers, who belong to this class, that your situation is peculiarly dangerous. You will doubtless say that a mere speculative belief is better than downright infidelity. In one sense it is. But if, by its being better you intend that it is more likely to justify you before God, you greatly mistake. If you appear in the presence of your Judge, having never exercised a belief different from this, you will no more be admitted to heaven than you would be, had you been infidels in the most absolute sense. Such persons are like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straitway forgetteth what manner of man he was. In the language of another.* “They know the gospel in theory, but they are strangers to its divine efficacy. Of all the various characters we have to deal with in our ministry, these are the most unlikely to ensure success. When

we endeavour to convince the ignorant, or to rouse the unthinking, we feel some hope. But as for those of you who have heard the gospel from your infancy, or have sat under it long enough to learn distinctly and familiarly all the truths it contains,—who know every thing we can advance—who believe every thing we can prove,—who can even *contend earnestly for the faith once delivered to the saints*, and rest satisfied, regardless of the influence of these things on your hearts and lives, *you*, are the most likely to drive ministers to despair. We preach. You acknowledge, and admire. But you discover no more concern to obtain the one thing needful we propose, than if you were persuaded we called you to *follow a cunningly devised fable*. You confess that there is a hell, and that its misery is extreme. But you never take one step to avoid it. We say, death is rapidly approaching you, and that *the Judge standeth before the door*. You answer yes, and slumber on. I need not say you are not Christians, that you are wholly unlike them; for you are acquainted with all this. You do not mistake your condition. You know that you are in a state of condemnation; and are still at ease! O what a paradox are you! Nothing can be so offensive to the Supreme Being as this state of inactivity. *He would that you were either cold or hot. Since you know your Lord's will, and do it not, you will be beaten with many stripes. It will be more tolerable for Sodom and Gomorrah in the day of judgment, than for you.* What means do you ever expect will prove effectual to your conversion? You are sermon-proof. A bible has poured forth all its treasures before you. It has thrown down at your feet heaven and hell. But it has excited neither hope nor fear.”

Let me entreat you, my fellow-sinners, no longer to remain indif-

* Jay.

ferent to the great truths of the gospel: Give yourselves no rest, think of no rest, till you find in a well grounded hope that you are of that happy number *who believe to the saving of the soul*. Call to mind that your opportunities for becoming savingly acquainted with God will soon be gone forever. You know not how soon your last Sabbath may set in darkness, and the last sound of mercy die upon your ears. Remember that you are going on to eternity as fast as the wheels of time can carry you. The interposition of a world could not retard your progress. You are hastening also to the judgment. Soon, very soon will you stand before the bar of God. Of what avail *then* will be your mere speculative faith, your cold, heartless morality? How will you then need to be clothed in the pure white robe of the righteousness of Christ, and to have this Almighty Advocate to plead your cause? I entreat you, my dear hearers, to remember that beyond the grave, no gospel will be preached. No voice of mercy, in the future world, will ever reach your ears. No Saviour there will expiate your sins, and no forgiving God receive your souls. *O that you were wise, that you understood this, that you would consider your latter end!*

To the Editor of the Christian Spectator.

The question which has been so often discussed with great zeal, whether Saturday evening or Sunday evening is to be regarded as a part of holy time, seems to be not much agitated at present, though the same difference of opinion prevails as formerly. If the question cannot be clearly settled, as its history seems to show that it cannot, by a reference to the scriptures, it might perhaps, in this age of catholicism, be determined on the ground of expediency.—If *either* of the disputed evenings should make a part of the Sabbath, it is obviously desira-

ble that Christians should be agreed which; since in the existing state of things, neither will be kept as it should be. It not unfrequently happens that people are ignorant of the practice of each other, and while one sets apart Saturday evening that he may “remember the Sabbath day to keep it holy,” he is interrupted by the unfinished worldly business of his neighbour, with whom holy time does not begin till the following morning: or while the inmates of one family are listening on Sabbath evening to the instructions of its pious head, who would fain keep the day holy to the end thereof, they are broken off by the intrusion of others who end their Sabbath at the tea-table. This diversity of opinion not only disturbs the practice, but unsettles the minds of many in relation to the subject. If I am not mistaken, there are some even among serious people, who would be at a loss to answer the enquiry, which of the two evenings they do profess to keep. Both are reduced in their minds, to a kind of medium quality, half way between holy and secular time; and while they would be pained at the thought of breaking the Sabbath, they do not feel free to devote either evening entirely to wordly purposes, but yet do many things on both, which if done while the sun was above the horizon, they would regard as a profanation of the Lord’s day. I will only add,—as long as the present difference of opinion shall exist, “let every man be fully persuaded in his own mind,” and let his decision be made known. This is his duty not only to Him who “blessed the Sabbath day and hallowed it,” but also to his pious neighbor, who would neither interrupt his devotions nor be interrupted in his own.

The following remarks on this subject are from a sermon preached more than a century since, to a New-England audience; the same from which your last number contains an extract. M.

" 'Tis a thousand pitties, that by the Dispute about the *Two Evenings* before and after the LORDS-DAY, the LORDS DAY itself should suffer *any Injuries*. The *Lords-Day* has an *Evening* that belongs, as a part of *Holy Time*, unto it. But Good men, and some very Godly Observers of the *Lords-Day*, are not agreed, which *Evening* is to be observed, that which goes before, or that which comes after: And the corruption of many (who I suppose would count it a very hard Law, which was Enacted as long ago as K. *Edgars* Time in *England*, That the *Sabbath* should begin on Saturday at three a Clock in the Afternoon and continue till break of Day on Monday :) takes occasion from this Disagreement, for to keep no *Evening* at all; Yea, *between two neglected Evenings*, the *Lords-day* falls to the Ground. I will not here undertake to decide the Controversy; I will concede unto both Opinions, & yet you shall *Suffer me a little, and I will show you, that I have yet to speak on Gods behalf*.

First, Those of you, my Brethren, that won't allow the *preceding Evening*, to be a part of the *Sabbath*; altho' you cannot but confess, it was of old so: Yet, Syrs, You will allow, that there should be, *A Preparation for the Sabbath*. It seems implied in that word, *Remember the Sabbath day*; Be mindful of it, make Ready for it, Let it not surprize you *unprepared* for it. It was the Custome of the Jews, to begin that *preparation* at Three a Clock in the Afternoon. And shall we *Christians*, do nothing for *Preparation*? When the *Lords-day* is coming the Lord Himself is in some sort *Coming*; And, Wilt thou not *prepare to meet thy God*, O Christian? The Lord Jesus Christ calls to thee afore-hand, as to *Zacheus*, *Make haste, and come down, for this Day I must be with thee*. Dispose and Dispatch thy Encumbrances off thy Hand, yea, and off thy Mind also, as the *Lords-Day* is approaching.

And be Engaged in suitable Devotions, on the *preceding Evening*. Certainly, 'Tis a proposal that cannot be Cavilled at! At least, the Renowned Churches of *Bohemia*, I am sure, did not think it so, when they made and kept such strict Orders, about this *Evening*, as we know they did. People sometimes continue drowned in the Hurries of this World, after 'tis Dark, the Evening before the *Sabbath*. Ask 'em, and they'll tell you, *They have not yet begun the Sabbath*. Alas, man, at this rate, I am afraid, Thou wilt *never Begin a Sabbath at all*. But a more dreadful word than that, cannot be spoken?

Secondly: Those of you my Brethren, that won't allow the *Ensuing Evening* to be a part of the *Sabbath*; but suppose that the Stars of Heaven are hung out for to proclame unto us, a liberty to return unto the Things of Earth: Yet, Syrs, you will allow, that Serious Christians, will be loth to let the Impressions of the *Sabbath*, wear off immediately. *It is a Lamentation, and should be for a Lamentation*, unto all the Friends of God, That there is more Sin against the Lord committed the *Ensuing Evening* after the *Lords-Day*, than perhaps on any one Day of the Week beside; and that we so often then let our Children and our Servants, run into so much *Temptation*. Christian, Why should we lose the Heat of the Day, (as one aptly Expresses it,) in the cool of the *Evening*? Why should we let useless Discourses, hurtful Distractions, carnal Excursions, in the *Evening*, Extinguish the Frame which the Devotions of the Day had Enkindled in us? Why should we not confine ourselves to Savoury Conferences, if we must Salley forth to Conferences; and confine our Houses to a Regular Discipline, that the *Lords-Day* may not be buried in its *Evening*, & be put out in obscure Darkness? Bells, and Saints, of a good Metal, will keep the Sounds when the

Strokes are over. In brief, much of *Scandal* might be prevented if the *Two Evenings* were less *Inva-*
ded. And less *Inva-*ded they would be, if our *Delight* in God were what it ought to be. *Delight* in God would make us on the *Lords-Day*, even to say, if we could with *Joshua*

Thou Sun, stand still ! Or to wish at least with a Jewish Rabbi, Let my portion be to begin the Sabbath with those of Tiberias. who begin it sooner than others ; and to conclude it with those of Tsepphore, who continue it longer than others.

Miscellaneous.

For the Christian Spectator.

MORAL ASTRONOMY.

Extract from a Late Thanksgiving Sermon.

Psalm cvii. 8th.—*Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men !*

UNLESS the Lord were good, he would not be worthy of praise. That he *is* good appears from his works. He is the Creator of all things : and only a Being that is infinitely good could bring all things into existence.

How extensive the works of God are, cannot be determined. As the light of the fixed stars is primary, and not reflected, and as the sun, if removed to an equal distance, would appear equally small, it has been inferred that the stars are suns to other systems, inhabited by other orders of intelligent creatures.

But allowing that all these worlds, with their inhabitants, exist, *this* world is, doubtless, more distinguished by divine goodness, than any other in the wide range of creation : for it is certain the Son of God “ did not take on him the nature of angels,” and it is not reasonable to suppose, that he has more than one body, or that he has suffered more than one death. In no other world, then, has the Son of God become incarnate : in no other has divine grace been displayed in providing an atonement for sin : to the inhabitants of no other is the

prospect opened of so glorious and blessed an immortality.

But there are reasons to doubt, that there is so great a multiplicity of inhabited worlds. It appears to be the object of God in his works to accomplish a design, in which his perfection shall be most fully displayed and the greatest good produced. It is not necessary to infinite goodness to bring into existence as many creatures as are capable of happiness ; more than it is necessary to infinite power to create all things possible. That God has never caused this world to be fully inhabited is a presumptive evidence, that he has not created other similar worlds merely to increase the number of creatures.

Other reasons may be assigned for the creation of stars, than that they are suns to other inhabited planets. They are highly ornamental and useful, and expressive of the great wisdom and power of God. If without them this world would not be perfect, then, as immense bodies of light, placed at inconceivable distances, are necessary to form stars, they were not created in vain.

But should their shining in the night, and other purposes to which they are subservient for the instruction and advantage of man, not be considered sufficient reasons for their creation, especially as the light of some of them has been but lately discovered, and as many of them are distinguished only by telescopes, and around some of them planets

are in this manner seen to revolve, an additional reason may be assigned for their creation, which, though not inscribed on the rolls of Philosophy, is more consonant to the Mosaic account of Creation, and to the nature and declarations of the gospel, and therefore may be considered more probable, than that they are suns to innumerable worlds inhabited by creatures like ourselves.

This world was originally made for man as innocent. If it were not, natural evil is not a consequence of sin. The whole material universe was probably then completed, and so far as related to man, was adapted to his state as innocent. But had man continued innocent, he would have been immortal in *body*, as well as in soul; and in the course of endless generations, as many worlds would have been necessary for his posterity, as are now supposed to exist: and successive generations might have been translated to them, with less of a miracle, than the translation to an invisible state of the bodies of Enoch and Elijah. But as man transgressed and became frail, these would remain vacant. His posterity, instead of inhabiting them, and "shining," in a natural sense, "like the brightness of the firmament, and the stars, forever," are fading, as the flowers of the field, and soon mingle with the dust. In this view, the material universe is like a Palace; with many rooms, which a King built for his son and daughter, newly married, and which there was a prospect that their progeny would occupy; but in consequence of the successive deaths of their children at an early age, there is a use for but one suit of apartments; the residue remain silent and desolate.

Yet the creation of other worlds, as habitations for men, may not now be in vain: for as this world is to undergo a change at the last day, other material systems, if connected with it, may be involved in the con-

flagration: and as nothing is to be blotted from existence, but only changed, (*for what God doeth is forever*.) other material worlds may be renewed with this, in a manner corresponding to the bodies of men, and in the morning of the resurrection may be laid open as the places of their everlasting abode.

That the stellary systems will be involved in the final fate of this world is not only probable, from their connexion with it, but may be inferred from scripture, which represents "the heavens and the earth as passing away with a great noise," and not only "the sun and moon as darkened," but the "stars as falling;" from which it appears that the dissolution of material systems will be general.

This hypothesis is more consonant to the scripture account, both of Creation and Redemption, than the one, that there are other material worlds now inhabited.

In the account of the creation, Gen. i. 16. it is said, "God made two great lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars also." From this it is plain, that the moon was designed for the principal light by night; and as the moon gives several hundred times more light than all the stars, and yet as one star is several thousand times larger than the moon, there is ground for the conclusion, that though the stars do in fact give light by night, this was not the chief object of their creation.

In the Mosaic account of creation and redemption, only the first principles of things are related: principles which, in their developement, are extensive and sublime, beyond conception.

In the account of the work of Redemption, it is simply stated, Gen. iii. 14th, 15th. "The Lord God said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed: and it shall bruise thy

head, and thou shalt bruise his heel." Though this threatening seems to be addressed to a natural serpent, yet we know that it refers to satan and all the powers of darkness: and though the promise appears to express merely man, or one born of a woman, yet we know that it denotes the Son of God: so that the passage is a summary of all the mysteries, the conflicts, the triumphs and wonders of the work of Redemption.

There is a similar example in the covenant into which the Lord entered with Abraham, in which the promise of a son, and of the land of Canaan for an inheritance, included the promise of the Messiah, and the everlasting inheritance of the saints, in light.

To consider the stars as suns to other systems would not be a greater enlargement of our views of creation; than our present knowledge of the plan of redemption is an enlargement of those views which naturally arise from the first account of the subject in scripture: or from subsequent accounts till after the calling of Abraham.

That other worlds, if created, are not inhabited, may be inferred from the doctrines and nature of the Gospel. It is asserted of Christ, John 1, 2, "That all things were made by him;" not only this world, but created existence universally: and Philip. ii. 10. "That every tongue shall confess him Lord, whether of things in heaven, or things in earth;" i. e. creatures in every part of the universe, whether on the earth, or in places above or below us. It is likewise asserted, Ezek. iii. 9, 10. That "God hath created all things by Jesus Christ, to the intent, that now unto the principalities and powers in heavenly places might be made known by the church," or by means of the church; "the manifold wisdom of God."

The gospel is a fuller and clearer manifestation of the character of God, than the work of creation. It

is the fullest and clearest manifestation possible. The work of creation, though prior in order of time, is wholly subservient to it. All intelligent creatures, so far as we know, were formed that they might see the glory of God thus displayed, and confess it. It has influence on their characters and will have influence on their experience. The holy angels are the servants of Christ. They celebrated his birth: they were with him through his life and at his death: at his resurrection and ascension, and shall return with him to judgment. In obedience to him they minister to the heirs of salvation: and they are wholly devoted to the interests of his kingdom. The apostate angels acknowledge his authority: they have felt his power in subduing them, and await from him their final doom. All men are interested in the gospel. It is the rule of their faith and practice. They will be judged by it, and acquitted, or condemned, according to their works.

If other beings, like us, inhabit other worlds, it does not appear that they behold the glory, or promote the kingdom of Christ, as Redeemer—that they have any connexion with the Church, as they do not visit us—or any agency in the gospel. That reason cannot, therefore, be assigned for their existence, which is, in fact, the reason for the existence of all created beings that are known. And as it is necessary to believe, that intelligent creatures were made to view the highest manifestation of God, and as this manifestation is made, not only in Christ, but by means of the Church, intelligent creatures who have no opportunity to be acquainted with the Church, and to subserve its welfare, there is no *reason* to suppose exist.

With respect to empty worlds, as future abodes of men, it may be observed that there is reason to believe, that both heaven and hell will be local. As the *bodies* of men will be raised, consistency leads to

the conclusion, that there will be some place in which they shall reside. In the end of time their number may be so great as to require many worlds for their reception, and may be sufficient to people the numerous worlds in existence. If the work of creation was finished in the beginning of time, new worlds will not be created for their reception, but they will occupy those which were at first produced. That these worlds will have remained so long vacant does not imply any less, since they will subserve the ultimate design of their creation; and since a similar objection might be made to the long sleep of the dead in the grave, and to the uninhabited state of this world, from its first creation to the present day.

In speaking of the future abodes of the righteous, Christ said to his disciples, John xiv. 2. "In my Father's house are many mansions—I go to prepare a place for you." The house of God is the created universe. Different worlds are only apartments, or mansions, in this house: and therefore numerous worlds may be the dwelling places of saints. As "one star differs from another star in glory," of which there will be a resemblance in the saints after the resurrection, so in the renovated worlds, one may be superior to another, corresponding to the comparative attainments of the saints and adapted to their progressive improvements, and the saints may have intercourse, like those who occupy different mansions in the same building; for as their bodies will be spiritualized, they may move in thought, or inclination, and swifter than on the wings of the morning, from one world to another.

It was promised to Abraham, Gen. xv. 5 that his posterity should be "numerous as the stars of heaven," and that they should be "*innumerable*," and his spiritual children, including the Gentiles, may not only be as numerous as the stars, but

sufficient to people all the worlds which the stars, as suns, illumine.

The evangelist John, in his view of the blessed, in prophetic vision, Rev. vii. after mentioning immense numbers of the tribes of Israel, says, "I beheld and lo! a great multitude, which no man could number, of all nations and kindreds, and people and tongues, stood before the throne, and before the Lamb;" which proves that the number of the redeemed only, will be incalculably great.

Should it, however, be thought incredible that the human race should be so numerous as to people all the worlds in existence, it may be observed, that they will inhabit them not to build houses, or cultivate the soil, but as scenes in which is most fully displayed the character of God, as Creator. A much larger field is necessary for study, than as a subject of cultivation. Even in this world, distant as we are from the stars, the study of them is highly conducive to moral purposes, and adapted to enlarge and exalt our ideas of God; so that it is justly said, *an undevout astronomer is mad*. But how much more fully will the creative wisdom and goodness and power of God be known when these worlds, in the most improved state, shall be visited under every possible advantage to understand them.

Should it be objected, that a revelation may be made of the gospel to the inhabitants of other worlds who may therefore unite in the praises of the Redeemer, it may be observed, that their state does not admit of that full view of which their nature is capable, for they who are in the flesh cannot see Christ as he is. Souls connected with material bodies and confined to material worlds cannot perceive the glory of Christ as it will be manifested to the saints after the resurrection, and as the inhabitants of other material worlds would perceive it, were they to experi-

ence a similar renovation. But as this is not to be supposed, the objection to their existence recurs, that they cannot behold in the clearest manner the manifestation which will be made by God of his perfection.

Should it further be objected, as not credible that a world so inconsiderable as this—an inferior planet in the particular system to which it belongs, should be made, in a sense, of supreme and universal importance: it may be replied, that in this manner the Lord may display in a clearer light his wisdom and power and grace. Creation whatever it may become, must arise from nothing: and why should the inferiority, and even the nothingness of the world in itself, be considered an objection to an hypothesis, which is possible in itself, which is apparently conducive to the glory of God, and which is sustained by the formation of man of the dust, by the union of the Son of God to human nature, in which he will appear forever and by this medium be universally acknowledged, as “the brightness of the Father’s glory, and the express image of his person.”—

I would not be too strenuous for that which is not an article of faith: but having suggested a theory it would have been improper to leave it to be embarrassed with the objections that might first occur.

The theory is important, and it has much for its support, as it is founded in whatever is known of created existence. It admits that immensity of creation, which the philosophic eye has actually discovered; and includes the only two orders of intellectual beings, with which we are acquainted; or which can be supposed to exist, viz.—pure spirits, as angels; and those composed of soul and body, as men. It will appear the more probable in proportion as our views of the gospel are exalted. It exhibits Christ as the most glorious manifestation

of God, and all things as under his government and at his disposal. It assigns the highest use to every part of creation, and shows that all things result from the same design and conspire to the same end, forming a perfect unity. If all the particular systems of creation in the universe are so exalted and connected as to form one great natural system, this theory ascends still higher and in representing them as under the administration of God in the gospel, renders them most conducive to his glory and implies their greatest utility and perfection.

But without pursuing any further this sublime and pleasing speculation, let us attend to the world in which we dwell.—



To the Editor of the Christian Spectator.

I send you a short extract from the Commentaries of Dr. Mosheim “*de Rebus Christianorum ante Constantinum Magnum.*” Printed at Helmstadt, 1753, 4to. pp. 988. The passage extracted is a note; Saec. I. sect. lvi. p. 169.

While the different sects of christians all so confidently appeal to the transactions in the fifteenth chapter of Acts, as a warrant for their different modes of administering ecclesiastical discipline, the views of such a man as Dr. Mosheim will come with no small weight to the impartial inquirer after *truth*. If any writer is entitled to the character of a learned, judicious, and candid historian, undoubtedly Dr. M. is the man. I have endeavoured to make the translation accurate, and as literal as the difference of idiom will allow. If it would be interesting to your readers, I should like to furnish another quotation, giving the result of his investigations respecting the real origin of general councils and ecclesiastical appeals.

V. T.

“We commonly say that the meeting in which this dispute wa

settled, (see Acts xv.) was the first of the councils held by the christians, and that all the other councils of later times, flowed from this. Some even go further, and assume that they can demonstrate the divine right of councils from this meeting; for they say that the Apostles, by calling the Jerusalem church together, wished to teach posterity, that religious controversies were to be subjected to the cognizance and judgment of councils. But let us confess what is the real truth! We have learned to speak and think thus from the friends of the Roman Pontiff, who, when they can find nothing in the sacred books which goes to establish the divine authority of councils, fly at last to this meeting summoned by the Apostles at Jerusalem, as to a sure and sacred anchor. I have no objection, if any one chooses to call this meeting a *council*: for every lawful meeting was formerly called a council: and you may show by many examples, that even the meeting of the teachers of one church was often called by this name. But our meeting at Jerusalem differs in all its character, *toto genere distat*, from those assemblies of the rulers of the church which were held from the second century, and which are properly called *councils*: and therefore they effect nothing at all who seek the origin of councils from that meeting. Paul Sarpi among the Romanists, a man of accurate and powerful genius, has expressed this opinion in his "History of the Council of Trent." Lib. II. p. 240: but yet he seemed to his own mind, to have found something, by the help of which he could vindicate for this meeting the name of a real council. For this reason truly, he judges that meeting to be worthy the name of the first council, because not only the Apostles spoke, and the elders and brethren of Jerusalem, but also the messengers sent from Antioch, Paul and Barnabas. I certainly do not see

how there can possibly be any thing weaker than this. Possibly this reasoning might stand some how or other, if it appeared that the messengers from Antioch gave their votes in this assembly, and sat among the judges, exactly like the elders of Jerusalem. But it is evident that they sustained only the character of delegates, and left the decision to the Apostles and other members of the Jerusalem Church: they spoke indeed; and there was a necessity that they should speak: but they did not offer their opinion on the question proposed. Add to this, that in this meeting the debate was not decided by the number of votes, as is done in councils, but was settled entirely by the opinion of the Apostles. Perhaps if the votes had been counted, the worse opinion would have prevailed; for most of the Jerusalem christians immoderately favoured the Mosaic law, and sharply disputed for its authority in this very meeting. But the speeches of Peter and James composed these tumults, and prescribed the mode of judging and determining. To resist these men seemed to the multitude to be criminal. There is therefore nothing like a council here: nay, the sentence which was given, was indeed not the decree of the Jerusalem church, but of the Apostles, who brought the doubting and disputing church to accede to their mind. With these views, I must wholly disapprove the opinion of Boehmer, proposed in his "Dissertationes Juris Ecclesiae Antiqui," Diss. III. sect. lxxi. and in other places. He considers the judgment of this meeting *pro laudo*, as jurists say, as an award, and thinks that the Antiochians submitted the controversy to the decision of the Apostles and mother church, in the way of compromise, or mutual agreement. Perhaps Paul Sarpi himself was the author of this opinion, by whom it is proposed, though timidly and briefly, in book II. p. 240, of the

"History of the Council of Trent." But here in the first place, I question what he assumes, that the Antiochians submitted their controversy to be settled, not to the Apostles alone, but to the whole Jerusalem church. For Luke most clearly testifies, Acts xv. 2. that they called as judges the Apostles alone, with the elders whom men knew to be of the number who were equally with the Apostles divinely illuminated; and not with them the people who dwelt at Jerusalem. The Apostles indeed, and elders, summoned the people to a meeting, when they wished to decide on the question which distracted the people of Antioch: but this they yielded not to necessity, but only to prudence: for they had the power, by the authority which they had received of God, to solve what appeared to the Antiochians to be doubtful, without the presence and council of the multitude, if they had chosen to do it: of which authority they give a distinguished exemplification, when they bring together the people who were splitting into parties, and declare how the case is to be decided. Then again I think this the less to be adopted, because, if you choose to follow this opinion, the Apostles only ought to be introduced in the cause as honorary arbiters. They were divinely constituted judges of such sort of controversies about religion: nor was it therefore optional to the Antiochians, whether they would refer their dispute to them or not; but the divine law itself directed them to come to the tribunal of the Apostles. Finally the very words of the Jerusalem decree forbid that it should be compared with an award, or sentence of judges freely selected on account of respect. For the Apostles do not enforce it by their own words, but they give a rule, by the command and authority of the Holy Ghost. "For it seemed good to the Holy Ghost and to us:" in which words, the phrase "to the

Holy Ghost" ought to be referred to the Apostles, through whom the Holy Ghost by which they were actuated, spoke, commanded, judged. The sense is, "It seemed good to us Apostles, in whom resides the power of the Holy Ghost, and whom the Holy Ghost animates." The same mode of speaking is adopted by St. Peter in that terrible speech with which he rebuked Annanias who attempted to deceive the Apostles. Acts v. 3, 4. "Wherefore hath Satan filled thy heart that thou shouldst lie to the Holy Ghost," (i. e. to us in whom the Holy Ghost dwells.) "Thou hast not lied unto men" (alone) "but unto God," (i. e. dwelling in us.)

The following phrase, "and to us," belongs not to the Apostles, but to the Jerusalem elders and brethren, who in the beginning of the letter are joined with the Apostles. For to these the name of the Holy Ghost could not be attributed, since only the ordinary illumination of the Holy Ghost came upon them. I thought these things worthy to be suggested, because I do not see that interpreters attend to the force of these words.

To the Editor of the Christian Spectator.

There is something in the breast of every one which compels him to do homage to the man of benevolent enterprise. The most selfish man on earth, acquainted with the characters of Swartz, Brainard, Howard, and Martyn, will respect and acknowledge their worth. He feels abashed and condemned, whenever their names are uttered in his hearing. Though he will ridicule the theories of benevolence which good men teach, yet when he sees them carried into effect, his mouth is shut.

In every age, exertions made for the benefit of mankind, have been opposed by the selfish and the wicked. At first they attempt to laugh

them down, as enthusiastic and visionary. If this does not succeed, they will try *calumny*. They will assert that, these men, who pretend to so much benevolence, are at heart as selfish as others; that reputation, wealth, and influence, are their motives. And when they find that even this does not answer their purpose, and the current is setting in with too much force to be resisted; they make a virtue of necessity, and fall in with it, professing to approve the scheme in general, but finding fault with the manner in which it has been conducted.

This has been peculiarly the case in regard to *foreign missions*. When they were first proposed in this country, the common sense of a certain class of men, whose charity has ever begun, continued, and ended at home, was very highly offended. If the subject at any time happened to be mentioned in their presence, you might see on their countenances, a half grave, half laughing sneer, indicating that such visionary, transcendental notions ought never to be broached in their company. But the little rivulet which issued from the fountain of benevolence, gathered strength as it went on. At length opposition assumed a more serious tone. The advocates of missions were charged with grinding the face of the poor, and extorting from the widow and the fatherless the last farthing of their earthly support, in order to enrich themselves. They were accused of visiting the death-beds of the rich, and forcing their assent to wills which they never made, and which they were too far gone to understand. The missionaries themselves have been represented as men void of the common principles and feelings of humanity, intent only on the accomplishment of their own selfish purposes. And these calumnies still continue; though I perceive that the asperity of abuse is somewhat softened.

Even Unitarians, who have hitherto stood aloof from missions, are beginning to manifest some zeal for the cause. This new impulse they seem to have received from a late correspondence with Mr. Adam, formerly a Baptist Missionary at Serampore, but now a Unitarian, residing at Calcutta. Enquiries have been sent out, and replies by Mr. A. and Rammohun Roy sent back and published in this country. The result is, that the Unitarians, pitying the intellectual darkness of the heathen, and still more the forlorn condition of Mr. Adam and his coadjutor Rammohun Roy; and being fully convinced of the utter insufficiency of the doctrines and measures of the Trinitarian Missionaries to convert the people to Christianity, do themselves seriously think of an attempt to do something in the way of missions. The plan of operations which, it is presumed, they will adopt is developed in a sermon entitled, "*Causes, by which Unitarians have been withheld from exertions in the Cause of Foreign Missions*"; preached in Boston and published in the Christian Examiner, for May and June.

As Unitarians have been greatly dissatisfied with the plans hitherto adopted,—so much so as to make this the ground of their own apathy on the subject of missions, I think your readers will be pleased to learn at length what is the "more excellent way" which they show us for the conversion of the heathen.

When I read the *text* of the sermon just alluded to, "*Go ye into all the world and preach the gospel to every creature*"; and then looked at the subject, "*Causes by which Unitarians have been withheld from exertions in the cause of Foreign Missions*"; or in other words, the reasons why they withhold obedience to a plain command, I was forcibly reminded of a certain parable, where it is said, "and they all with one con-

sent began to make excuse." &c. However I am willing they should justify themselves for their neglect of duty if they can.

What then are the reasons which they assign for non-compliance with the injunction in the text? "I answer, in the first place," says the preacher, "That one cause, and not the least influential, is, that *we think the heathen to be safe as far as respects the future world, even while they are unenlightened by Christianity.* Or, in other words, we think every individual will be required to have lived, according to the light which he has received, or has had opportunity of receiving."

The conduct of Unitarians then, has certainly not been without some reason. If I believed the heathen to be safe in their present condition, I would say, let them alone, by all means. If possible, never let them hear of Christianity; for the moment they become acquainted with its doctrines and precepts, they lose their present happy condition—they are no longer safe. But let us look at the above statement a little closer. The heathen are required to live "according to the light which they have received, or have had opportunity of receiving." "They are safe as to the future." The fair conclusion is, that they *do live* according to the light which they have had opportunity of receiving: else how are they safe?

The author then goes on to state it as his opinion, that the heathen will be judged only by the light they have, and not by that which they have not. He further states that the Orthodox deny this doctrine of Paul; and represents us as believing, preaching and printing, that the heathens, *merely from the circumstance that they are heathens*, will be doomed to everlasting misery in hell. It is certainly possible that he may be ignorant of our sentiments on this subject; but if he does know them he is guilty of a

gross misrepresentation, and such abuse has become so common, that it seems almost useless to state our belief. However in this case, it may be we shall be listened to: I will therefore, in a few words, state our opinion.

We believe, with the preacher, "that God never did require of any one that he should be better than he could be; that he should improve more means than he possessed; nor did he ever account any one to be guilty, who had not done what he did not know, and had not the means of knowing, was wrong." We believe that the heathen, if they were so disposed, are perfectly able to discover the character of God from his works; and to ascertain the relations which necessarily exist between man and his Creator and Benefactor. They are perfectly able to obey the law of nature, which requires nothing less than complete holiness. But this they do not; and, therefore, we believe that God accounts them guilty, and deserving of everlasting punishment. They have so blinded their own minds by *sin*, that *they never will* obey the law of nature; but will continue "to change the truth of God into a lie," as they have done, until they shall receive the clearer light of revelation. On this ground, and this only, we believe them to be in danger of eternal misery.

We have no idea that they will be punished for not believing in Jesus Christ when they have never heard of such a being: but they will be punished for not obeying the light which they have, or might have, if they were disposed to follow it. Believing these things, we cannot refuse to communicate to them the light which we possess without incurring great guilt. "What a dreadful account has that rich man to render to God, who, having himself alone the means of supporting many missionaries is yet suffering tens of

thousands and millions to perish for lack of that word of life which he might, and will not extend to them."

The preacher next gives a view of what he considers the actual blessings of Christianity. The view given^{so} nearly coincides with that of a living* heathen, that I will present it in the words of the latter. In his letter to Dr. Ware of Cambridge, he says: "There is one question at the concluding part of your letter, (to wit, "whether it be desirable that the inhabitants of India should be converted to Christianity; in what degree desirable, and for what reasons?") which I pause to answer, as I am led to believe from reason, what is set forth in scripture, that "in every nation, he that feareth God and worketh righteousness, is accepted with him," in whatever form of worship he may have been taught to glorify God. Nevertheless I presume to think, that Christianity, if properly inculcated, *has a greater tendency to improve the moral, social and political state of mankind than any other known religious system.*"

This, "I presume to think," is the opinion of Unitarians in general; and in this opinion, Christians, Unitarians, Infidels, and enlightend Hindoos, all agree. But are these *all* the actual blessings of Christianity? Are they even a principal part of them? I have no disposition to speak lightly of the temporal benefits of our religion. I value them as highly as any man living. But if Christ and his apostles considered these as the grand, indeed the only, recommendation of the system which they promulgated, it is a little remarkable that they did not oftener allude to them. They evidently deemed them unworthy of notice, when compared with the "great salvation" which the gospel revealed. The burden of their lives, was, *repent, and believe on the Lord Jesus Christ, and thou shalt be saved,*

* Rammohun Roy.

They declared to all men, Jews and Gentiles, that there was salvation in no other way. The importance of this message was so great in the view of Paul, that he "determined to know nothing else." Had he embraced "Christianity in the frigid zone;" had he been a Unitarian in his views and feelings; he would, no doubt, soon after his conversion, have gone directly to Rome; and without avowing himself either a Jew, Christian, or Pagan, would have asked the learned Senators of that day, whether they "did not think it desirable, that a religious system, having "a greater tendency to improve the moral, social and political state of mankind," than the one they then enjoyed, should be introduced among them. But Paul had an object as much above this, as heaven is higher than the earth. His object was to spread the gospel, without which he believed both Jew and Gentile, learned and unlearned, would be lost forever. And this should be the object of all the friends of missions at the present day.

"A second circumstance" says the preacher, "which has acted with no feeble power upon Unitarians, in withholding their sympathy from the cause of foreign missions, is, *the very injudicious manner in which we think those missions have been, and are conducted.*"

Of course—we are all in an error. They are the people, and wisdom will die with them. The friends of missions ever since the days of Paul have, without doubt, been teaching false doctrines, and acting on false principles. But Unitarians will soon set things right. To be sure, they have never waded the snows of Greenland, nor encountered the sirocs of Africa, in attempts to convert the poor natives, but then they are seriously *thinking* of it. Their theory is beautiful—just look at it. "Instead of sending out missionaries to preach

of original sin, of a triune God, of God's decrees, of election and reprobation, and of redemption by the blood of Christ,—doctrines, the terms of which are unintelligible to an uneducated heathen; instead of sending out missionaries, for the immediate purpose of preaching christianity even in its simplest elements; they would send “masters of natural philosophy in all its branches;” men, at the same time well versed in the “science of metaphysics;” “deeply read in history;” “practical men,” and “christians without any of the narrowness of bigotry.” “Let these men,” say they, “be sent to be companions, and friends, and teachers, among *enlightened* Mahomedans and heathens; and impart to those who are capable of receiving it, a knowledge of the history and of the philosophy, which are received in the Christian world.” This is the way by which the proud heart of man is to be humbled, and brought into subjection to the gospel of Christ. Why, if you tell the heathens they are sinners, you will offend them, and then all your labor will be lost. Besides, it is questionable whether they are sinners. All that can be necessary, I presume, is to show them what a clever thing christianity is, and they will embrace it at once. If by adopting the christian name they will be likely to incur any reproach from their unbelieving brethren, why then let them be called heathens still; the name is nothing.

“Rhubarb is rhubarb call it what you will.”

I like the doctrine of accommodation. We are all children of one great family, and it will not do to be rigidly attached to any particular religion. The heathen are right in the main; and if they are disposed to worship idols occasionally, there certainly can be no harm in it. This, you know, is only *their way* of worshipping the

Creator. They are doubtless *sincere* in their worship, and what more does God require of them? The metaphysical topics of “sin,” and “redemption by the blood of Christ,” are altogether too subtle and evanescent for common minds, and had better be dropped entirely. If our missionaries should go out with views and feelings like these, what might they not accomplish? How soon should we witness the meridian glories of the millennium.

As so little success has heretofore attended the labours of the American Board, I would suggest to them the expediency of adopting the plan here proposed, and request their missionaries to be a little more accommodating.

I would moreover recommend to the missionaries themselves to turn their attention exclusively to “*enlightened* Hindoos, Mahomedans” and Savages; they alone are capable of appreciating the blessings of the gospel, and therefore the only persons likely to embrace it. The salvation of these literary idolaters is in truth an object of some importance: but who will think of attempting to enlighten the soul of a poor wretch that belongs to the thirty-first class of the Shoodru tribe? and since he is already “safe as to a future world,” it would be very cruel to make inroads upon his superstition. Better leave him to enjoy the shadow of his own vine and fig tree, unmolested either by a knowledge of himself, or of any thing else.

Me dulcis satur et quies,
Obscuro positus loco,
Leni perfruar otio.

When I look forward to no very distant period, and see the poor, innocent, idolatrous Hindu, throwing by his Shaster and his Vedant, and spending his wearisome days and nights, in conning over the immortal pages of Hume, Gibbon, Swift, Priestley and Belsham, I am filled with emotions of inexpressible delight. Then shall we see “Christ-

tians without any of the narrowness of bigotry."

The two next reasons assigned for the neglect of Foreign Missions, (to wit, "The paramount claims of Domestic Missions," and "The struggle for the liberty of inquiry,") I pass over. The last reason for not obeying the command of our Saviour, to preach the gospel to every creature, the preacher puts into the mouth of an adversary. "It is said," he observes, "that the evil is to be sought in *the very nature and character of our religious sentiments.*"

Unitarians.—Our exertions have been withheld from the cause of Foreign Missions, by a belief that "*the heathen are safe, as far as respects a future world, even while unenlightened by Christianity.*"

Paul.—As many as have sinned without law, (i. e. without the revealed law,) shall also *perish* without law.

Unitarians.—We think the heathen *do not sin* without the revealed law, and therefore *will not perish*.

Paul.—The invisible things of him (i. e. God,) from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they (i. e. the heathen,) are without excuse:—

Unitarians.—But the heathen *need* no excuse. They live according to the light which they have had opportunity of receiving. They are sinless, and therefore, can and will go to heaven without an excuse.

Paul.—Let me proceed. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. They changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and to four footed beasts, and creeping things. *Wherefore* God gave them up to uncleanness.

Unitarians.—This might have been true of the heathen in your day; but we think more charitably of the heathen now living. They evidently conduct as well, according to the light which they have, as we christians do, and we confess we cannot see how it is consistent with the goodness of God, to give them up to uncleanness, with their present characters.

Paul.—But we have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none that doeth good, no, not one. There is none that seeketh after God. There is no fear of God before their eyes.

Unitarians.—This, we presume, is one of your hyperboles; or one of the "things" which, as Peter says, "are hard to be understood." But, proceed, and give us a more complete view of your sentiments.

Paul.—And even as they, (i. e. the heathen,) did not like to retain God in their knowledge, *God gave them over to a reprobate mind*, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness; full of envy, murder, malignity, haters of God, spiteful, proud, disobedient to parents, without understanding, without natural affection, implacable, unmerciful. Who knowing the judgment of God, that they who commit such things are worthy of death, not only *do the same*, but have pleasure in them that do them.

Unitarians.—Well, we are willing to acknowledge, that the heathen do many things which are very improper, and even sinful. But we have been withheld from exertion in their behalf, by "*the very injudicious manner in which we think Trinitarian missions have been and are conducted;*" and we consider this as one good ground of excuse.

Christ.—Go ye into all the world and preach the gospel unto every creature. He that believeth and is

baptized, shall be saved; and he that believeth not shall be damned.

Unitarians.—We should have obeyed thy command long ago, had it not been for the following considerations: 1. We consider the heathen *safe in their present condition*. 2. We think Trinitarians have conducted their missions in a *very injudicious manner*. 3. *Domestic missions* claimed our attention. 4. We have been called to *struggle for liberty of enquiry* against a host of opposers, at home. 5. It has been said by our opponents, (though “this we *most peremptorily deny*,”) that the evil is to be sought in the *very nature and character of our religious sentiments*.¹ If these reasons do not exculpate us, we must plead guilty. However, we intend soon to go forward in the great work of evangelizing the

world, and in “a more excellent way” than those who have anticipated us in the cause: instead of “preaching original sin, God’s decrees, election and reprobation, and redemption by the blood of Christ, or even the gospel “in its simplest elements” our plan is, to instruct the poor heathen in “philosophy in all its branches,” “in history,” and in metaphysics.” “We believe that two or three missionaries thus employed, will do more within a few years, in preparation for the extension of Christianity, than a hundred missionaries, employed as most missionaries now are, would accomplish in a century.” This also is the opinion of Rammohun Roy, Ram Doss, and Mr. Adam.

*An Advocate for “the }
More Excellent Way.” }*

Review of New Publications.

Nature of the Atonement. A Discourse delivered Aug. 17, 1823, in the Chapel of the Theological Seminary, Andover: By JAMES MURDOCK, D. D. Brown Professor of Sac. Rhet. and Eccl. Hist. in the Seminary. Published by the Students in the Institution. 8vo. pp. 48.

A Sermon on the Atonement, preached at the Annual Convention of the Congregational and Presbyterian ministers of the State of New Hampshire, Concord, June 2, 1824. By DANIEL DANA, D. D. Minister of the Gospel in Londonderry. 8vo. pp. 23.

Two Discourses on the Atonement. By MOSES STUART, Associate Prof. of Sacred Literature in the Theol. Sem. at Andover. Published by request of the Students. 8vo. pp. 54.

THE doctrine of the atonement

must ever excite the deepest interest in a community awake to the importance of a pure and practical faith. A subject which embraces so many and so momentous topics,—the fallen condition of man, the prospects of a ruined world, the character of the mediator, the honour of God,—interests vast as the universe, and lasting as eternity—can never be discussed without awakening the liveliest emotion in the mind of a christian public. We were not surprised, therefore, at the general excitement produced by recent publications on the atonement. We were even glad to witness it, so far as it evinced a pious and commendable solicitude for preserving christianity pure from the corruptions of its friends, and safe from the attacks of its enemies. But it was deeply painful to see the public mind agitated with the apprehension that the

fountain which has had the reputation of being heathful is becoming impure, and that suspicion is attaching itself to men who have done so much to check the progress of heresy. We have known the Seminary at Andover too long and too well to believe this suspicion to be just. We have been acquainted with its professors; we have read their publications; we know the general course of instruction in that "School of the Prophets:" and we feel no hesitation in avowing our firm conviction that the system of doctrines taught there coincides substantially with "the faith once delivered to the saints." Our personal acquaintance with the author of the sermon which has awakened so many prejudices and fears, leaves us no room to doubt the general correctness of his opinions. And it was the united opinion of those who heard it, that it was a very simple and lucid exhibition of those views which had been so ably defended in the Eastern controversy with Unitarians, and which they had supposed to be adopted by all who embraced the opinions advanced by Magee, West, and the writers of the "Selections on the Atonement." We must confess too, that we read it ourselves without detecting its heresy; and after perusing it repeatedly, and with the assistance of numerous reviews, we are still unable to perceive that it differs essentially from the standard works to which we have alluded.

How then can we account for so gross a misconception of Dr. Murdock's opinions? Such a question is very proper; and we are sure a satisfactory answer can be given.

The artful, insidious policy of its enemies has of late done much to bring the Seminary at Andover into suspicion. When it was first established, their attacks were open and decided, but after they found its Professors able to cope successfully with them on the arena of public discussion, they changed their mode

of warfare and endeavoured to diminish its influence by destroying the confidence of its friends in the purity of its faith. Insinuations have been thrown out, that some of the Professors at Andover were in fact Unitarians, and on the eve of publicly espousing the Unitarian cause. When Dr. Murdock's sermon came before the public, Unitarians anticipated the orthodox in expressing their opinion of its merits. It was mentioned in a tone of triumph, as deviating widely from the evangelical system; the public were congratulated on the rapid approximation of the Seminary at Andover to Unitarian views; and the enemies of our faith seemed with pleasure to watch and fan the kindling flame of controversy between the "zealous orthodoxy of the South, and the learned orthodoxy of the North." The editors of Unitarian papers would have us believe that they felt themselves quite orthodox by the side of Dr. M., and that his sermon needed only to be pruned of its ultra-Socinian excrescences to become a very useful publication to be put in circulation by the "Unitarian Tract Society of Baltimore." Now, we ask what must have been the probable effect of insinuations so false and insidious? We leave those who have suffered from popularity with Unitarians to answer this question for themselves; while to others we will only state the fact that in some instances these insinuations have thrown such a suspiciousness over the sermon, as to change the favourable opinion which had been formed of its merits.

Another cause which has tended to create dissatisfaction with the sermon of Dr. M. is, that it discusses only a part of the great subject of the atonement. Its title is general, and the public, expecting a development of the whole subject, were disappointed in finding it imperfect. The author designed to examine only the *manner* in which the atone-

ment accomplishes its object of redeeming the sinner, while it maintains the honour of the violated law and promotes the best interests of the universe. It is obvious, therefore, that so partial a discussion of the atonement *must* omit or notice slightly, many views of importance, and many topics which would demand a minute examination in a work more extended and complete. We have no doubt that much of public prejudice has arisen from this circumstance: and equally confident are we, that if Dr. M. had given a full statement of his views on the whole subject, there would not have been more than one solitary point, and that too, in the opinion of many wise and good men, unimportant and untouched by the pen of inspiration, on which he would be found to differ from the general belief. But it will not surely be demanded, that every sermon should contain the entire creed of its author.

Another peculiarity in Dr. M.'s sermon is, that he has discarded the common and consecrated phraseology on this subject, and has employed a new diction of his own. He has called the atonement a "symbolical transaction," and represented the death of Christ as a "tragedy," comprising scenes of the deepest and most awful interest; a spectacle the most awful and impressive that the Deity himself ever exhibited on the theatre of the universe. We admit that Dr. M. may have been imprudent and unfortunate in rejecting the old, and adopting a new phraseology. Not, however, that he had not a right to employ what language he chose,—nor that the language he has adopted is less appropriate than the common modes of expression, but because the strongest prejudices and the most sacred associations were linked with the customary phraseology. No man of extensive observation, needs to be told, that in common minds the connexion between ideas, and the language em-

ployed to express them, is so close and indissoluble, that the latter can rarely be changed without changing the former. Common christians, finding in Dr. M.'s sermon new modes of expression, and only a few scattered fragments of the old phraseology, would be apt to suspect that along with the common *language* he had rejected the common *belief*, and with his peculiar language introduced a theory entirely his own.

If any looked with a suspicious eye upon the frequent references in Dr. M.'s sermon to German writers, we beg leave to say that there are orthodox men in Germany as well as in America, and that most if not all of the German authors quoted as authority were the advocates of evangelical sentiments. The Unitarianism of some German works ought not to bring into suspicion and neglect all the productions of that country, any more than the heresies of Priestly and Belsham should interdict the writings of Newton and Scott, and all the divines of England.

The considerations which we have suggested will be sufficient to explain the reason why the sermon of Dr. M. has been regarded with so much suspicion, and has been so extensively misunderstood and misrepresented. The appearance of a sermon by Dr. Dana, and another by Prof. Stuart on the same subject, has suggested the expediency of analyzing these successive publications, in order to *ascertain by candid and careful comparison, in what respects they agree, and in what they are at variance with one another*, and with standard writers on the atonement. We wish it to be distinctly understood, that in doing this, our object is altogether pacific; that we come forth, not as controversialists to exasperate, but as friends to conciliate; that we propose not to vindicate or refute any religious opinions contained in the sermons before us, but to show

that they substantially coincide with each other, and with those works to which we have been accustomed to appeal, as giving a clear and able exhibition of the orthodox faith.

In executing our design, it will be necessary, instead of following the train of thought in any one of the sermons before us, to take up in order all the most prominent topics comprised under the general subject of the atonement. But as neither of our authors has fully discussed all these topics, and as on many of them they make only passing remarks, we shall be obliged to content ourselves in some instances with detached sentences and obvious inferences.

1. We shall in the first place compare the sentiments of these authors on the *necessity of an atonement*.

It seems not to have been the object of either writer to enter upon a full discussion of this particular topic. Still no one of them has entirely omitted it. Dr. M. starts on the supposition that an atonement is necessary, and then proceeds with a train of observations supported by reason and scripture, to show the grounds of this necessity. His object is to ascertain the precise difficulty in the way of extending salvation to the sinner without an atonement. Having come to the general conclusion that this difficulty arises from what is required of the transgressor in order to support "the good order and happiness of God's kingdom," he proceeds:—

This is an obstacle to his forgiveness, which the sinner himself can never remove. He has committed deeds which can never be recalled. He is a transgressor of the law, and must forever stand guilty. What is done can never be undone. All he can do, will be to repent of the past, and cease to do evil in future. His repentance, though certainly proper, cannot change the nature of his past transgressions, nor repair the injury they have occasioned. And no fu-

ture obedience can be more than his immediate duty for the time being; it can never make amends for past disobedience. The good of the universe requires that the majesty of the law be maintained inviolate, and this is impossible, let him do what he will, without the full execution of the penalty of the law upon him. pp. 17, 18.

According to Dr. M.'s views then, take away the atonement, and you take away from the sinner his only hope.

Dr. D. pursues a similar train of reasoning, which leads him directly to the same result.

God is holy and just; infinitely and immutably holy and just. These attributes imply that he must have a perfect and irreconcilable aversion to all sin: and must manifest that aversion to his creatures. But how can this be done, if sin be pardoned without an atonement? Would not the great Jehovah, in this case, practically deny himself? Would not the lustre of his glorious attributes be awfully eclipsed and tarnished?

Further, as the Sovereign of the universe, God has given his intelligent creatures a law. This law, while it requires perfect obedience, must likewise be enforced by penalties. Nor is it enough that these penalties be denounced;—they must be *executed* on those who incur them by transgression, or on a surety.

Thus far we have been listening to the language of Philosophy. She infers from the nature of the divine government, and the character of its author, that pardon cannot be dispensed to transgressors without an atonement. Turning away from her oracles, however, and appealing to the scriptures alone, Prof. S. declares,—

It is the Lamb of God which taketh away the sin of the world; there is no other name under heaven given among men whereby we must be saved, nor is there salvation in any other.

And he adds,—

When those who doubt, admonish us that it would be *unbecoming* in respect to the Supreme Being, and derogatory to his character, to suppose that the sufferings of Christ, an innocent victim, were deemed by him to be necessary or acceptable; I answer with Paul: "For it be-

CAME him, for whom are all things, and by whom are all things, in order to bring many sons to glory, to make perfect the Captain of their salvation, through sufferings."—pp. 39, 40.

Whether Prof. S. has by these texts, fully met the Unitarian objection concerning the necessity of an atonement, or not, there seems to be no room to doubt that he intended to do so. For ourselves we can see nothing in these passages of scripture that bears decisively on the point. That there is salvation in Christ, and that there is salvation in none other; that it was not derogatory in God to inflict sufferings on the Captain of our Salvation, and that it was fit that he should be made perfect by sufferings, is not, as we can see, equivalent to a necessity that he should suffer for the purpose of sustaining the law and government of God under a dispensation of pardoning mercy. But this is the necessity which the Unitarian objection denies, and to support which, if the dictates of philosophy and common sense are not enough, other texts more decisive to the point than those quoted by Prof. S. might be easily cited. Be this however as it may, the fact that Prof. S. stated this objection of Unitarians and entered into a formal refutation of it, is decisive that he deems it groundless. We should have been gratified had he stated and answered the objection with greater precision.

On this point then, all these writers conduct us to the same result, though Prof. S. aims to lead us by the light of inspiration, while Dr. D. and Dr. M. endeavour to illumine our path with the glimmerings of philosophy;—a philosophy, however, whose torch has been lighted at the fires of heaven. It is with the *fact* whether they do thus agree, and not with the *manner* in which they come to this agreement, that we have been concerned. It is obvious, however, that Dr. D. and Dr. M. pursue substantially

the same course of reasoning; for whether we speak of the character of God, the nature of his law, or what the God of the universe requires, we only use different language in reference to the same general subject. After the comparison has been made, no one can fail to see that there is a perfect coincidence of sentiment among these writers in regard to the necessity of an atonement. Nor need we add any thing to show that in this sentiment they accord perfectly with the christian public, and with all approved writers of the present day.

2. The second point of inquiry is, *whether an atonement has been made?*

As Dr. M. takes it for granted that an adequate atonement has been made, and only makes occasionally a passing allusion to the subject, we cannot be expected to give a formal statement of his views by particular citations. Passages are not wanting however, which speak his sentiments. After stating the grand obstacle to the sinner's salvation, he adds;—

To remove this difficulty, or to enable God righteously to pardon the repenting sinner, the atonement must give the same support to law, or must display as impressively the perfect holiness and justice of God, as the execution of the law on transgressors would. If such an expedient can be found, then an adequate atonement is possible, otherwise it is not.

Now such an expedient, the text represents the sacrifice of Christ to be. It is a declaration of the righteousness of God, so that "he might be just," might secure the objects of distributive justice, as it becomes a righteous moral governor to do, "and yet might justify," or acquit and exempt from punishment, "him that believeth in Jesus."—pp. 20, 21.

Dr. D. attempts to prove in a more formal manner than Dr. M. that Christ died as an atoning sacrifice. He argues it from "the sacrifices appointed under the ancient dispensation;—the anguish and horror of the Redeemer's soul previous to his death; the institution

of the sacramental supper ; and the most plain and unequivocal expressions of scripture."

Being ready before hand to admit the Dr.'s conclusion, we feel no disposition to cavil at his arguments. We will take the liberty, however, to refer him to the use Prof. S. makes of the appointment of sacrifices under the ancient dispensation, and ask him if it does not afford a better example of logical deduction, than the use he makes of it himself. Prof. S. infers from these sacrifices, not that the sufferings and death of Christ actually were substituted in the place of the execution of the law, but simply that the divine economy would *admit* of such a substitution. Referring to this system he says,

Here, we are presented with a case of substitution, *actual* substitution by the appointment of God ;—a case in which a beast is slain instead of the criminal being punished who made the offering of it, and who had himself incurred the penalty of the Mosaic law. And who will venture to pronounce that a similar arrangement under the general government of God in respect to man, is impossible. pp. 24, 25.

When Prof. S. passes the question of possibility, and comes to that of fact, his work is done with a master's hand.

"I must ask, at the threshold, before what tribunal must the question be brought. I am bold to aver that philosophy is not a competent judge to decide it." After illustrating this position in a lucid manner, the Prof. adverts to the principles of interpretation which apply to this particular question,—first by the general remark—"that every speaker and writer, intending to be understood, employs, and necessarily employs, language in the same sense, in which those whom he addresses use and understand it ; and secondly, by the more particular remark, "that all the writers of the Old and New Testament, were Jews : and that the scriptures, with very little exception, were originally addressed to Jews," or to churches which in part consisted of

Jews." pp. 32, 33. The question then is not, how we may understand the language of scripture, nurtured, as we have been, in the bosom of speculative philosophy, but how would a Jew naturally construe it? WHAT IDEAS DID THE PROPHETS, APOSTLES AND EVANGELISTS MEAN TO CONVEY?"

The way being thus prepared, Prof. S. makes his appeal to the law and to the testimony in a manner so direct and conclusive that it must carry conviction to the mind of every reader : and without multiplying passages he concludes, "if what I have adduced does not establish the fact, that the sacred writers did mean to inculcate the doctrine in question, then plainly, the many scores of additional texts which might be quoted, will not prove it ; nor any language, I must add, which it would be in the power of a human being to employ." p. 36.

After proceeding thus far in exhibiting the views of our authors on this part of the subject, it is almost superfluous to remark that each of them supposes an atonement adequate to the wants of a fallen world, to have been made by the great atoning victim of Calvary. The question *how* it is that the incarnation and death of Christ possess an atoning efficacy, will in another place be so far considered as to exhibit their particular views in regard to it.

3. The third point on which we shall endeavour to exhibit the views of these writers, relates to the character of the Saviour.

It may indeed be difficult to ascertain with precision an author's sentiments on a subject of which he is not professedly treating. But we presume enough may be found in the writings before us relating to this topic, to satisfy even the most scrupulous of our readers. Prof. S. tells us that the "suffering Saviour" was "the eternal Word, God manifest in the flesh ;" and that "in our nature he offered an expiatory sacrifice for sin." Such dec-

larations of his sentiments, though unconnected with the reasons of them, do nevertheless tell what those sentiments are; and this is the particular object of our inquiry. Would any learn more fully and from direct argumentation, let them go to his letters addressed to Mr. Channing, and there they will find inferences and deductions of their own unnecessary.

Several remarks from Dr. M. are sufficiently explicit on this subject, though their original design was to illustrate the impression which a Saviour bleeding for sinners is calculated to make on the moral sympathies of man. Thus he says,

The atonement was a transaction, without a parallel in the history of the divine government. The Son of God, the Lord of glory, himself descended to this lower world. He veiled his Godhead in a human body, and humbled himself to dwell with men. He toiled and bore reproach, and suffered from pain and weakness and hunger. He condescended to instruct men, to be their physician, their friend, their very servant;—he washed his disciples' feet, he was obedient to every ordinance of God and man, he fulfilled all righteousness. p. 22.

Dr. D.'s language is more direct on this subject, not because he believes in the union of a divine and human nature in the person of Christ, more strongly than the others, but because he made it a part of his design to enumerate the qualifications which must meet in him who undertakes, as a surety to make atonement for human transgression. Having made a brief enumeration, he adds:

It is scarcely needful to say, that in the the whole universe, one being, and one alone is found, in whom all these qualifications meet. Jesus Christ is that being—He is the Sovereign Lord and proprietor of his own life; *having power to lay it down and power to take it again.* To crown all, he is truly and properly God,—*God manifest in the flesh.* p. 7.

To all this we add our most hearty assent; and we ask if Prof. S. and Dr. M. have not done the same. We shall not dwell longer here, in

order to show more fully the harmony of our authors among themselves on this topic, or to show their coincidence with all approved writers of modern times, but shall proceed to compare them on other points of doctrine.

4. The fourth point to be considered is the question, *does the transgressor obtain salvation solely on the ground of the atonement.*

Some may be ready to say, if an atonement is absolutely necessary, as has been shown, then salvation, if it comes at all to the sinner, must of course come on the ground of the atonement. That such is the truth we readily admit; but still there are reasons for considering the question thus stated. Our object, let it be remembered, is not to defend any particular sentiments, but to bring together by way of comparison the sentiments of the sermons under consideration. Let it be remembered too, that all do not readily concede to what we have just admitted. There are those who, while they allow the necessity of an atonement in general, admit it as a partial and not the sole procuring cause of salvation. They are of that number who are disposed to put "new cloth unto an old garment." Such, however, are not the sentiments of the sermons before us. Salvation by grace is a theme in which they all agree. They agree, too, in going to the Bible to learn that salvation may be even thus obtained. Philosophy may lead to the conclusion that the sinner cannot be pardoned without an atonement, as Dr. M. and Dr. D. have both argued; but she can never say that an atonement will procure his pardon. '*Reason alone*' says Dr. M. 'can never disclose the condition of the sinner's acceptance with his Sovereign.' "An offended God will make his own terms; and who can tell what they will be, till he reveals them?" The revelation has been made;—"the glad tidings from heaven" have reached

us; and what are they? In the language of Dr. M. "God hath set forth his Son as a propitiatory sacrifice, through faith in his blood, for an exhibition of his own righteousness in regard to the remission of sins, committed in past ages, through the merciful forbearance of God." p. 13. "In this text Paul declares, explicitly, what was the immediate object of Christ's atoning sacrifice; that is, what effect it had in the economy of redemption, or how it laid a proper foundation for the pardon and salvation of sinful men." p. 8. It was a transaction of such a nature, and such were its effects, "that God might be, and might now be seen to be, a righteous moral governor, and at the same time be the justifier of all that believe in Jesus Christ." This sentiment Dr. M. declares to be at the foundation of his discourse; and from a laboured and very critical investigation, he attempts to show that it is the sentiment of his text. He asserts moreover, "that he cannot with some modern writers, believe that the death of Christ was merely a tragic scene intended to affect us and bring us to repentance,—he believes it to be the meritorious, the sole ground of justification."

That Dr. D. holds the same doctrine is perfectly evident. And though he has nowhere urged it by a laboured process of argument, yet his whole sermon goes on the assumption of its truth. This does not, indeed prove it true, but it does prove that Dr. D. believes it to be so, and this is all we are now concerned to know.

Turn now to Prof. S.'s first reflection, and we have a development of his sentiments on this point.

The doctrine of the atonement is a fundamental doctrine in the Christian system. It is not merely or principally in Jesus as our teacher, our example, or as having sealed the truth of his testimony by his own blood, that we are called to believe; but principally in him, in that very character in which he was "to the Jews a stumbling block, and to the Greeks

foolishness, while unto them who are saved, he is wisdom and righteousness and sanctification and redemption." What says Paul to the Corinthians? "I am determined not to know any thing among you, save Jesus Christ, and him CRUCIFIED." Why Christ CRUCIFIED? Why not Christ a teacher, an example, a martyr, a prophet? Plainly because, whatever was done by Christ in all these characters, it would have utterly failed to accomplish the design of saving men, unless his expiatory death had also taken place. Christ *crucified* then, is the very point on which hang ultimately all the hopes of our sinful race. pp. 46, 47.

Salvation by grace, then, on the ground of the atonement as its sole procuring cause is a theme on which these writers have but one sentiment. It is needless to add that theirs is the sentiment which prevails among the orthodox throughout our country.

5. We come now to the last topic on which we shall compare our authors for the purpose of showing their agreement, viz. *the practical influence of the atonement, or the effect it is adapted to produce on the moral feelings*, not only of our race, but of all intelligent beings to whom the story of our fall and redemption shall ever come.

Although Dr. D. has not dwelt at length on this particular part of the subject, still, that he has exalted views in regard to it, cannot be doubted by any who will attentively read his sermon. That he considers the atonement to be as fully adequate to secure the good order and happiness of God's kingdom as the execution of the law upon transgressors would be, or, in other words, well adapted for a "substitute in the place of that execution," is manifest from the spirit which pervades all his remarks. The rending rocks,—the quaking earth,—the opening graves,—the darkened sky,—the groan that broke from Calvary; these tell to his mind God's abhorrence of sin; and to this scene he would doubtless point the transgressor to teach him the greatness of that abhorrence.

If the lightnings of Sinai, and the fiercer flames of hell, reveal the divine indignation at sin, this indignation shines in still brighter and more tremendous colours from Calvary. There indeed, the *whole character* of [the] Deity has a signal and transcendent display. Justice appears more *awful*, as well as more amiable, by its connexion with boundless mercy; and mercy appears at once more venerable and more attractive, by its union with inflexible justice. p. 9.

In speaking of the scene on Calvary Dr. M. says,

Its direct operation was on the feelings and the apprehensions of beings at large, who are under the moral government of God. It was a transaction without a parallel in the history of the divine government. The Son of God, the Lord of glory, veiled in a human body,—fulfilling all righteousness,—expiring amidst the mockery of Jews, and the insults of a Roman soldiery, presents an exhibition of such a nature as must strike every intelligent beholder with astonishment.... As soon as the import is made known, it produces, and actually has produced, the effect designed. For the preaching of the cross, the mere statement of what Christ has done and suffered for the salvation of men, has impressed and converted all the nations which have been favoured with it. And the truly pious in all ages of the Church, though differing greatly in their conceptions of the nature and operations of Christ's sacrifice, have united in admiring the wisdom of this plan of redemption. They have felt that it displayed,—though unable perhaps to tell how,—the righteousness as well as the goodness of God. It has actually led them to new and adoring views of the divine Being; and has caused them to feel, that this way of salvation exhibited to them the most constraining motives to forsake iniquity and return to the love and service of their Maker. pp. 22, 23, 27.

Suppose now, (continues Dr. M.) the Mediator to have been a mere man, an eminent prophet perhaps; and that he endured what the gospel relates; what was there here more than has often occurred? Will this effectually secure a reverence for the law? Would it not rather encourage transgression. Suppose then, as some have supposed, that the Mediator was the highest and noblest created or derived being in the universe;—still he is a creature, and therefore infinitely beneath the rank of God himself. Now if the honour of his law, and the good order and happiness of his kingdom, when weighed in his balance, are equivalent only to such sufferings of such a creature, they are in his

account but of limited value, and it is by no means certain, that he may not be induced by some consideration, and that not of infinite value, to sacrifice them altogether.... But let us suppose now, that the Mediator was in dignity and power on a level with God the Father, and in an equal degree possessed of all divine attributes, and that he condescended to unite himself with a mortal man; and in this state submitted to be reviled, and loaded with insults, and persecuted even unto death; and we have an exhibition at which the universe may justly stand amazed. pp. 28, 30.

Prof. S. reserves this part of the subject for his concluding reflection; though it seems to have been difficult for him to restrain the ardor of his mind so long. While he mused, the fire burned; and having at length gone through the discussion of his subject, he throws off the shackles of logic, and in the fullness of his soul speaks of the efficacy of Jesus' dying love.

The eternal Word, God manifest in the flesh, presents to the moral sympathies of our race, higher excitements to virtue and piety, and more powerful dissuasives from sin, than any other consideration which the Christian religion proffers. . . . "Greater love than this hath no man, that he lay down his life for his friends:" but Christ has far surpassed this. The same apostle says, "When we were enemies, we were reconciled to God by the death of his Son." Here then is a consideration which will make every heart to vibrate, that is not lost to all sense of gratitude and of mercy. How many thousands have heard the thunders of Sinai unmoved; and even while their awful power has made the very ground to rock, how many have turned a deaf ear to all the admonitions and threatenings which they conveyed, and grown more desperate in their resolutions to persist in rebellion against God; who have yet been melted down under the proclamation of Jesus' dying love, and fallen humble suppliants at the foot of his cross. . . . I appeal to fact. When the missionaries of the United Brethren undertook to preach the eternal power and Godhead of the Deity, as displayed in the creation, to the poor benighted Greenlanders, they listened, they gazed, they turned away with silent neglect. The faithful disciples urged on them still more vehemently the attributes of the Creator and Judge of all, and their moral accountability to him. They listened, but their hearts remained like the

eternal ice with which their region is overspread. Compassion for their perishing condition made the servants of Jesus more urgent still. One other chord there was, which perhaps when touched, might be made to vibrate. They touched it with a faithful hand. They proclaimed to the poor, gazing, perishing heathen, a Saviour, bleeding, groaning, dying for them. They pointed them to his bleeding hands; his wounded side; they bid them look to that Lamb of God which taketh away the sin of the world. The sight prostrated them to the earth. Their stubborn hearts melted like wax before the fire. They fell at the foot of a dying Saviour's cross, and exclaimed: Lord Jesus, save us or we perish forever!

Yes, and millions of the ransomed, who have gone to Zion with songs and everlasting joy upon their heads, can testify to the power of this mighty truth on their rebellious hearts. Speak ye redeemed, encircling his throne above, and casting your crowns at his feet; is not this he who drew your souls to him by bonds stronger than death; which many waters could not quench; nor floods drown? Hark! I hear the notes of that song which fills all the regions of heaven with harmony. It echoes back even to this distant world: "THOU WAST SLAIN AND HAST REDEEMED US TO GOD BY THY BLOOD, out of every kindred and tongue and people and nation, and hast made us kings and priests unto God forever and ever." O for a heart and tongue to unite with this grateful, happy throng, and begin on earth the notes which we hope to sing through everlasting ages in the world above! pp. 48, 49, 50, 52.

We have now seen, from what we hope has been a fair exhibition of their sentiments, that these writers entertain perfectly harmonious views, in regard to *the necessity of an atonement*,—the fact that *an atonement has been made*,—the *character of the Saviour*; as possessing a human and divine nature,—the fact that *the atonement is the only ground of salvation*,—and the *sufficiency of the atonement* to answer fully the end to be secured by executing the penalty of the law on transgressors. And now we ask if these are not the great and leading points of doctrine which the subject embraces? Do they not constitute the whole subject, so far as it is clearly a matter of revelation? Yet on all these, the writers under con-

sideration agree with each other perfectly. Shall we prosecute the inquiry then, wherein do they differ;—or, under the apprehension that it will only occasion surprise, shall we rather relinquish it? We might, indeed, well relinquish it; for it must seem quite gratuitous to ask for differences where there is so much agreement. But we are met with consequences of a disagreement, either supposed or real, too painful to allow us to shrink from the undertaking, however needless it might otherwise appear. We have seen the christian public thrown into commotion; and have heard one minister of the New Testament, charging upon a brother a crime no less than that of preaching another gospel. We feel compelled, therefore, to come to the business of ascertaining, if possible, what the difference is of which so much has been said; and which, in consequence of so much said, has been the occasion of such excitement.

From the comparison we have gone through with, it is obvious that the question which involves the difficulty, must be of a subordinate kind. So in fact we find it. It is a philosophical query, arising out of the great question whether the sufferings of Christ did actually make atonement. That they did, these writers fully agree: for so the scripture tells them. But *how comes this to pass?*—What is the *modus*,—*how* were these sufferings thus efficacious? It is on this point, if on any, that different opinions are maintained;—it is on this point if on any, that Dr. M. and those who agree with him, are thought to be in error. But the question now introduced, unlike that out of which it arises, is one on which, in the opinion of most theologians, the scriptures are silent.* We stand, then, on philosophical ground; and we are glad that we have all arrived

* See Butler, Magee, Veysie, ect.

here before there was any falling out by the way.

Would our limits allow, we should now proceed to give a minute analysis of all the views which Dr. M. has advanced in his discourse. But as we have already seen his views in general, on all the leading points, and as in them he accords perfectly with Dr. D., we shall exhibit his views only on the point of difference.

How comes it to pass, then, that the death of Christ procures the salvation of the sinner? Is it in consequence of his enduring all the misery which the sinner would have suffered under the execution of the law?—This, most manifestly, he could not do. How could the spotless Saviour feel that remorse of conscience, which will make the sinner's cup of suffering so bitter? The sufferings of the Saviour were not the same in *kind*, then, that the sinner would have endured. Nor were they the same in *quantity*. To prove this, requires no mathematical calculation. That the Saviour did not suffer in his divine nature is certain. That he could not in his human nature, endure the accumulated suffering of all who were exposed to the sentence of the law, even for a limited time, is scarcely less certain. Much less could he endure, in a few hours, such an amount that this accumulation, though endlessly increasing, would never exceed it. Thus far we have the views of Dr. M., and thus far surely, they accord perfectly with the sentiments of Dr. D. Look at Dr. D.'s own language.

As to his sufferings, we contend not that the Redeemer endured precisely the same misery, in kind and degree, to which the sinner was exposed, and which he must otherwise have endured. This was neither necessary nor possible. p. 8.

And what are Prof. S.'s sentiments on this point?

This sting, [the sting of a guilty conscience,] the holy and spotless Saviour never felt; this was an agony to which his

bosom of spotless purity must have been a stranger. However high, then, his sufferings mounted, they could not have been the same in *kind* as those of the wicked in the world of misery." "Nor can we well conceive how they could have been the same in *quantity*, as they deserved whom he redeems. p. 12.

After stating his reasons for this opinion, he adds :

When I say then, that Christ in his sufferings was our substitute, I do not mean that he actually suffered torments the same in *kind* and *quantity* as were due to sinners. p. 13.

Since, then, all are agreed that in making an atonement, the Saviour did not endure the same sufferings in kind and quantity, that transgressors would have endured under the execution of the law,—wherein consists the equivalency of the atonement? According to Prof. S.,

An equivalent, is of two sorts. The first has respect to *kind* and *quantity*, and requires equality or sameness in regard to both. The second is where the substitute answers the same *end*, as that would have done in the place of which it is put, or a higher end of the same nature. p. 10.

In which of these senses, then, did the sufferings and death of Christ constitute an equivalent for the execution of the law? Not in the first sense, says Prof. S. :

When I say that Christ in his sufferings was our substitute, I do not mean that those sufferings were an equivalent of the first kind for the penalty remitted."

Not in the first sense, says Dr. M. Speaking of the atonement, he says :

It did not consist in the execution of the law on any being whatever, for it was a substitute for the execution of it.

But yet it was in the first sense, says Dr. D., for he remarks :—

We are constrained to conclude that his sufferings were a substantial execution of the law.

The phantom then,—for if this is the difference of opinion it is very shadowy,—is at length detected. We have at last come to the point of disagreement ;—the point

on which Dr. D stands alone; and we leave it for those who will examine for themselves to say, whether it is with Prof. S., Dr. M. or himself, that he is most at variance. For what have they said which he has not admitted;—what premises have they asserted which he does not claim? They have said that the sufferings of Christ were not the same in kind and degree as would have been endured by transgressors under the execution of the law. And has not Dr. D. said the same?

As to his sufferings, we contend not that the Redeemer endured precisely the same misery in kind and degree to which the sinner was exposed, and which he must otherwise have endured.

What is their conclusion?—That the law was not literally executed. And what is his?

In as much as the scripture expressly declares that, in redeeming us from the law, he was *made a curse for us*, we are constrained to conclude that his sufferings were a substantial execution of the law; a real endurance of the penalty, so far as the nature of the case admitted, or required. p. 8. 2.

Here, then, is the length and breadth of the difference between Dr. D. and the Professors at Andover. And if we are not greatly mistaken this is the only point of difference to which reference can be made. Nor should we have thought that there was even here a difference that could be called *disagreement*, had we not been compelled to find such a difference somewhere. And when we look at the positions which are admitted in common, and the manner in which the opposing sentiments are asserted, we confess that it is against our better convictions that we speak of discord. For when we find Dr. D. denying that “the Redeemer endured precisely the same misery in *kind* and *degree* to which the sinner was exposed,” we trace on this point an exact agreement between our authors; and when he says, that the sufferings of Christ were a substan-

tial execution of the law, a real endurance of the penalty, *so far as the nature of the case admitted or required* he seems to us either to use language which conveys no very definite idea, or to be inconsistent with himself, rather than to advance any opinion opposed to that of Dr. M. and Mr. S.; for if the misery be not the same, either in kind or degree as the penalty, it must be somewhat difficult to see how it can be the endurance of the penalty.—But it is not simply on the ground of the quotations made, that we speak of discord. It is rather in view of conclusions, presented near the close of Dr. D.’s sermon; for in this part of it, he proceeds on the supposition, that the law was literally executed upon the Saviour; and in proportion as he advances, the difference between him and Dr. M. (for Prof. S. had not yet appeared) seems to widen till at last they have the appearance of being diametrically opposed to each other.

We are aware that Dr. M. has been understood to deny the vicarious nature of the atonement. As a specimen of his declarations which are supposed by some to amount to such a denial we cite the following.

The only difficulty is to understand how this exhibition was a display of the righteousness of God. To solve it, some have resorted to the supposition that the Son of God became our *sponsor*, and satisfied the demands of the law on us, by suffering in our stead. But to this hypothesis there are strong objections. To suppose that Christ was really and truly *our sponsor*, and that he suffered in this character; would involve such a transfer of legal obligations and liabilities and merits, as is inadmissible: and to suppose any thing short of this, will not explain the difficulty. For if, while we call him a sponsor, we deny that he was legally holden or responsible for us, and liable in equity to suffer in our stead; we assign no intelligible reason, why his sufferings should avail any thing for our benefit, or display at all the righteousness of God.—Besides, this hypothesis,—like all the others which suppose the Son of God to have first entered into a close, legal connexion

with sinful men, and afterwards to have redeemed them.—would make the atonement to be a legal satisfaction for sin; and then the acquittal of the sinner would be no pardon at all, but would follow in the regular course of law.—We must, therefore, resort to some other solution. p. 23.

From the manner in which Dr. M. has here stated the doctrine that Christ is our *sponsor*, we should have anticipated the charge of his denying the vicarious nature of the atonement. To deny that *Christ satisfied the law, by suffering in our stead*, must, it seems, in spite of all explanation, mean that Christ did not *in any sense* die in our stead, or or as our substitute. There are those who will have it that there is one sense and only one in which it can with any propriety or truth be said, that Christ died in our stead; so that to say he did not die in our stead in the sense of *satisfying the demands* of the law on us, or to say there was not a legal transfer, so that our sins became the sins of Christ, our guilt *his* guilt, our liability to punishment, *his* liability to punishment,—to say this, is in the view of many, to deny that Christ died in our stead *in any sense*.—It is true that they who hold the doctrine of this legal transfer, deny that it imparted any sinful quality to the disposition or actions of Christ; they say ‘he did not bear our sins as immoral qualities, tinging his soul with pollution.’ How these things can be consistently maintained, how our sins can become Christ’s by a legal transfer, so become *his* that we neither deserve punishment nor are liable to it, and yet not pollute his soul; in what sense they can become *his* and be transferred away from us, unless as they render him *personally guilty*, and as such liable to punishment, or unless they be taken away from us consequentially, i. e. unless the transfer be of such a kind that on account of it, we, though remaining personally guilty and ill-deserving, may be treated as right-

eous, they who hold these sentiments are not kind enough to tell us. We think a little logical effort at definition would contribute much towards the adjustment of this part of the dispute.

But not to enter into the discussion of this topic, what are the views of Dr. M. and Mr. S. and Dr. D. in regard to it.

Nothing is plainer than that Dr. M. intended to deny the doctrine of substitution as it is held by some. He intended to deny such an exemption from guilt and liability to punishment on our part through the atonement, as should render it unjust that we according to law should be considered as still personally guilty and deserving of punishment. And we say that this is the only meaning which his language in the above cited passage will possibly admit. In pp. 31.—34, he has unfolded his meaning still more unequivocally, where he asserts.—

And thus also the bloody sacrifice of the Mediator, was not what the law of God demanded, or could accept, as a legal satisfaction for our sins. All that it could do, was, to display the feelings of God in regard to his law; and to secure, by the impression it made, the public objects which would be gained by an execution of the law. It did not cancel any of the claims of the law on us. And hence, after the atonement was made, God was under no legal obligations to exempt any man from punishment. If he had never pardoned a single transgressor, neither the law nor distributive justice would have been contravened. And if he pardons at all, it is mere grace. Or to state it otherwise, the atonement was not of such a nature as to require God to pardon us, but it enables him to do it with credit to himself and safety to his kingdom..

But while Dr. M. denies that kind of substitution which supposes Christ to have taken our sins as *his own* sins, and to have borne the same penalty which was due to us, and in this way to have rendered us no longer guilty and deserving of punishment, does he deny substitution *in every sense*?—Does he not hold that the sufferings of Christ were a substitute for our punish-

ment on the ground that they exhibited the justice and sustained the moral government of God as really and effectually as our punishment would have done ; that while it superceded the necessity of punishing the transgressor according to law, so far as punishment could be necessary to support law, it still left him as truly deserving of punishment according to law, as had no atonement been made? Thus he says the atonement "did not consist in an execution of the law on any being whatever, for it was a *substitute* for an execution of it." And without multiplying passages or dwelling on the scope of the sermon, speaking of the impassible God as personally united with an abused, suffering mortal, he says "the human mind can conceive of no exhibition calculated to produce a deeper impression. Of course this appears to be the most efficacious atonement, *the best SUBSTITUTE for the execution of the law*, which it was possible for infinite wisdom to devise." p. 30.

The main object of Prof. S. is unquestionably to present the same view of the substitution of Christ. This is evident not only from the *statement* of the doctrine of his discourse, and from the explanation of it continued through more than ten pages, but in the following passage he has given what cannot but be regarded as an accurate epitome of the views of Dr. M. on this point, as his own.

If they [the scriptures] present the death of Christ as a most awful and affecting *display* of the evil of sin, and of the divine displeasure against it, enhanced beyond description by the dignity of his person, and the peculiar severity of his sufferings; and if this makes an appeal to the moral sensibilities of the human race, in favour of gratitude and obedience to God, and against sin, in a manner far more affecting and successful, than the literal execution of the penalty of the law on sinners; is not this sufficient? And if thus much lies on the face of the New Testament, and every reader, learned and unlearned, can see and feel it; this is enough; the

object of the law is in the most effectual manner answered. p. 18.

We have said that it was the conclusion of Prof. S. and Dr. M. that the law was not *literally* executed. *How* then are the sufferings of Christ, *instead* of our deserved punishment? What is the nature of the substitution?—Prof. S. is apparently averse to answering the question.

I confess myself averse to indulging much in speculation here, as to the *how* and the *why* of the equivalency in question. My reason is, that the sacred writers do not seem to indulge in any curious speculation on the subject. p. 17.

For ourselves, we do not think that the answer to this enquiry at all demands what is here termed "curious speculation."—We suppose the sacred writers have in fact clearly answered the question; and this too, without "any philosophizing, any refined speculation in their writings, about the *manner* in which equivalency is or can be made out." Indeed if they had not; had they simply asserted the fact of an atonement, the nature of the subject would be sufficient in our apprehension to lead every mind to just and adequate views on this point. For ourselves we applaud the attempt of Dr. M. and of other writers, to unfold this part of the great subject. Indeed we think Mr. S. himself, notwithstanding his apparent aversion to it, has stated with great explicitness, the true answer to this interesting enquiry. Thus he speaks of the sacred writers as presenting "the death of Christ as a most awful and affecting *DISPLAY* of the evil of sin and of the divine displeasure against it,"—language which to our minds conveys precisely the doctrine on this part of the subject, which Dr. M. intended to teach in his sermon—we might say has in fact taught; for we are not of those who would make the author of a sermon of so much intrinsic worth as that of Dr. M. an

offender for a word. Concerning his meaning on this part of the subject we are not at a loss, and it is matter of surprise to us that any candid reader should be. The statement of his opinion so constantly recurs, it is so directly drawn from the interpretation which he gives to his text, his view is so interwoven into the whole drift and form of his discourse, that it would seem impossible to be misunderstood. We shall see how just an occasion for misapprehension he has furnished.

Unfortunately as it would seem, Dr. M. in answering the enquiry how God's regard for his law is expressed by the atonement, says—"symbolically," *Vox inauspicata*. Here it is that we find the obnoxious—shall we say *doctrine*, or rather *word*, that has been the occasion of such unhappy consequences. What does Dr. M. mean then, when he calls the atonement "a symbolical transaction?" Evidently the same which he means when he says in the more common,* but to some not less obnoxious terms, that it is an "exhibition"—"a display" &c. What then does he mean by exhibition or display. Let him speak for himself.

Does this look like frittering away

In two respects, it coincided precisely with a public execution of the law itself: its immediate influence was on the same persons; and that influence was produced in the same way,—by means of a public exhibition. For what is a public execution of the law on culprits, but a public exhibition? and an exhibition which is intended to affect the feelings and apprehensions of the community,—to impress them all with high respect and reverence for the law, that stern guardian of the public weal? The atonement, to be a proper substitute for the execution of the law, ought to be a public exhibition; and such an exhibition, as would impress all the creatures of God with a deep and awful sense of the majesty and sanctity of his law, of the criminality of disobedience to it, and of the holy unbending rectitude of God as a moral governor."—p. 22.

* Vide Wardlaw's Discourses, Disc. 7.

— Fuller's Essays, pp. 121—127, and many others.

the atonement to something destitute of reality? With the reiterated declarations of Dr. M. before us, that it was an exhibition or manifestation of the rectitude of God, and an exhibition of his justice, an expression of his regard for the authority of his law that is without a parallel in the divine government, and that it must fill the mind of every beholder with wonder and amazement, can we say that he makes it "a metaphorical atonement, which should procure a metaphorical pardon, a metaphorical justification, a metaphorical deliverance from wrath to come."

It is true indeed that Dr. Murdock has called the atonement a symbol, a term, we think not happily selected. He has spoken of the atonement as an *exhibition*, a *display* in some instances without stating of what it is an exhibition or display; a detached form of expression which in itself might imply that the thing spoken of, was a mere display, an empty, unmeaning show. After speaking of the atonement as a "symbolical transaction," as being also a "*significant transaction*," he proceeds for the purpose of answering an objection, to maintain that as an *arbitrary* symbol, it might answer the purpose of an atonement. He refers to words as arbitrary symbols of thought and emotion, to particular motions of the body, to the rainbow and to other arbitrary symbols, whose import is to be learned from general consent or accompanying explanation, and maintains that the atonement, though it were a symbol of such a character, would still be an atonement. Here if we mistake not, is the error of Dr. M. and it is this, as it seems to us, inadvertence of thought and expression, which has caused the heresy of this author to ring from one end of the country to the other. The head and front of his offending is, not that he has called the atonement of Christ an *arbitrary symbol*, but that

he has advanced the hypothetical opinion that God *might* employ, a symbol of such a character for the purpose of atonement.

This opinion of Dr. M. we think erroneous, nor do we doubt that he will pronounce it to be so himself after farther consideration. That any mere *arbitrary symbol*, whatever verbal declarations of its design might be made, should be an efficacious atonement, we regard as impossible. Actions speak louder than words; and the moral Governor who should pardon transgressors, and yet furnish no proof that he duly regarded the law except his own declaration, would scarcely expect to be believed by his subjects. In such a case some farther counteracting testimony must be furnished. His regard for his law, and his purpose to support its authority, must be evinced if he pardons transgression not merely by something said, but by something done. Whatever constitutes an atonement for sin against God, it must, to answer the purpose of an atonement, be *in its own nature* an expression of the purposes and feelings of God; an expression as real, as appropriate, full and decisive, as would be made by the actual punishment of transgressors. It must, if the word symbol in any just sense is to be applied to it, be not a mere arbitrary symbol, but, as Dr. M. maintains the atonement of Christ to be, a *significant symbol*. The infliction of penalty on transgressors would itself be such a symbol; its whole efficacy lying in the fact that it would be a decisive and convincing expression of God's regard for his law and of his purpose to uphold its authority. In other words, punishment would be an act of God, expressing his justice or righteousness. And an atonement, to be an atonement, must make an equally decisive expression of the same thing. Such an expression, according to Dr. M. is in fact made by the atonement of Christ.

That such is his real opinion, though he has, as we judge, advanced an hypothetical opinion on the subject which cannot be supported, is evinced by the following explicit statement of his views of the atonement, considered as a symbol. After affirming that "this symbol has a natural fitness for its object," he says,

Again the feelings of creatures were to be impressed by an exhibition, not of the intellectual conceptions of the divine mind, but of the determinate purposes and the holy feelings of God. And the impression to be made, was to be universal, and deep and lasting as eternity. Now the symbol chosen, was certainly calculated to make a deep and lasting impression on the minds of creatures. This all must admit. It was also of such a nature, as to exhibit uncommon strength of feeling and very great decision of mind, in regard to something, on the part of God the Father and his Son. Never did they perform an act indicative of so intense desire and purpose, or one that seemed to involve so much painful effort. This symbol then, had all that is necessary in any symbol of emotion or purpose, to give it fitness for its object. As soon as the import of it is made known, it produces, and actually has produced, the effect designed. For the preaching of the cross, the mere statement of what Christ has done and suffered for the salvation of man, has impressed and converted all the nations which have been favoured with it. And the truly pious in all ages of the Church, though differing greatly in their conceptions of the nature and operations of Christ's sacrifice, have united in admiring the wisdom of this plan of redemption. They have felt that it displayed,—though unable perhaps to tell how,—the righteousness as well as the goodness of God. It has actually led them to new and adoring views of the divine Being; and has caused them to feel, that this way of salvation exhibited to them the most constraining motives to forsake iniquity and return to the love and service of their Maker.—pp. 26, 27.

If such then be the real opinion of Dr. M. concerning the atonement of the Lord Jesus Christ, we are constrained to ask, why should that which by every candid mind must be regarded as an error of inadvertence, which is at most a mere hypothetical error, and one which is lost amid the prominent fullness

given to the truth, (except indeed to the microscopic eye of theological jealousy,) be magnified into damnable heresy.' And why should the Seminary with which the writer of the sermon is connected, be traduced as rapidly approximating the lowest licentiousness in theological sentiment? The real opinion of Dr. Murdock concerning what the atonement of Christ actually is, (for in the offensive passage he only asserts what would be true, if the atonement were a mere arbitrary symbol,) is the current opinion of the country. Not only have Edwards and West, and Smalley, the writers in the *Christian's Magazine*, and Prof. Stuart advanced the same opinion, and surely this is respectable company, but Dr. Dana also tells us that on Calvary, "the whole character of [the] Deity has a signal and transcendent display"—that there Jehovah is exhibited as

"A God, all o'er consummate, absolute."

Now should we reason a moment respecting Dr. D.'s views as here expressed, we should say, that in his apprehension, the atonement was a "signal and transcendent display of the whole character of the Deity—an exhibition of Jehovah as a God consummate, absolute;" or in Dr. M.'s language, that the atonement "displayed the righteousness as well as the goodness of God."

But enough of this war of words. We will not believe that Dr. D. is such a stickler for forms of expression, as to engage in a dispute where, in his apprehension, nothing else is involved. Let a single remark from Prof. S. be sufficient on this point; though we cannot affirm that he made it in reference to the language in question.

"Is it not idle to waste time and pains, in contending about certain *modes of expression*, which some may choose to employ, but which they think it better to avoid, because they are liable to misconstruction; when, after all, there is a substantial agreement in regard to the idea to be de-

signated? In reality, can such contention amount to any thing more than a strife about words? A strife unworthy of sober and earnest inquirers after truth; and one which never can serve any purpose, but to alienate from each other and divide those who love the Saviour, and trust for acceptance with God solely in his atoning blood."*pp. 9, 18.

To return then from this digression respecting phraseology: We have seen that on the great and leading doctrines, which are strictly doctrines of revelation, there is perfect harmony of sentiment; and that it is only on one point that there is any discrepancy; and that, in the opinion of most divines, a point of philosophical inquiry. We have seen, moreover, that on the point of difference, the same premises are both adopted by Dr. M. and Dr. D.; and that, in the conclusion to

*We had intended to institute a full comparison of the authors under review with standard writers on the atonement; but our limits force us to compress this part of our design into a brief note. If our readers will take the trouble to give Magee, the writers of the *Selections on the atonement* and others a thorough perusal, they will find, that on the point of difference Dr. M. agrees with these highly respected writers. Dr. Magee observes, "I have used the expression *vicarious import*, rather than *vicarious*, to avoid furnishing any colour to the idle charge made against the doctrine of atonement, of supposing a real substitution in the place of the offender, and a literal translation of his guilt and punishment to the immolated victim; a thing utterly incomprehensible, as neither *guilt* nor *punishment* can be conceived, but with reference to *consciousness* which cannot be transferred." No. xxxviii. p 167. Says Dr. Smalley, "The truth is, our *ill desert* is not taken away by the atonement of Christ. There is no transfer of merit or of demerit, one way or the other, only of their fruits and consequences." *Selections on the atonement.*" pp. 123—125. Dr. Edwards pursued the same train of reasoning on the point in question, that has been so obnoxious in Dr. M. He comes to the same conclusion, "that Christ has not, in the *literal* and *proper* sense, paid the debt for us." He did not satisfy the claims of *commutative* or *distributive*, but of *public* or *general justice*. Ser. 2. *Selections on the atonement.* See also Burge's Essay. Dr. Griffin's *Humble Attempt*. Dr. Dwight's *Theology*, Vol. II. Ser. LV. LVI. LVII. Dr. Maxy, West, etc.

which he comes, Dr. M. agrees with the great body of standard writers on the subject. Judge, then, with what surprise we read that part of Dr. D.'s sermon, in which he charges Dr. M. with aiming a blow at the foundation of the believer's hope. We are persuaded that when Dr. D. wrote this sermon, he did not rightly apprehend the sentiments contained in Dr. M.'s discourse. We cannot believe he would have written as he did, if he had clearly seen wherein he differed from Dr. M. and what the nature of that difference was. We will rather believe, that while he was canvassing Dr. M.'s sentiments, his mind laboured under an undue influence from rumours that were in circulation ; for

"Ex templo Lybiæ magnas it Fama per urbes,"—

And that when he wrote, he really believed the discourse to possess the character he ascribed to it. Look again at the nature and amount of the disagreement. Both claim that the Saviour did not endure the same misery in kind and degree to which the sinner was exposed. This established, Dr. M. concludes, with some show of reason at least, that the law was not executed literally, but that the sacrifice of Christ was "a substitute for an execution of it." What says Dr. D. ? Not being able to determine how much the Saviour did suffer, he says "we are able to conclude that his sufferings were a substantial execution of the law ; a real endurance of its penalty, so far as the nature of the case admitted or required." And because Dr. M. does not express himself in the same or similar language, Dr. D. proceeds to say, that he has presented a scheme of the atonement which "tends apparently at least, to subvert the law ;" which "gives such views of the divine character as are equally inexplicable and distressing ;" which for ought that can be seen, "comprises in it a *virtual denial of the atonement itself ;*"

which calls for the interrogation, "where then is the foundation of the believer's hope?"—and which, in conclusion, "is utterly irreconcilable with scripture."

We have proceeded far enough to justify ourselves in saying we were compelled to find a *disagreement* somewhere, for here we see the consequences of it. But who, that looks at the nature of that disagreement, can read and not feel that our surprise is just. That there is no sort of connexion between denying the *literal* execution of the law in the death of Christ, and virtually denying the atonement itself, must be obvious to every mind. In fact the very idea of an atonement supposes the literal execution of the law as dispensed with. What does the law demand but the punishment of the transgressor ? If then it accepts of the suffering of another being instead of that punishment, it lets go its literal demand. But obvious as this is, Dr. D. did not so apprehend it. Did he then, designedly misapprehend and misrepresent Dr. M.'s discourse, that he might justify his conclusions ? The farthest from this possible ; he could not have the least possible motive to it. That he did however most unfortunately misapprehend him almost throughout his discourse seems to us certain. Nor was he dishonest in that misrepresentation, as the spirit of his sermon evidently shows. He *really believed* that Dr. M.'s discourse contained a violent attack upon a subject which involved his highest interests and most cheering hopes. Let a single paragraph speak his feelings.—

"My respected hearers, it is with heartfelt reluctance and pain that I have mingled so much of controversy in the discussion of the subject of the atonement ; a subject never designed, surely to perplex our minds with the subtleties of debate ; but rather to overwhelm every human heart with a tide of grateful admiration and love. But an imperious sense of duty has constrained me. Should I have increased the darkness in which the subject has been involved, I should be unhapp-

py indeed; nor less unhappy to have infringed on the sacred principles of Christian meekness and decorum. My single wish has been, to bear testimony to a doctrine which I verily believe to be the *article of a standing or falling church*; the article of a standing or falling religion. And were this the last act of my life, I should wish it substantially the same. My humble attempts I submit to the candid judgment of my hearers; especially of my brethren in the holy ministry; but most of all, to the patronage and blessings of our common and glorious Lord."

If such have been, and still are Dr. D's feelings, we doubt not that a deliberate and candid re-examination of Dr. M.'s discourse will relieve his mind from the apprehension that it is fundamentally erroneous. And surely, as he loves the peace of Jerusalem, he will do it. Shall it be that those who profess the same faith, adhere to the same creed, and drink into the same spirit, are to be published through our country as antagonists engaged in a religious controversy? And shall that controversy enlist all the strong feelings of a Christian community, when they cannot specify the reasons of it? We allude to fact; The question has repeatedly been put to us with manifest interest, "Does Dr. M. really hold the sentiments contained in his sermon?" And when we have replied by asking what erroneous sentiments it does contain, with very few exceptions the reply has been "I cannot point them out exactly," "I have not examined the sermon enough to state them definitely." "The error is very artfully concealed." But such answers, surely, must be as unsatisfactory to those who give them, as they are to those to whom they are given. As lovers of peace, therefore, especially within the walls of Zion, our only wish is, that the sermons we have been considering may be canvassed thoroughly, and fully understood. Such is our confidence in the correctness of the sentiments of their authors, that we feel no solicitude as to the result.

Rudiments of Geography, on a New Plan, designed to assist the Memory by Comparison and Classification; with numerous Engravings of Manners, Customs and Curiosities; Accompanied with an Atlas, exhibiting the prevailing Religions, Forms of Government, Degrees of Civilization, and the comparative size of Towns, Rivers, and Mountains. By WILLIAM C. WOODBRIDGE, A. M. Author of the Elements of Universal Geography. Fourth Edition from the Third Improved Edition.

A System of Universal Geography, on the Principles of Comparison and Classification. By WILLIAM C. WOODBRIDGE, late Instructor in the American Asylum: Illustrated, &c.

It would seem, from the numerous school books which are issued from the press in this country, that the interests of learning are steadily advancing in the community at large. It is quite probable, we think, that this is an opinion, generally entertained. We doubt, however, whether a good substantial education at our primary, or even at our higher schools, is as common now, in proportion to our population, as it was some twenty or thirty years ago. An observer, especially in our large towns, will be struck with the number of ill-educated boys apprenticed to the mechanic arts, or placed behind the counter of the merchant, or suffered to run at large, without any stated employment. Many families, in whom formerly there was a decent pride to avail themselves of the advantages at least of a good English education, are fast growing up in comparative ignorance.

The causes of a defection of this kind, are almost imperceptible in their operation, and are with some difficulty detected and brought to light. Our country, especially this portion of it, was settled on the plan of having a population thoroughly

educated, in the common branches of learning. This was rightly supposed to be the Palladium of our privileges. Our fathers, who were competent to the task, were extremely strict in carrying their system of education, or the legal provisions which enforced it, into effect. Now, we know that lapse of time alone, produces a relaxation of ancient discipline. The least abatement of effort in one generation prepares the succeeding, for a greater abatement. The indulgence grows by use. And we need not conceal the fact, that more accommodating maxims on the subject of early culture, and the government of children, are extensively prevalent. Add to this, that the influence of foreigners, who, often possessing little or no education themselves, have not been solicitous to secure it for their offspring, has broken in upon the ancient regimen. Increasing vice in the community, is moreover a cause of neglect in this respect. It is a consequence also of such neglect—ignorance and vice tending mutually to beget each other. Intemperance alone prevents scores of families from receiving an adequate common education. And last of all, we are daily becoming more like European communities, among whom the benefits of education are enjoyed rather by accumulation, than diffusion. There is an aristocracy in learning as well as in wealth, the former being usually the effect of the latter. The *many* are neglected, in proportion as the *few*, who have leisure and resources, are encouraged in an exclusive application to literary pursuits.

Still, in this country, the inequality of which we speak, is not yet strongly marked; and perhaps from the nature of our institutions it never will be so strongly marked as it is on the eastern continent. We should deprecate the approach to it, so far at least as a neglect of education in the bulk of the community is implied; and we have here adverted

to the topic rather to administer a prospective caution, than to express much apprehension at present. Particularly do we tender our thanks to those individuals, whose time and talents are consecrated to the laudable purpose of facilitating the acquisition of learning, in the mass of our population. All exertions for this end, provided they are characterized by talent, patience, and piety, should be promptly and effectually encouraged. We are far from being pleased with mere book-making—the endless multiplication of compendiums, abridgements, compilations—old things vamped over anew, and not at all bettered by the process. But let real improvements be made, especially in elementary treatises for the instruction of the young, and they have our cordial approbation. Of this character, we consider Mr. Woodbridge's publications, mentioned at the head of this article, most undoubtedly to be.

The two works are constructed on similar principles—the latter being properly a development of the plan of the former. We need not analyze them in our pages. Brevity as well as other considerations forbid. We can only express, in general terms, our conviction of their worth, and fitness to answer the purposes in view. Without detracting from the merit of other publications on geography in this country, some of which are standard works, and used as text books in our colleges, we must say that those of Mr. Woodbridge may justly lay claim to a considerable share of the public patronage. The praise of originality in the plan, and of a novel method of exhibiting, and teaching the science, must be awarded to him. The principle of comparison and classification which he has adopted, strikes us as being peculiarly favourable, in general, both to a comprehension of the subjects treated of, and to their retention in the memory. It affords, we think, as to mental discipline, that precise

advantage, which a system of geography should be designed to produce. Scattered and unconnected facts, however well remembered, on so many different subjects as geography presents to us, are far less important, than distinct impressions correctly arranged, and happily associated in the mind. Besides that such a principle agrees with the method of science, and the laws by which the mind should be regulated in the acquisition of knowledge, it is, in the highest degree, entertaining to the youthful learner. One of the earliest efforts of the mind, we well know, is to institute relative, or comparative views of objects. Mr. W. in the preface to the latter work, has, with considerable force, given his opinion, as to the scientific method, in a work on geography.

Descriptive Geography has usually been left in the state which was common to every subject in the origin of knowledge—presenting a mass of insulated facts, scarcely connected by any association but that of locality. In other subjects, facts have been carefully compared, arranged in distinct classes, and traced to general principles; and thus have been reduced to the beautiful order and simplicity of science. The Natural Philosopher, and the Political Economist, collect facts on each subject from every part of the world; and deem it essential to present, at a single view, the similar characteristics of distant regions. Why should the Geographer be required to reverse this method, and scatter the dismembered portions of a subject to the four quarters of the globe? Why especially, should those facts which have been traced with so much labour to the universal laws of nature, or the stable principles of intellectual and political philosophy, be severed from their connexions, and arranged according to the limits which power or caprice has assigned to the jurisdiction of kings—limits perpetually fluctuating with the waves of conquest, and the tides of revolution? If we would save the student from confused, and even erroneous conceptions, we must describe the operations of nature according to the limits she has established; and leave for separate consideration, those artificial boundaries which man has drawn, to divide regions of the same original character—influenced by the same climate—and furnished with similar productions.

Physical and Political Geography are but the Anatomy of the World—one exhibiting the structure and surface of the globe—and the other, the state of its inhabitants. He that describes the human frame is expected to give a distinct account of the bones—the arteries—the muscles—the nerves—the organs and functions of the body. Why then should the Geographer mingle rivers and climates—mountains and productions—government and manners in the same page? It is so true the latter are combined in nature; but so are the former. It is also true that it is desirable to have the complete picture of a country presented: but this would seem to be rather the province of poetry than of science; and if we attempt to comprehend a landscape of new objects at a glance, we shall have but imperfect conceptions of its parts. The novice in drawing, first delineates individual objects or the several parts of the body. It is the business of a more advanced stage of his progress to draw even a single human figure; and it is not until he is master of the elements of the art, that he is permitted to combine a variety of objects into a group or a landscape, and to imitate the colouring of nature.—pp. 7, 8.

In addition to the peculiarity of the plan as to a natural order of subjects, we would say, in one word, concerning the contrivances, by means of maps, charts, engravings, and copious statistical tables, to exhibit information not usually communicated in geographies, that they are most happily adapted to gratify and instruct the learner. Impressions made on the mind in so lively a manner, by emblems, pictures, &c. which first speak to the eye, will last through life. The mass of facts thus detailed, and in so small a compass, is very great, especially facts of a scientific character. We think of no objection to the productions before us; in their characteristic difference from other systems, unless it be, that the student obtains less definite views of particular countries, where the facts concerning them, are distributed in different parts of a book, than where they are presented in continuity and in a body. In connexion with this, perhaps some confusion may arise in the mind, from

the references which are necessarily made, with so much frequency, to the same country, in different departments of the work. Still, we think that the author's method combines advantages, which vastly more than compensate for these real, or supposed evils. Time, the universal corrector, will determine, and we doubt not, in favor, on the whole, of the scientific method.

The character of the books so far as religion is concerned, we are happy to say, is unexceptionable. Indeed they are entitled to more than this negative praise; and besides the general moral decorum of these pages, we might, if we had room, point out instances, in which the representations are fitted to make useful serious impressions. In this manner, and on such a subject, a writer may seize on the minds of youth to manifest advantage, as to their religious concerns.

The execution as to style, arrangement of thought and propriety of sentiments, is highly respectable. The author has shown a sound judgment and good taste, in the article of composition. It varies in some degree with his subject, though neatness and precision are its prevailing characteristics. A paragraph, the subject of which is Religion, and one in connexion with it, treating of the 'Condition of Females,' may be presented as favourable specimens of the style and spirit of the writer.

Religion presents one of the most powerful motives which actuate man; and therefore the peculiar features of the system adopted by a nation, must affect their character materially.

The religious systems of *Pagan nations* are usually unfavourable, both to purity of morals and benevolence of disposition; and under their influence, we find the human character in its most debased condition.

"Throughout all India," it is observed by a writer of eminence, "there is not such a thing as common honesty; and it is scarcely possible to administer justice, on account of the universal practice of perjury. The most shameful crimes are

committed without disgrace! and, as has been already stated, the very worship of their gods is often attended with impurity and blood. In many of these nations, a person in distress is left to suffer or perish by his friends. The destruction of parents and children, the sick and the feeble, are common customs.

Mahometans are taught to regard those of other religions with contempt and hatred, and consider the knowledge of other nations either worthless or dangerous. Hence they are remarkably destitute of curiosity, and a desire for improvement. A spirit of haughtiness and bigotry is cherished, and general benevolence is in effect prohibited. They believe also, agreeably to the doctrine of fatalism, that no efforts influence the course of events, and therefore exhibit peculiar indifference to disease and danger.

Unlike all others, the *Christian Religion* inculcates benevolence towards all men, of every nation, and of every religion.

It forbids every thing which inflicts suffering or evil, except for the safety of society. It requires the practice of every thing by which we can promote the welfare of others. Where its precepts are obeyed, it produces mutual kindness and good will among men, and prevents those crimes which destroy their peace. And although it is corrupted in many, and imperfectly practised in all countries where it prevails, it meliorates the state of society; it banishes barbarous and cruel customs; and diminishes even the rigour of despotism.

It is almost exclusively in Christian countries, that we find provision made for the poor and the feeble, in public almshouses and hospitals; and none but Christians seem to have thought of attempting to alleviate the miseries of other nations, or to communicate useful and religious knowledge to the ignorant, by charity.

The civilization and character of a nation are intimately connected with the *condition of the female sex*. When they are permitted to exert their proper influence, it tends to soften the ferocity and cruelty of manners, and check licentiousness; and the early education of children devolves so much upon them, that the progress of society must be materially affected, by the state of improvement among them.

It is common among *Mahometan nations* to consider them as beings without souls, made only to be the slaves of man, and the instruments of his pleasure. *Pagans* generally place them in the same rank with their domestic animals, and treat them in the same manner. In China they are often obliged to drag the plough; and they usually perform the most severe labours.

In Half-Civilized countries, those who do not labour, are bought and sold, and treated as prisoners and slaves, receiving no instruction except in music, embroidery or dancing. They are not usually permitted to have intercourse with society, and are not considered capable of mental improvement.

The *Christian religion* only declares females to be immortal beings—recognizes their equality with men—and vindicates their claims to respect. As the natural result, it is in Christian countries only, that they are placed in their proper rank; but their situation varies even in these.

In a large part of Germany, Austria, Poland and Russia, women of the lower classes are still employed in severe labours, which properly belong to the other sex; and even in Sweden, they often labour in the field. In most nations of Europe, music, dancing, and other personal accomplishments, are considered the only important acquisitions, even for the higher classes.

England, Scotland and the *United States* appear to be the only countries, in which attention is generally paid to the intellectual improvement of females; and the general standard of purity, in morals and manners, is more elevated than in any other nations.

The greatest attention is probably paid to female education in the United States, and numerous institutions have been established for this object. Some of these furnish an education as complete in all the most important and practical branches of knowledge, as the literary institutions designed for the other sex.—pp. 211, 212.

We may here state, what the history of these publications makes known, that Mrs. Willard of the Female Seminary at Troy, is associated with Mr. W. as author; the ancient geography in the larger work, having been written by her. The essential features of the plan were accidentally struck out by both, without a knowledge of each other's designs.

We would only observe further, as becomes Christian Spectators, in the watchful eye we mean to keep over the literature of our land, that an acquaintance with geography must furnish a Christian community, with incontrovertible arguments, proving the duty and expediency of bringing so many half-civilized, barbarous and savage nations as now exist on the globe, to possess the refinement, knowledge, social comforts and moral purity, which are attendant alone on the Gospel. What achievement of modern times is so noble, as the attempt which is now making for this great object? May literature, much more than it ever has done, voluntarily lend its aid to consummate the glorious designs of our Redeemer, relative to all 'the kingdoms of this world.'

Literary and Philosophical Intelligence.

It is stated that the New-Hampshire Historical Society is preparing to publish a volume of collections, which will contain Penhallow's Indian Wars, and a considerable number of articles never before published.

Eight thousand dollars have been subscribed at Burlington, towards the erection of a new college, in place of that lately destroyed by fire.

It is in contemplation to establish a College on the Western Reserve. Its location is to be determined by Commissioners appointed by the Presbyteries of Grand River, Portage and Huron.

An Athenæum has been established at New-York upon a very comprehensive
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and elevated plan. The reading rooms are to be supplied as usual with foreign and domestic journals of every description; but, in addition, all the new books of any value, European and American, are to be furnished as soon after their appearance as possible, and lectures will be delivered during six months in each year, in the different branches of science and literature. The associates in the enterprise have chosen from among their number lecturers who will provide daily, by rotation, one lecture at least, upon some topic of general interest. A choice library and philosophical apparatus are to be procured and collections of specimens to be formed. The payment of twenty dollars per annum entitles the subscribers to a ticket of admittance to the Lectures, Library and Reading

Rooms. There is no important nor elegant branch of knowledge which is not included in the general scheme of subjects for lectures adopted by the associates.

The North American Review has been proscribed in France. By a formal order of the Government its title is inserted in the list of prohibited books, and the custom-house officers are commanded not to suffer it to pass through their hands into the country.

The Quarterly Review for April, in a review of Dr. Dwight's Travels in New England, says,—“This writer was known in England about 30 years ago, by an heroic poem upon the Conquest of Canaan, and a descriptive one entitled “Greenfield Hill,” both republished in this country. More Recently his System of Theology has been reprinted here, and with considerable success. But the work before us, though the humblest in its pretensions, is the most important of his writings, and will derive additional value from time, whatever may become of his Poetry and of his Sermons.”

Upon this passage the Editor of the New-York Observer makes the following comment.—“No less than nine editions of Dr. Dwight's Theology have been published in Great Britain since 1820; viz. five octavo editions, of which two were independent stereotype editions, and three were printed in the common way; one quarto edition, stereotype; one duodecimo, stereotype; one abridgement of the work; and one volume of extracts, under the title of “Beauties of Dwight.” All these were published in less than four years after the first copy of the work was received in England. We offer this statement as a comment on the term “considerable,” adopted by the reviewer.

The National Intelligencer states that

in the space of a little more than one year, more than fifty officers of our navy have fallen victims to the severity of the service on the West India station. The country is deeply indebted to them for the privations and hardships which they undergo in their efforts to rescue the property of their fellow citizens from the hands of pirates.

The party of Indians now travelling in the United States consists of 24 persons, viz. 6 chiefs and warriors of the Sauky or Sturgeon tribe; 4 chiefs and warriors and 3 squaws of the Musquaky or Fox tribe; 2 Piankashaw chiefs; 3 Ioway chiefs and 1 Ioway squaw; Menomene warrior; 2 Chippeway chiefs and 3 of the Sioux tribe. Some of these tribes inhabit the banks of the Missouri, and others are located in the neighbourhood of the upper Mississippi and lake Superior. Their dress is the common costume of their nation, their faces variously painted, and the heads of some of them decorated with painted feathers. Several of them are closely shaved, and have no hair upon their heads except the crown, from which a lock hangs down their backs.

The party is accompanied by several of our Indian Agents and by interpreters. The tribes all speak different tongues.

A Society has been formed at Calcutta for the establishment of a regular steam navigation between India and England, by way of the Mediterranean Sea, crossing the isthmus of Suez over land.

A Company is forming in London to establish a Steam-boat communication between Great Britain and the United States. Our countryman Perkins is of opinion that the project is practicable, and the passage can be made within twelve days.

List of New Publications.

RELIGIOUS.

A Sermon, preached June 9, 1824, at Falmouth, Mass., at the ordination of Rev. Benjamin Woodbury. By Leonard Woods, D. D. Andover.

Help from on High; or our only resource. A Sermon delivered in Nassau Hall Chapel, Princeton. N. J., the first Sunday in July 1824—By Robert Gibson.

An Essay on Communion. By Isaac Merriman, Pastor of the Baptist Church in Bristol, Conn. Boston.

Correspondence relative to the Prospects of Christianity, and the Means of Promoting its Reception in India. 8vo. pp. 138. Cambridge.

MISCELLANEOUS.

An introduction to the Differential and Integral Calculus, or the Doctrine of

Fluxions; designed for an extraordinary class in the University at Cambridge.

Letters from the South and West. By Arthur Singleton, Esq. 8vo. Boston.

The Witch of New-England: A Romance.

The Political Writings of Thomas Paine, Secretary of the Committee of Foreign Affairs, in the Revolutionary War. To which is prefixed a Sketch of the Author's Life. 2 vols. 8vo. Charlestown.

A Friendly Epistle to the Rev. Hooper Cumming, D. D. Being a Review of his Oration, delivered in the city of New York, on the 5th of July, 1824. By a Friend to Modest Merit. Bridgeport.

Remarks on State Rights. By a citizen of Massachusetts. Boston.

Tales of a Traveller. Part I. By: Geofrey Crayon, Gent., Author of the 'Sketch Book,' &c. Philadelphia.

Religious Intelligence.

From the Missionary Herald.

VISIT OF REHO-REHO TO EUROPE AND THE UNITED STATES.

The public papers gave notice, some time since, that the king of the Sandwich Islands, Tamamahaha 2d, commonly called Reho-reho, had arrived at Rio de Janeiro, in the Brazils, on his way to London. Recently we have heard, from the same source, that he had arrived in that city, with his attendants, and was preparing for an introduction to the British sovereign.

We did not think the report wholly incredible, even when it first arrived. But there were some circumstances, which withheld our full credence, and kept us silent. It was not till we heard of him in England, that our doubts were wholly removed. Since that time, and just in season for this article, communications from the Board have been received from the missionaries laboring in the dominions of Reho-reho, in which the reasons of his voyage, and the time and circumstances of his embarkation are described.

It seems that this young prince had for sometime cherished a desire to see those remote countries, of which he had from his childhood been accustomed to hear many interesting things; but of which, from the scanty means allowed him, he must have had very inadequate conceptions. To gain information, political and commercial, to gratify curiosity, and eventually to increase his wealth and power, are said to be the principal objects that came within the scope of his design. He particularly expressed his desire to behold the king and the court of England.

How desirable, one would have thought that this young prince, who has recently cast away the idols of his father, and is just emerged from barbarism, should have been attended by an enlightened and pious interpreter!—one who possessed his confidence, and might be of use to him in

the thousand new and unanticipated scenes and situations, through which he would pass. This reflection early occurred to the missionaries and it appeared on inquiry that the king and his chiefs greatly desired that Mr. Ellis, (the Missionary of the London Society, who is the fellow laborer of the missionaries of the Board,) should be his companion. Mr. Ellis was willing to accompany him; and had been moreover many years from England, his native country. Mrs. Ellis was also labouring under a very distressing disease, which in the opinion of Dr. Williams, Dr. Blatchley, and others, rendered a visit to her native land desirable. And more than all this, the king freely offered to pay in dollars for the passage of Mr. Ellis, and Kamamaloo, the queen, offered to pay for the passage of Mr. Ellis's family. This negotiation was continued with much earnestness on the part of the king and his principal men, and as may be supposed, with some solicitude on the part of all the missionaries: but, owing to some circumstances, over which the friends of this measure could exercise no control, it failed of success! Mr. Ellis and his family remained behind.

At one time the king and his chiefs were almost determined to fit out the Cleopatra's Barge, which belonged to the king, in order that Mr. Ellis and his family might go: but this project also failed.

On the 27th of November last, the necessary preparations having been completed, the king embarked in the L'Aigle, Capt. Starbuck, for London. He was accompanied by his queen Kamamaloo; the chief named Boka, with his wife Tweene; Captains Jack and Manuia, two native commanders of native vessels, who speak a little English; Kuanao, the king's weaver of sandal wood; and a young man by the name of Young, who also speaks some English.

In the language of Mr. Bingham,—“the people thronged the beach as he entered

the boat, and their loud weeping mingled with the roaring of the cannon at his departure. His principal chiefs accompanied him on board, took an affectionate leave of him and his attendants."

As it entered into the original plan of Reho-reho to visit this country, it is possible that he may be seen here during the present season.

It is pleasing to add, that the desire for instruction among the natives of the Sandwich Islands has increased, and the work of the mission has made progress, since the departure of the king. "May this young ruler return to his people, thoroughly convinced that "righteousness exalteth a nation!"

From the Missionary Herald.

PROGRESS OF RELIGION AMONG THE
CHEROKEES.

Perhaps the recent attention to religion, at the different Missionary stations in the Cherokee country, is more full of encouragement to the friends of missions among the Indians, than any other event, which has taken place since these missions were established.

At Carmel, *forty-four* natives, two white women, wives of natives, and a coloured woman employed in the mission family, have received baptism on a profession of their faith, and after giving creditable evidence of their piety, within fourteen months, from April of last year to June of the present. Some of these persons had been in a state of religious inquiry for nearly a year previously to their admission to Christian ordinances. Most of them are full Cherokees, who do not understand English, and who have derived all their knowledge of the Gospel through the medium of interpreters. Some of them are advanced in life, and had lived in habits of wickedness. All were ignorant of religion, had no correct standard of morality, and no thoughts respecting the world to come. By the preaching of Christ crucified, a great change has been produced in them; old vices have been abandoned; a life of prayer has been commenced; and the mild and gentler graces are exhibited.

At other places not far distant from Carmel, there is a prevalent desire of receiving Christian instruction, on the part of those, who as yet know nothing of it, except that it has produced some astonishing changes in the character of individuals, and that it leads to good conduct and forbids the reverse.

About 40 miles south-west of Carmel, at a new station called Hightower, where a school was instituted in April 1823, there

has been much religious inquiry within a few months past. Toward the close of April, *sixteen* individuals were admitted to a profession of their faith including the chief man of the district, who appears to be about 50 years of age, and who, less than two years ago, expressed his belief that the soul ceases to exist at death. Here, also, men who had been notorious for vice, through a long series of years, appear to be entirely changed, delight in the public and private ordinances of religion, and bear a consistent testimony to the power and excellence of the Gospel.

There have been a considerable number of instances of serious inquiry and hopeful conversion at Haweis, Wills-town, and Creekpath; and at these and many other places, there is great encouragement for evangelical labour. In the mean time, let all the friends of Missions plead earnestly with their God and Father, that he would save these babes in Christ from all the dangers to which they are exposed, and train them up for his heavenly kingdom.

CHOCTAW MISSION.

During last spring, there was an unusual seriousness at Mayhew; several persons became hopefully pious, and others were thoughtful, inquiring, and anxious. Mr. Kingsbury has recently forwarded the following account of this visitation of mercy in a letter addressed to the Corresponding Secretary, and dated June 16, 1824.

My very dear Sir,

I shall endeavour, at this time, to give you a few particulars, relative to the revival of religion, that was experienced at Mayhew during the last spring.

In this region of spiritual darkness and death, where there is so much to exercise the patience and faith of those who are endeavouring to dispel the moral gloom, and where there is so much to show us our entire dependence on the Holy Spirit, it has been peculiarly refreshing to witness some of his gracious influences.

About the middle of December, some of the female scholars manifested an unusual spirit of inquiry on religious subjects. Many interesting questions were asked their teacher relative to their situation after death. A weekly prayer meeting was commenced Dec. 27th, for the express purpose of praying for the influences of the Holy Spirit upon the children of the schools. The importance of a revival of religion in our family was felt by a number of the brethren and sisters. Still there was not generally a deep and thorough conviction of the necessity of im-

portunate and persevering prayer for the salvation of sinners. A spirit of prayer however, appeared to increase; particularly during the month of February. The state of feeling among our hired people, and the female scholars, became daily more interesting. While things were in this state, we were visited by two preachers of the Methodist connexion. They preached several interesting and animating discourses, which produced an unusual excitement. One of them was with us a number of days, and at different times.

On Sabbath evening March 7th, after a discourse by the person last referred to, there appeared an unusually great anxiety, in the minds of a number, for the salvation of their souls. The attention continued through the week. Sabbath the 14th, there was increasing evidence of the special operations of the Holy Spirit. Two or three gave evidence that they had passed from death unto life. Monday the 15th was an interesting day. The prayer meeting in the evening, was very solemn. An united and extraordinary spirit of prayer for the salvation of sinners was manifest. A number appeared deeply sensible of their guilt and danger. During the two following days, two of our hired men, who for several days had been in great distress in view of their sins, were enabled to cast themselves on the Saviour, and found rest and peace to their souls.

For a time most of the female scholars appeared to be the subjects of religious impressions. But with respect to the greater part of them we have reason to fear, that their impressions have worn off, without producing any permanent change of feeling or conduct. Two or three give evidence, that they have been born into the kingdom of the Redeemer.

Three white men, who labour for us, and two black women who are employed in the kitchen, and one white man, a neighbour, who has also lived much in our family, have been received to the fellowship of the church. We bless the Lord for what we have experienced, though it has been comparatively but the day of small things.

It may not be improper here to remark, that one thing which has appeared to have an unhappy effect, was the very great excitement of animal feeling, which was produced soon after the attention commenced. This excitement did not appear, in many instances, to be so much from the apprehension of divine truth, as the effect of mere vehemence of manner in the speaker, who on several occasions addressed them. And as it did not arise from a view of divine truth, so it was not attended with a proper sense of guilt, or desert of punishment. In the cases, where the subjects obtained a hope, there appeared a good degree of clearness, in their apprehension

of their own characters, and of the way of salvation.

It is gratifying to be able to state, that the seriousness has not been confined to Mayhew. One or two families in the neighbourhood, and two or three at a distance of 25 or 30 miles, have shared more or less in its influence.

Letter from Rev. Theophilus Blumhardt to the Corresponding Secretary of the American Board.

Basle, Switzerland, Feb. 12, 1824.

My dear Sir,

I much regret so long a time has elapsed without any communication taking place between us; and I feel truly gratified in having an opportunity of assuring you, what a lively interest I take in every thing that concerns your person, and the great work which your Society has been the honoured instrument of performing, and the joyful news which I have from time to time been refreshed with by reading your interesting publications.

I have the pleasure of handing you a bill for \$300 at 60 days sight, on De Rham & Moore of New York, of the amount of which I beg you will pay over to Mr. Louis Dwight of Andover \$100, to be applied by him in conformity with the wishes of Baron de Campagne of Pfefficon, in Switzerland; the remaining \$200 are intended as presents from the same venerable Baron, in two equal parts, to the Rev. Hiram Bingham, and to Thomas Hopoo of Woahoo, [Sandwich Islands,] to each of whom you will be so kind as to transmit the sum of \$100 per balance of the above bill, and favour me with your acknowledgment of receipt of the two latter sums, as also of that of Mr. Dwight for the sum placed at his disposal. The inclosed letters to the three individuals in question, I beg you will take the first opportunities of forwarding.

Permit me to assure you of my constant prayers, that you may experience the divine favour resting on you personally, and upon the operations of your Society; and commend to your brotherly remembrance in supplication before the divine Majesty our house and mission, which have, indeed, to record innumerable and undeserved mercies at the hands of the Lord, but at the same time impress us more and more with a sense of our dependence upon the blessings from above, without which all the efforts of man must ever remain fruitless. Believe me, my dear Sir, ever truly and affectionately yours,

THEOPHILUS BLUMHARDT.

It will not be forgotten, that the former

donations of the Baron de Compagne to the American Board of Commissioners for Foreign Missions amount to *eight hundred and seventy six dollars*. This is mentioned as a memorial of one, who though unacquainted with our language, and living in the heart of Europe, feels such an interest in our institutions and Christian enterprises, and contributes so liberally for their support. The \$100 sent to Mr. Dwight were for the American Education Society.

NOTICES OF AN INDIAN SCHOOL.

[The last Number of the Missionary Herald contains some interesting notices of the girls' school at Mayhew, communicated by the teacher, Miss Burnham, at the request of the Corresponding Secretary. Those who feel desirous of being introduced to a more familiar interview with the pupils of an Indian School than can be obtained from the ordinary accounts respecting them, will be gratified with the following extracts.]

Nov. 5, Evening. The girls while at work were conversing in their own language, and were desired to speak English. One of them who could speak but very little English, requested that the one who was talking, might go through with what she had to say, for she was interpreting the hymn, that they had been repeating about the crucifixion and ascension of our Saviour. When the youthful interpreter had done, she took the Bible, and selected some appropriate passages of Scripture, and read to the other children about Christ's being crowned with thorns and crucified, his rising again from the dead and saying to his disciples, "Go into all the world, and preach the gospel to every creature;" and added that this was the reason missionaries came hither. Then she took Emerson's catechism and turned to the place where Christ was represented as being crucified between the two thieves, and said one of the thieves repented of his sins. Then showing the picture to her instructress, she said, "which of the thieves became good? I think it was the one on the right hand."

Nov. 18. One of the girls complained that another had spoken improperly to her. The teacher inquired what was to be done, if such large scholars set such an example for the others. (The girls were 9 and 10 years old.) One immediately said, "please to forgive them, Miss Burnham." "Will that do? And suffer them to go on in this way?" She thought not. Inquiry was made of several others, what it was best to do. The reply was, "We do not know; the teacher knows best." "Shall each of them have a discredit mark?" To that a number assented. It was then inquired

of the offending parties, if they would forgive each other. One chose that the other should have discredit. The teacher said no more; and one of the girls observed, "If we do not forgive each other, our Heavenly Father will not forgive us." Then she explained the meaning of the petition,—"forgive us our debts as we forgive our debtors," in Choctaw, to the unforgiving one; to which the greatest attention was paid by the whole school.

No one can have an idea how interesting such scenes are, unless they could be placed in the midst of the circle, see the fixed attention, and observe their inquiring minds.

When it was told the children, that if they should repent of their sins, and love God, they would go to heaven where they would be happy, and never feel any more pain—never be sorry or cry any more, one of the dear children inquired, "if you should go to heaven, and see all of us go to hell, should you not be sorry?"

Dec. 26. The girls were disposed to make many serious inquiries, and many anxious remarks. One said, "when I go to breakfast, my heart feels so bad that I can't eat;" another,—"I think so much about my soul, that I can't sleep. When I go away alone I kneel down to pray; the tears come, my heart feels so bad." One in broken English said to her instructress, "Isn't the Bible a sort of friend to you?" "My mother, when she has been here, has heard the girls say the Lord's Prayer so much, that she has most learned it." "My mother could almost say the Lord's Prayer when I came away; she loves to hear about God. I used to tell her a great deal." "My family all bad. Miss Burnham, you must tell us about these things every day. I forget."

27. After attending prayer meeting, found the girls had spent the evening in prayer, and other religious exercises, and were bringing their meeting to a close, by rising and singing the doxology. They had read, "Remember thy Creator in the days of thy youth," and concerning the crucifixion of our Saviour.

28. Evening. One is now reading the life of Elizabeth Rowe. One committing to memory the 4th Psalm, "Lord, thou wilt hear me when I pray," and another a prayer in the Primer.

March 9. One said, I never viewed things so before, as I have yesterday and to day. I can't express my feelings. I never before thought that food and every thing came from God.

A number went to another room for religious instruction, but one refused to go, saying, "I am afraid they will ask my feelings, and I have nothing to tell.—I don't feel any thing." She was told that she could be excused from relating any of her feelings, and went reluctantly, saying,

"When I look around, and see that others are all Christians, my heart is so wicked I don't like to be there." Afterwards, she often referred to that meeting as being the means of doing her much good. "I never saw my sins so before,—never felt able to pray so earnestly to go to Christ. It seems as if I get nearer and nearer to Christ every day. It seems as if I could never love him enough." At another time—"I have not felt bad but once to day, that was when I was at supper, something told me, I should not get religion: I should be ashamed of it." On another occasion she said, "Things keep coming into my heart and calling me every way. Miss Burnham don't you know I have been angry almost all day? Sometimes I want to pray very much and my heart is so hard I can't." "When I think about dying it troubles me, so that I cannot sleep. It appears to me, that if I should be cut down at any time, it would be just in God to send me to hell. I think if I should die, I am so wicked, God would not take me to live with him."

After meeting, one observed, "I never saw all my sins so before. What makes it so, Miss Burnham? When at the dining room, if I lay with my head upon my left arm, in time of prayer, I can't see any thing but ignorance and wickedness; but if I lay my head upon my right hand, I see Christ crucified, and feel happy."*

When she was asked, what way Adam broke the covenant of works, she answered "by eating the forbidden fruit, "and

* It is not improbable, that the opposition between the *right hand* and the *left hand*, expressed above, had its origin in an impression upon the mind of the child from what is said by our Saviour, concerning those who will stand on his right hand and on his left in the day of judgment.

Ed. Miss. Her.

then inquired, "If any of us should have been wicked, if he had not eaten it."

At one time, when a number were deprived of their books for not using them well, they became uneasy, and said to their instructress, "You have told us it was wicked to be idle." After having been visited repeatedly by persons from different parts of the country, who expressed their surprise that the scholars had made such proficiency in so short a time, the girls became surprised in their turn, and a number inquired; "What makes every body talk so? Do people think we can't learn?"

One of the girls observed, "Sometimes I feel as if I could lift up my whole heart in prayer to God and sometimes not at all. It seems as if God takes away one load of sin, and another comes; and God takes that away. Some times, when I do not think about God all the time; it troubles me so that I cannot rest. And when I see my brother so stupid it troubles me very much. When I look around on the scholars it troubles me very much to see them so thoughtless." The same girl was asked if she should hate sin if there were no future reward or punishment. Her answer was: "I don't know. I think I should. *It looks bad anyhow.*"

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

(In the month of July.)

To the American Bible Society, \$2395, 21. Issued, Bibles 1707, Testaments 2541—Total 4247—Value \$2051 37.

To the American Board, (from June 12, to July 12, inclusive,) \$2794 71.

To the United Foreign Mission Society, \$1340 16.

To the Theological Seminary at Princeton, \$2315 50.

Ordinations and Installations.

July 8.—Rev. ——— BURT (installed) over the Church in Manchester, Con. Sermon by the Rev. Mr. Robbins, of East Windsor.

July 15.—The Rev. JESSE PEASE, at Tisbury, Martha's Vineyard, to the work of an Evangelist. Sermon by the Rev. John Peak.

Aug. 2.—The Rev. JOSEPH S. CHRISTMAS, over the American Presbyterian Society in Montreal, L. C. Sermon by the Rev. Dr. McAuly, of New York.

Aug. 11.—The Rev. WILLIAM FORD, over the Second Presbyterian Society in Newburyport, as colleague with the Rev.

John Giles. Sermon by the Rev. Mr. Jenks, of Boston.

Aug. 15.—Mr. HENRY W. DUCHACHET was admitted to the Holy Order of Deacons. Sermon by the Rt. Rev. Bishop Griswold.

Aug. 17.—The Rev. BENJAMIN CHASE, at New-Haven, to the work of an Evangelist. Sermon by the Rev. Dr. Spring, of New-York.

August 25.—The Rev. JOSEPH TORREX, over the Church and Society in Royalston, Vt. Sermon by the Rev. Mr. Wheeler, of Windsor.

View of Public Affairs.

DOMESTIC.

No event probably, since the revolution has produced so deep an emotion in the public mind, as the arrival of the Marquis de La Fayette. Besides the warm and universal sentiment of gratitude with which he is welcomed to our shores, his presence awakens anew in our minds, the remembrance of those great and good men with whom he was associated in the revolution, and causes that eventful period, with all its painful and all its proud recollections, to live afresh in the minds of the whole American people.

The Marquis arrived in the packet ship *Cadmus* at the New York quarantine on the morning of the 15th of August, accompanied by his son, George Washington La Fayette and M. Le Vasseur. Although our readers will have been made acquainted with his movements, through other sources, yet we wish to preserve a brief sketch of his visit on our pages. On his arrival the Marquis landed on Staten Island, by invitation of the Vice President of the United States, (it being Sabbath morning,) and became his guest for the day. The following morning in pursuance of arrangements by the committee, he embarked in the steam boat *Chancellor Livingston* for the city, attended by the Committee of the Corporation, by Naval and Military Officers, Members of the Cincinnati &c. and by a fleet of steamboats crowded with passengers, and richly dressed and decorated, except the *Chancellor Livingston* which bore only the flags of France and the United States. The *Cadmus* also, elegantly dressed, and towed by steamboats, formed a part of the gay and novel exhibition. Having been saluted by discharges of cannon as he passed up the bay, the Marquis was landed at Castle Garden, amidst the shouts of an immense concourse of people. From the Battery, escorted by the military, he proceeded to the City Hall through Broadway, which was crowded almost to its centre, and the houses on each side filled to their highest stories with spectators. We need not detail the formalities of his reception by the civil authorities, nor the various exhibitions and rejoicings which took place during his stay in the city. He left New York on the 20th for Boston, attended by a large number of citizens; and by a splendid military escort which accompanied him to the Connecticut line where he was received by a troop of Connecticut Horse Artillery.

The same proofs of affection and respect which were shown him at New York, he

meets with wherever he comes. Not only in the cities and villages through which he passes do thousands hail his arrival, but as he passes along the country, the people crowd to the road side—all anxious to greet him as the guest and benefactor of the nation;—aged men, the venerable remnant of the army of the revolution, pressing forward to take him by the hand, and to speak of scenes which will never grow faint in their minds; and people in middle life, and children, to catch a glimpse of the man with whose name they have been made familiar in the nursery.

In all this there is nothing of the adulation of a populace servilely accustomed to do homage to an earthly potentate. It is the honest, inartificial, and warm expression of the gratitude of a free people to a public benefactor. And it is an expression which we love to witness; not simply because it discharges a public duty, but because, while it refutes the proverbial imputation that republics are ungrateful, it strengthens that love of liberty from which it arises. Like the generous sympathy lately manifested for the Greeks, it cherishes the purest feelings, and confirms the best habits of the nation—feelings and habits in which our free institutions have their surest safeguard.

The Legislature of the State of New-York was convened at Albany on the 2nd day of August, agreeably to a proclamation by the Governor. The object of this extra session was to pass a law by which the choice of electors of President and Vice President of the United States, should be given to the people. The Senate on the second day of the session, passed a resolution that they were unconstitutionally convened, and therefore could not legislate. The House of Assembly also after several days spent in fruitless and not very magnanimous discussion, resolved “that no unexpected incident or unforeseen exigence had transpired” to justify the exercise of the executive prerogative in convening the legislature. On the 6th both houses adjourned.

The Governor in his message justifies himself on the ground that he acted in “deference to public sentiment” and to “legislative declarations” made at the last session; and also on the ground that the enactment of the contemplated law at the next regular session would be too late for the approaching election of President and Vice President. This extraordinary session has occasioned much excitement and much editorial discussion in the State.

CHRISTIAN SPECTATOR.

No. 10.]

OCTOBER 1, 1824.

[VOL. VI.]

Religious Communications.

For the Christian Spectator.

A Peaceful Death no sure evidence of Piety.

DANGEROUS conclusions are frequently drawn from false premises. This remark is strikingly exemplified by the deception which is probably often occasioned by laying too great stress on the manner in which men die. If one is calm and joyful in his sickness, and in a good degree free from terror as death approaches, the opinion is too common, that such a person is, without doubt, at peace with God. If another is fearful in the hour of death, a conclusion is hastily drawn against his piety. There is something unspeakably consoling in the triumph of the real christian when leaving the world; and this cherishes an inclination to believe every peaceful death to be an instance of genuine victory over the last enemy. As it is interesting to hear relations of such closing scenes as give cheering evidence of real religion, they are widely and frequently published. Hence the impression is extensive among certain classes of the community, that if a person dies without fear, it is a good indication of a safe and happy condition after death.

It is my present design to show, that a peaceful death is no sure evidence of piety; or that religious character cannot, in all cases be determined by the manner of dying.

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We believe that when peace of mind in the hour of death arises from a clear and approving view of the character of God, a resignation to his will, a reliance on Jesus Christ, and a desire to glorify God, it is an evidence of real holiness; but as there may be great peace of mind, and much apparent piety without this holiness, it is important to guard against a mistake so dangerous.

For the opinion already advanced, I offer the following reasons.

1. Other causes besides religion may excite the spirits, and pour peace into the bosom of the dying man. Some diseases, from their very nature cause the patient to feel secure and happy while they are preying upon his very vitals. Such is the consumption. Its victims frequently flatter themselves and others, with the hope of recovery, till they suddenly drop into eternity. So is it with regard to religion. Many while in sickness may feel as secure and as calm on the subject of religion, as when in health. They may converse with composure on death and eternity. They feel no great pain of body or mind—do not realize their condition—and thus fall quietly into the grave, paralyzed by their disease.

In connexion with diseases, medicines are not unfrequently administered in the last hours or days of life, which lead to a mistake as to the actual state of the mind. Instances are not unknown, in which a patient has manifested a quiet submission in

death, when it was evident that he was made insensible to his situation by soporific drugs. Others, again, when under the operation of stimulants, have had the liveliness and cheerfulness of their spirits, mistaken for spiritual joy. It is well known that persons in health, when under the influence of ardent spirits, are often free and forward to converse on religion; and many, who sneer at religion when sober, will take pains when partially intoxicated to manifest their zeal in religion. It is very natural to suppose, and fact corroborates the supposition, that the same effect may be produced in the dying man, by stimulating medicines; and these means may lead to very erroneous apprehensions as to his spiritual condition.

It is well known that a fever often produces a high state of excitement in which, if it be short of delirium, the patient seems raised above himself. His feelings are strong—his imagination lively—his affections ardent—his sensibility to danger taken away—and his conversation indicative of a happy state of mind. Present religion before such a person, and he may seize it with the ardor and zeal of a saint. In some well known instances of this nature in which the patients, on being restored to health, have been found, to be totally insensible to every thing which passed during their sickness, and could not recollect, and would not acknowledge a single expression of their conversation. Now had these persons died, they might have been considered as extraordinary examples of pious joy and christian triumph, when in fact, this excitement was but an excitement of the spirits produced by medicine or by disease.

The patient is frequently made to look at death without terror, by the excruciating pain under which he labors. In the agony of disease he talks of death as a familiar and pleasing friend. So far from fearing to meet it, he is calm on its approach, and even desires its relief. Of such,

Job speaks in a very striking manner; "Wherefore is light given to him that is in misery, and life unto the bitter in soul, which long for death, but it cometh not, and dig for it more than for hid treasures, which rejoice exceedingly, and are glad when they can find the grave."

Others, whose diseases appeared to be desperate, have seemed to be greatly exercised with religious considerations, and have calmly professed joy and peace in believing—have been willing to depart—have been confident of future happiness; and yet these very individuals, on recovering, have manifested no regard to Christ, or to his worship. On the contrary, have become most vile and abandoned. But had they died in the midst of their joys, their friends would probably have consoled themselves with a confident assurance of their happy state beyond the grave.

There is a class of men, though perhaps not very frequently found, who appear calm and resigned in their last hours, from bracing themselves against their fate with a feeling differing little from stubbornness. I have met with such instances and presume others have likewise. On being called to visit a sea captain in his last sickness, I uniformly found him cheerful, and apparently willing to die. As I knew that he had been a careless, profane man, his resignation and coolness seemed unaccountable. The morning that he died, I said, "my friend, you seem fast approaching the grave"—"I am ready to go," he replied. "You feel ready and willing to die, then, do you?" "Perfectly." "I have noticed you seem contented and happy. I have noticed too, that you are sustained by some other principle than my religion. Will you now honestly tell me why you are so calm, so resigned to the will of God, and so ready to die?" He took my hand, pressed it, and replied with emphasis, "because I cant help myself! I must die, and cannot escape my fate—therefore I am resigned!" In a few hours he

was dead ; and I cannot but add, that though this man lived a wicked life, and though his stubbornness sustained him through sickness, without the aid of any other principle, yet on account of his peaceful death, his friends cherished the hope that he had made a happy exchange of worlds.

Another class may be mentioned who have apparently died in peace after a life of negligence and sin. Such examples not unfrequently occur. They live without prayer, without the Bible, without observing the Sabbath. Their lives indicate no seriousness. They are, on the contrary, rash, violent, profane, or intemperate : and yet, these very persons, in their last sickness are zealous on the subject of religion—profess to have experienced a change of heart—are full of joy—rise above the fears of death, and leave the world in peace. Though the case of the penitent thief will here be recollected, yet presumption itself can scarcely form a favorable conclusion in most instances of this nature. Without a holy life, it is scarcely possible to give satisfactory evidence of piety in the hour of death.

2. Many, who pass their lives relying on common morality for salvation, finish their days in security and peace. They have long been accustomed to think that a change of heart is unnecessary, and have built a strong hope on the supposed integrity of their lives. This sears the conscience, benumbs the moral feelings, and destroys their conception of guilt, and of their need of a Saviour. The Holy Spirit leaves them to believe a lie. Their language is, “ God has dealt kindly by me in this world, and I trust he will in another. I rely on my own integrity of life, and the goodness of God ; and I am ready to depart at any moment when he shall please to call me.” The cases are painfully common, in which such persons actually leave the world without terror, and apparently in calmness and resignation.

We should naturally suppose that those who believe none will be excluded from heaven, would frequently be known to die with satisfaction, and even with triumph. They appear satisfied with living—to love a Saviour who saves all—to be benevolent in a degree towards man, and to be freed from all trouble. Allowing that any one can really believe in universal salvation—that he believes death to be the end of all evil to the sinner as well as to the saint, we see no reason why he might not die in peace, with vivid hopes of happiness after death.

That a false hope can give peace in death, cannot be questioned. Some have been visionaries through life. They were convinced that they were christians, by a voice from heaven declaring their sins forgiven, by a revelation, by a faculty of prophesying, by something extraordinary attending their supposed conversion, or by any means except a holy life. Hence they feel such an assurance, that they think it would be a sin to doubt their own piety. Let such a confidence be cherished through life, and where is the wonder, that such persons should leave the world with exultation, and even with songs of victory ? Such a belief, though founded in complete selfishness, might impart joy in a prospect so cheering.

We know that even martyrdom itself may be endured for the cause of christianity, and yet the heart be totally destitute of real religion. There was once a time when the belief prevailed, that martyrdom was a certain passport to glory. We can easily believe that under such assurance, multitudes would stand ready to sacrifice their lives. The statement amounted to this : ‘ If you will submit to the axe, the stake, or the wild beasts, you will assuredly be in paradise in a moment. Heaven is certain.’ Under such an impression, multitudes voluntarily rushed forward, eager for martyrdom ; and doubtless many sacrificed their lives, from a principle of entire selfishness.

Paul seems to allude to this belief among the early christians, when he says, "Though I give my body to be burned, and have not charity, it profiteth me nothing." It is evident that such a belief and disposition would enable men to lay down their lives from motives wholly selfish.

Several circumstances might be mentioned from Church History, which show that there was an inclination to court persecution, and to glory in sufferings and death, especially during the reign of Trajan, when Arrius Antonius persecuted with the most unrelenting fury. "The whole body of christians, wearied with constant hardships, presented themselves before the tribunal. He ordered a few of them to execution, and said to the rest, "Miserable people, if you choose death, you may find precipices and halters enough." I am willing to believe, adds the Historian, that the christians meant to disarm the persecutor by the sight of their numbers." Even Ignatius, Bishop of Antioch, an eminently pious man, when ordered by Trajan to Rome to be thrown to the wild beasts, seemed to glory in the opportunity of becoming a martyr. "The subject of his letter to the Roman christians was to entreat them not to use any method for his deliverance. He had the prize of martyrdom before him, and he was unwilling to be robbed of it." The Historian proceeds to state, very judiciously, the improper motives which influenced the minds of some, and which infected the minds even of good men. Yet I have some doubt whether all this flame strong and sincere as it unquestionably was, had not something mixed with it by no means of so pure a kind. Ought not the Roman christians to endeavour to save Ignatius' life by all honest means? Has any man a right to hinder others from attempting to save his life? Was not his desire of martyrdom excessive? If it was wrong, it was doubtless a mistake of his judgment. I fear the example of Ignatius did

harm in this respect in the Church. Martyrdom was, we know, made too much of in the third century: so hard is it to be kept from all extremes." From this account it seems to be a fact that men may voluntarily rush upon death with exultation—led on by a love of glory, on the same principle which hurries the warrior to the field, and makes him fearlessly "look danger and death in the face." Now if a person, to gain the glorious name of a martyr, may triumph even in the most severe sufferings, from a principle of worldly glory, it is one evidence among the many others, that the manner of dying is no certain test of character.

3. The scriptures do not make the manner in which any one dies, a criterion of character. The wicked are frequently said to be in great peace and prosperity. "Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone, my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men." The expression, "There are no bands in their death," we understand to be equivalent to saying, that they come to their end without any peculiar distress. They die as they have lived. Instead of being distressed with terrors of conscience, or with fearful apprehensions of future misery, they have a quiet and peaceful departure from the world. Of such Job says, "They spend their days in wealth, and in a moment go down to the grave;" i. e. They passed their lives in prosperity, secure from the fears of death, and there was nothing in their manner of dying to indicate their dreadful condition. If, indeed, it be not the general character of the irreligious, that "there are no bands in their death," yet it is so frequently the case, that we cannot determine their character, simply by the manner

of their dying. "There be just men to whom it happeneth according to the work of the wicked; again, there be wicked men to whom it happeneth according to the work of the righteous. No man knoweth either love or hatred by all that is before them. There is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness." In the parable of Dives and Lazarus, it is not said that there was any difference in their manner of dying. The account simply states that the "beggar died," and that "the rich man also died." No conclusion as to their characters could be drawn from the manner of their leaving the world. Thus the scriptures do not make the state of mind in the last hours of life any criterion of its spiritual state. They frequently speak, indeed, of the happy death of the righteous; but it is mentioned only as the result of a pious life, and not as a proof of their piety, by itself considered. "Let me die the death of the righteous, and let my last end be like his;" that is, let me have the safety and the reward of the righteous. "Mark the perfect man and behold the upright, for the end of that man is peace." This peace is probably his future salvation; but if it mean a peaceful death it is mentioned as the result of a holy life, not as the evidence of his piety. The idea is not, that the peaceful death of this man is an undoubted proof of his piety, but that his holy life terminates safely and happily, whatever may be the manner of his dying. Josiah was an eminently good man, and was divinely assured that he should come to his grave in peace; yet as he was afterwards slain in battle under unpleasant circumstances, the conclusion is unavoidable, that the peace promised him, could not have been the manner of his dying.

On the subject under consideration, I would remark,—

1. That it is unsafe to judge and decide a person's spiritual state,

merely by the manner of his dying. One sinks away by slow degrees, through a long and painful sickness, another is cut down instantly without a moment for reflection, a third is delirious in his last hours, and speaks foolishly and profanely though he has lived a pious life; others still, are unmoved, are joyful, or desponding, and if we were to decide their several states by their circumstances, it would lead to very pernicious effects. It would encourage a disregard to the evidence arising from the life; would condemn one of religious deportment because of his darkness and fear; or would judge an irreligious man to be a saint because he died calmly. It might induce many to excite in themselves an artificial courage by which they could meet the last enemy without fear, or like false martyrs, to believe that this would insure their future glory. It would turn us from looking at that criterion of character, which our Saviour himself has established: viz—*a holy life*. "By their fruits ye shall know them." "Ye are my friends if ye do whatsoever I command you." "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." Much as Peter loved Christ, and certainly as he loved him, yet Christ did not promise him a joyful death. "When thou art old, another shall gird thee, and carry thee whither thou wouldest not;—signifying by what death he should glorify God." It is also worthy of remark, that our Saviour himself, so far from dying peacefully, died in the terrors of darkness, crying in his agony: "My God, my God, why hast thou forsaken me."

2. If men should disregard the manner of leaving the world as a test of the spiritual state, it would be likely to recommend a life of practical piety. By this view of the subject, professed christians would be lead to act for their master, rather than aim to shine in honor—to inquire how they could employ their talents, rather than how to attain

distinction. Perhaps the happy death of christians has often caused others to covet that honor from very improper motives.

3. The christian may calculate on a safe and happy death, though he cannot be assured that his departure will be joyful and triumphant. Vain confidence may carry one over the Jordan with eclat; while faithful piety may seem to sink in its waters.

4. Let it be sufficient for the christian that he will triumph in the day of judgment; that he will then lift up his head with joy—that his sins will be over—his soul pure—his body refined for immortality. He will be with Christ—welcomed by the angels—honored by the Father—glorified in heaven through eternity.

A SERMON.

For they loved the praise of men more than the praise of God. John, xii. 43.

We are here informed of a melancholy instance of worldly ambition. The persons against whom the charge is recorded, were chief rulers. They were members of the Jewish Sanhedrim—the supreme council of the nation—the very body of men before whom Christ was arraigned, and by whom he was delivered to the Roman power to be crucified. These men are said, in the preceding verse, to have believed in Jesus. It cannot be supposed that they cordially received him in his true character, yet they were convinced that he was the Messiah. His miracles, and, particularly, the recent miracles of the resurrection of Lazarus, had so overpowered their prejudices, as to force upon them the conviction that he was the promised Redeemer. “But because of the Pharisees they did not confess him, lest they should be put out of the synagogue.” The Pharisees held, at this time, a powerful ascendancy both in the council, and among the people: and so deep was their ma-

lignity against Jesus, that they would receive no evidence, and listen to no proposals, in his favour. Through their influence, those members were prevented from acknowledging him. To have espoused his cause would have brought upon them a public sentence of excommunication, degraded them from their honourable seats, and exposed them to popular reproach. For this sacrifice they were not prepared, and to avoid it, they continued by their silent concurrence, to sanction the violent measures which the council had instituted against him, and at last joined in the sentence of his crucifixion. It may be supposed that Nicodemus and Joseph of Arimathea dissented—but the others seem to have stained their hands with the blood of Him whom they believed to be, not only an innocent man, but the promised Messiah. Doubtless they had not expected to be brought to this extremity, and when brought to it, they shrunk from the deed. They had waited for Jesus to throw off the mask of his humiliation, and try the splendour of his achievements, turn the popular current in his favour, that they might number themselves among his followers. Or they persuaded themselves that no sentence could prevail against the Redeemer of Israel; or that if it were otherwise, their protest would be too feeble to avail for his deliverance; that it would expose themselves to disgrace, without procuring for him any benefit; and that, in these circumstances, prudence forbade the avowal of their convictions. By such pretexts they may be supposed to have covered their guilt; but the Spirit of truth declares, and for our admonition he declares it, “they loved the praise of men, more than the praise of God.”

Let us then consider,

I. The nature of the principle which is here condemned—and

II. Reasons for our guarding against the indulgence of it.

I. The nature of the principle which is here condemned.

The rulers of the Jews are here condemned not simply for loving the praise of men, but for loving it more than the praise of God. It was their preference of the favour of men to the favour of God, when these were set in competition; it was their making their reputation their idol; and adopting the standard of human approbation as the rule, which the Holy Spirit here reprobated. Desire of human favour is not necessarily wrong. It is probably an instinctive feeling, designed by our Creator, for important uses. The little infant as soon as it can "read the human face," is delighted with a smile, as naturally as it inclines to the bosom which nurtures it; and is no more sinful for the one than for the other. And when reason and conscience begin to act, we are not required to be indifferent to the favour of men, because we are not required to be indifferent either to that personal enjoyment, or those means of usefulness which the favour of men may afford. Christ himself was not indifferent to it. He does indeed say, "I ask not honour from men," but he is also prophetically described as saying "Reproach hath broken my heart;" which implies that he was not insensible to the estimation in which he was held among men, at the same time that he was too much engrossed in doing the will, and securing the approbation of his Father, to make the favour of men his object, or to allow his regard for it, to decide his conduct. So also the Apostles appealed to their brethren, that "neither of them, nor of other men, sought they glory;" yet when Paul stood in his defence, before the Jewish council, and saw it divided, he instantly offered an appeal for the very purpose of enlisting one of the parties in his favour; crying out, "Men and Brethren, I am a Pharisee, the son of a Pharisee—of the hope and resurrection of the dead, I am called in question."

Nor did he hesitate to avow the principle of seeking by every method consistent with sincerity, to secure the favourable estimation of his fellow men generally; not indeed so much for his own sake as theirs, "becoming all things to all men, that by any means he might save some." The conclusion then is, that favour, like property or learning is a talent, not to be contemptuously slighted, nor carelessly thrown away. It is a blessing rich in comfort and rich in use. Yet it is to be subordinated to the glory of God. It is to be sought chiefly that it may be employed in his service, and is to be cheerfully relinquished, when his service requires the sacrifice. That lofty indifference to the opinions of men which pride glories in, the gospel certainly does not sanction. That keen sensibility to the feelings of others, which reddens the cheek of youthful amiableness, that sense of shame which restrains the strong propensities of the heart from the perpetration of crime; and that hope of gaining the consciences of men on his side which supports a man in doing his duty, the gospel does not condemn; but it does require that the fear and love of God control all the other feelings and inclinations of our souls. To make it our object to please men and secure their favour, rather than to please God and enjoy his approbation, is an unworthy, a sinful, a fatal preference. This is that principle of which we are warned in the text, and that we may duly apply the warning, let us now consider,

II. Reasons for our guarding against the indulgence of this principle.

I. We are in danger of indulging it. Desire of human favour is one of our earliest and strongest feelings. It is the passion which sparkles in the eye of our very infancy; to which the grand appeal is made in forming our childhood; which is continually excited and fostered in the school and the college, the social circle and

the eager pastime, of our youthful days; and which gives life and action to all the other departments of this busy world; animates its enterprises, guides its counsels, gains its conquests, deforms it with crimes, and at the same time spreads over it that fair covering of courteousness and decorum in which it glories. Nor can we wonder; for what temporal interest have we, either in possession or in prospect, which is not dependent on the favour of men? They can cheer us by their friendship, or oppress us by their frown; can carry us prosperously onward by their patronage or embarrass all our undertakings by their opposition; can crown our reputation with honour, or shroud it with infamy. How hard to resist this influence! How great is our danger not only of loving the praise of men, but of loving it more than the praise of God, of our consenting to purchase *their* favour at the expense of *his*, of our living to the will of men, rather than to the will of God! To this we are the more exposed because the boon *they* offer is in hand—is presented to the sense—is addressed to all the selfish inclinations of our hearts; while God is a being whom we have never seen, whose rewards are holy and pertain chiefly to another world, and whose favour, though we forfeit it now, may be regained by future repentance. Probably there is no principle of action which we are more liable to indulge, than a preference of human favour, to the favour of God.

2. We should guard against this principle because it is essentially sinful. It is worshipping and serving the creature more than the Creator. Particularly it is renouncing God as our lawgiver. To make the favour of men our object is of course to adopt the will of men as our rule, and this is to renounce the law of God. Hence the solemn decision of inspiration: "the friendship of the world is enmity with God: whosoever therefore will be the friend of

the world, he is the enemy of God." It is to renounce the Lord as our judge. Aiming to please men rather than God, we constitute them our supreme tribunal, we refer our conduct to their decisions as our final appeal—we receive their sanctions as the commanding motives of our conduct.—This is treating the majesty of heaven with infinite contempt. It is practically declaring that the supremacy of his nature, the authority of his law, the blessedness of his favour, and the terrors of his wrath, deserve less regard than the opinions, the wishes, the smiles, and the frowns of the sinful mortals on his footstool. Who can pretend to justify this? What answer can be given to the demand, "who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundation of the earth?"—To prefer the favour of men to the favour of God is to set ourselves up in the place of God. It is not from good will to men that we give them this honour, but to exalt ourselves in their esteem, and gain their concurrence in our selfish designs. It is because the favour of men falls in with our self-idolatry that we seek it, and because the favour of God requires the subversion of every idol that we renounce it. Hence it is that we close our eyes upon the terrors of his justice and rush upon the thick bosses of his buckler that we may catch the breath of human applause. This, propense to it as we are, multiplied as our temptations are to the indulgence of it, and difficult as an effectual resistance of it may be, is the very essence of sin; and must entirely spoil the fairest and most useful deeds to which it prompts men, and renders odious to the eye of God, the character of which it is the forming principle. Accordingly our Saviour warns us expressly respecting our prayers, our fastings and our alms, to beware of performing

them for the purpose of being seen of men, for in that case we have no reward from our Father in heaven; and by an Apostle also demands that whatever we do in word or deed, we do it heartily as to the Lord and not to men.

3. We should guard against this principle because it leads to every species of crime. It must indeed be allowed, as we have intimated, that it often operates as a *restraint* upon crime, and an incentive to habits externally virtuous. To this, no doubt must be ascribed much of the industry, sobriety, decorum, mutual kindness, and public virtues which adorn and bless society; much also, of the religious zeal, and the form of evangelical obedience; but then the same principle leads directly to all the impiety and wickedness, to which the opinions and habits of the world give their sanction. What men approve, and especially the men whose favour is chiefly sought, it adopts as its standard; and, therefore, as certainly as "those things which are highly esteemed of men are abomination in the sight of God," it is a principle of crime. If men pay homage to wealth, to splendour, to fashionable display, he who seeks the honour which cometh from men, will certainly grasp at these, by whatever means the world calls honourable, however God may decide. If men consider serious piety the superstition of weak and narrow minds, he will join them in profaning the Sabbath, neglecting family worship, and if the occasion require, deriding the awful sanctions of the gospel, whatever may be his convictions of truth and obligation. If men call it honourable to avenge an insult with a brother's blood, no motive of duty or affection will keep him back from the murderous deed; and if the popular voice again call Christ a deceiver, he, after the example of the Jewish rulers, whatever he may believe concerning him, will join in the cry of "Crucify him!" As a companion he would leave the whole circle of his

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associates to perish in impenitence, before he would incur their dislike by a suggestion or an action which would reprove them. As a ruler he would sell his country before he would lose his place, by supporting an unpopular measure. As a watchman of souls he would lead them down to hell, rather than expose himself to the consequences of their disapprobation by faithful dealing. The sins to which the love of human favour leads men, even when the standard of public opinion is so far rectified by the gospel as it is in the community to which we belong, are enormous. In communities where the gospel has but feeble influence they are indescribably more numerous and dreadful; and there is no sin to which a world that lieth in wickedness gives its sanction, to which this principle does not directly incline the heart that owns its sway. It cannot therefore be too much abhorred, nor too resolutely mortified.

4. We should beware of preferring the favour of men to the favour of God, because it prevents our submission to the gospel. It is true that avarice, sensuality, or any other sinful desire, predominant in the heart, prevents submission to the gospel; but ambition is marked as being especially fatal on this account. "How can ye believe," said our Saviour to some of the dignitaries of the Jewish nation, "who receive honour one of another and seek not that honour which cometh from God only?" The first demand of the gospel is "if any man will come after me, let him deny himself and take up his cross daily and follow me." To this demand a passion for worldly distinction is directly repugnant; and in proportion as it is gratified, the sacrifice to be made is magnified, and the revolting of the heart at the demand is increased. But for this, Felix, when he trembled in view of judgment to come, had been less inclined to procrastinate submission to the convictions he felt; and king Agrippa might have been not only

almost, but altogether persuaded to be such as Paul, without excepting his bonds. So now there are thousands who cannot exclude a secret conviction of the truth and importance of the gospel from their minds, and who often tremble at the consequences of their disobedience, and who are yet held back by a worldly influence, from acting up to their convictions, and even from avowing them, and asking counsel of their pious friends, till those convictions are fatally stifled. It cannot be doubted that many, especially in youth, suffer themselves to be drawn into intimacies which their consciences disapprove, and which they plainly perceive are indisposing them to their most important concerns, by the charm of the world's attentions and applauses, and by a no less powerful dread of the world's censures and neglect. As little can it be doubted that many, in middle life, plunge themselves into a sea of cares in which every thought concerning the interests of the soul is drowned, merely or principally to gratify their desire of fashionable display and of maintaining for themselves and their families that point of worldly estimation which they have proposed. How many hopeful impressions are thus lost! How many convictions of truth and resolutions of obedience are thus overpowered! How many hearts are thus induced obdurately to resist the Gospel which they hear, till to them "the world has passed away and the lusts thereof!" How cautious then should we be of indulging a principle which can only involve us in guilt, and tends more directly than any other to prevent our embracing the only salvation.

5. We should beware of seeking the favour of men rather than the favour of God, because it destroys the peace of the mind. He, whose supreme aim is to please God, serves one glorious Being, whom he knows to be worthy of his homage and reasonably to demand it; whose requirements are just and kind,

whose will is always the same, and whose rewards are gracious and infinite. But he who seeks to please men, submits to a multitude of lords, all sinful, weak, and mortal as himself—whose will is often capricious, unjust, and ruinous—whose opinions and feelings are various—whose wishes continually interfere with each other—some of whom he cannot fail to offend, by the very means which he is obliged to adopt that he may please others—and all of whom may be expected, when his attentions and submissions are no longer needed by them, to leave him neglected and unpitied;—nor only neglected and unpitied, but also tortured with reflections on his folly and guilt, and trembling with just apprehensions of the wrath of God. Think of the simplicity of aim, the consistency of conduct, the dignity of character, the quietude of conscience, the raptures of hope, and the heavenly rest of soul, supported by the one of these men; and of the conflicting aims, the inconsistent measures, the mean submissions, the unsatisfied desires, and the gloomy forebodings of the other. Can there be reason for a moment's hesitation, in our choice, between these opposite pursuits! Is it not astonishing, that any rational being can delay a moment, to break every unhallowed league with a sinful world, and say unalterably; "as for me, whatever others may do, or think or say, I will serve the Lord?"

6. We should guard against indulging a preference for worldly esteem because it tends to the destruction of the soul. Being in its nature a renunciation of God as our lawgiver and judge; tending only to assimilate us to a world of apostasy and wickedness; and precluding our submission to the only salvation, it must necessarily end, unless it be seasonably renounced and mortified, in utter perdition. Accordingly it is by this motive that our Saviour arms his disciples against it, saying, "fear not them which kill the body, but are not able to kill the soul; but

rather fear him which is able to destroy both soul and body in hell."

In review of this subject let me now call your attention to a few reflections.

1. We may perceive the insufficiency of visible morality for acceptance with God. Many we fear go down to the grave relying on this as the foundation of their hope. They are industrious, upright, honorable and kind; they pass through life enjoying a full measure of the respect and confidence of men; and scarcely think it possible that they should be abhorred of God, and receive their portion at his hands, with the impious and profligate whose vices they detest. But a moral life disconnected with the love to Christ, the contrition for sin, and the other religious affections which constitute evangelical holiness, involves in its very nature a respect to men rather than to God. The approbation of men is its standard and not the law of God; the judgment of men is its tribunal, rather than the judgment seat of God; and the favour and displeasure of men are its sanctions, rather than the favour and displeasure of God. It is therefore not merely defective, but it is totally wrong in principle. Such morality involves entire depravity of heart, an utter revolt from God, an unmingled aversion to his law. This the scriptures declare to be the actual character of all the unrenewed; and that morality which loves the praise of men rather than the praise of God, no more disproves the truth of the charge, than that profligacy which neither fears God nor regards men. It owes its existence to the state of society, not to a principle of obedience. The same man, who is moral, where the standard of opinion is raised, would be profligate, where the standard is corrupt. Such morality is indeed less mischievous to society than profligacy, but it is not less opposed to the holiness of God, nor less removed from the humility, the penitence, the faith, which are indispen-

sable to the salvation of the soul. Hence the necessity of a radical change—a new principle of moral action—a new heart and a new spirit, for peace with God, and admission into his heavenly kingdom. "He is not a Jew who is one outwardly; but he is a Jew who is one inwardly, and circumcision is that in the heart, in the spirit, whose praise is not of men, but of God."

2. We may perceive the necessity of a realizing faith in the gospel. That our lives may be good and acceptable in the sight of God and our end blessed in the enjoyment of his favour and kingdom, we must be brought under the power of motives different from those which naturally govern us; we must overcome those strong propensities and those mighty influences to which we are naturally enslaved; and act habitually from a principle of love and obedience to God. But in the compass of the universe, there is nothing that can produce this change except the gospel; nor can the gospel produce this, if it be not believed; nor will a mere ignorant or heartless assent to the gospel, be more effectual *in us*, than it was in those rulers of the Jews who believed in Jesus, and yet joined with those who crucified him, 'because they loved the praise of men more than the praise of God.' "Whatsoever is *born of God* overcometh the world, and this is the victory which overcometh the world, *even our faith*. Who is he that overcometh the world but he that believeth that Jesus is the Christ?" That we may obtain this most important of all victories, the great objects of our faith must be habitually present in their reality and importance to the apprehensions of our minds. We must live as seeing him who is invisible. We must act under the impression of our accountableness to God. We must reckon it a very small thing to be judged of man's judgment in comparison with the sentence which is shortly to fix our

state in the habitation of eternal glory, or the prison of endless woe. We must be sensible how much we deserve the wrath which yet we cannot bear, and how immense are our obligations to him who submitted to the ignominy and the anguish of the cross for our redemption; and, constrained by the love of Christ, must count it all joy if we are reckoned worthy to suffer shame for his name. Christians, it is only under the influence of the gospel that you can overcome the influence of the world; be transformed in the renewing of your minds; and prove what is that good and acceptable and perfect will of God. Let the gospel then dwell in your hearts. Often retire from the scenes of this transitory world that you may bring home its objects to your minds; that you may catch the vision of things not seen and eternal; that you may rise on the wings of faith to him who endured the cross despising the shame; that you may listen to the praises of the glorified throng before his throne, may join their fellowship and anticipate their bliss, and so be prepared, with full consent of heart, to say "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom I am crucified to the world, and the world is crucified to me." Brethren, is this is our character? Are we no longer conformed to this world? Do we by faith overcome the world? Is it our chief aim to please God and not men? Are we more anxious to be good, than to *appear* so; more solicitous respecting our *sincerity*, than our *reputation*; more pained at the *doing* of evil than at the *disclosure* of the deed; and can no motives of human praise or censure persuade us deliberately to do that which our consciences condemn, or to neglect that which, in our judgment, God requires?

Finally, if these observations are just, there is a capital defect in the common system of education. It can hardly escape the observation of

any person that the young are generally trained to seek the praise of men rather than the praise of God; that many things which they are taught, the motives which are chiefly urged upon them, the expense, the care, the pains taking employed in their education, are suited to form them to the habit of thinking and feeling that the main object of life is to procure the esteem and favour of men. Now we insist, not indeed that their sensibility to the esteem of men, and particularly of the wise and the good, should be blunted, but that their sense of obligation to God and of the necessity and sufficiency of his favour be quickened and strengthened; not that they should be led to undervalue those accomplishments which may give them respectability in the eyes of the world, but that they should regard these as light and momentary, compared with those qualifications which alone can fit them for the kingdom of God. We insist that the main object of their education should be, to form their judgments, their feelings and their choice, under enlightened views and deep impressions of the gospel of Christ. Leave the gospel out of your scheme of education, or allow it only a subordinate place, and you train up the heirs of immortality committed to you, to be "slaves of the world and slaves of sin,"—you cherish in their hearts a principle of worldliness which is essentially enmity with God; you prepare them to be bought at the price of human favour, for the commission of any crime; you dispose them to shrink from the terms of the gospel; and just in proportion as they receive the attentions and the honours which they are taught supremely to value, to reluctant at the self-denial which is indispensable to their salvation; and though you may perhaps gratify them by the introduction you give them to the world, you ruin them by unfitting them for the kingdom of God. "For the world passeth away and the lusts thereof, but he that doeth the will of God

abideth for ever. The moth shall eat them up like a garment, and the worm shall eat them like wool; but his righteousness shall be forever, and his salvation from generation to generation."

LAY PRESBYTERS.

No. IX.

Firmilian presided in the church at Cæsarea, in Cappadocia. He wrote an epistle in Greek, about the middle of the third century, in answer to a letter which he had received from Cyprian, by the hands of Rogatian, a deacon. A translation only remains, which appears in the works of Cyprian, and is attributed to him. (a.) When Firmilian speaks of the abounding of knowledge, and the multiplication of teachers, as an event anticipated by an apostle, and provided against by the rule, that one should be silent, if any thing were revealed to another, he alludes not obscurely to a plurality of teachers in the respective churches. (b.) Afterwards he observes; "It obtains among us necessarily, that through successive years, the presbyters and presidents meet together, to set in order those things, which have been committed to our care; and if there be any matters of more serious importance, that they may be directed, by public advice." (c.) In another place, having asserted that those who are at Rome, have not in all respects observed those things which were delivered from the first, and that they in vain pretend the authority of the apostles, he afterwards affirms; "that all power and grace are placed in the church, where the elders preside, who have

the power also of baptizing, of imposing the hands, and of ordaining. For as it is not lawful for a heretic to ordain, nor to impose the hands, so neither to baptize, nor to do any thing sacred, or spiritual; seeing he is a stranger to that holiness which is spiritual and the work of God."

(d.) The epistle closes with a salutation directed to the bishops and clergy in Africa. The word elders has been no where else found in the epistle. In the first instance, they are named before their presidents, in a description of the assembling of the officers of many churches in an annual council; and in the second, without particularizing the presiding presbyters, although speaking of a single church, he means the whole bench. Of presbyters he affirms, that they have the lawful right to administer baptism, to impose hands, and to ordain. This venerable man unquestionably represents facts, as they were in his day; and is a positive and credible witness, that the presidents of the churches, called bishops in the last sentence of the letter, had not, as yet, at least in Asia, monopolized the power of ordination. In the original letter, the term ἡγούμενοι or ἡγουμένους was most probably used, where we read *præpositi*, which we have rendered *presidents*, they being undoubtedly the bishops, who moderated the board of presbyters, in the respective congregations. The churches of Cappadocia thus appear to have retained the names of their officers, which had been given by the apostles and evangelists at the period of their creation. The *maiores natu*, *seniores* or elders, being baptizers and ordainers were of course not laymen. Blondell on this testimony of Firmilian says "nequis ullos ab ordinationum jure seniores arcendos putet;" which though directed against an ordination exclusively episcopal, with

(a.) Vide Cyprian, Epist. 75. p. 319.

(b.) 1. Corinth. xiv. 30.

(c.) Quâ ex causâ necessário fit ut per singulos annos, seiores et præpositi in unum conveniamus ad disponenda ea, quæ curæ nostræ commissa sunt, ut si qua graviora sunt, communi consilio dirigantur.

(d.) Omnis potestas et gratia in ecclesiâ constituta sit, ubi præsident maiores natu, qui et baptizandi, et manum imponendi et ordinandi possident potestatem, &c.

no less propriety may be spoken against lay presbyters ; because the right to ordain appearing thus to have been vested in elders, they were all clerical. Neither can the monopoly of the ordaining power by bishops, nor the protrusion of elders from the clerical office, be vindicated, except by conceding to the church the right of erecting new offices for its government, which is an invasion of the rightful authority of the great Head of the Church.

Theodorus, who was afterwards denominated *Gregory*, and by the credulity of his age, *Thaumaturgus*, was a native of Pontus, and of an honorable pagan family. At the age of fourteen he lost his father. Afterwards he became the pupil of *Origen*, at *Cæsarea* in *Palestine*, with whom he studied five years, and at length the *πρωτοπρεσβυτερος*, (a) or bishop of the church at *Neo-Cæsarea* in *Pontus* ; which according to *Eusebius* he retained until his death, A. D. 265. His oration pronounced on leaving *Origen*, which still remains, is eloquent, but adulatory. Yet it speaks him then a christian, which is more than can be collected from the *Philocalia*. His *Metaphrasis* of the *Ecclesiastes*, or as *Jerom* styles it, his *Ecphrasis*, is a short, practical and pleasing representation of the experience and advice of the aged wise-man. The creed ascribed to *Thaumaturgus* by *Gregory Nyssen*, in which it is affirmed, “ that there is in the Trinity nothing created, and nothing subordinate,” (b) has been thought by some to bear the marks of a later hand, but the autograph of a creed, in some form, probably existed when *Nyssen* wrote. The exposition of faith, (c) and the twelve anathemas, also printed with his works are evidently of times more modern. His eleven canons,

which he gave as advice for the government of a society, upon which barbarians had made an incursion in the reign of *Gallienus*, appear founded in christian prudence. The last canon has been doubted to be genuine, but its description of the hearers, as standing next within the door ; the catechumens as standing immediately before them, and behind the congregation of believers ; and of the exclusion of the two former after the reading of the Scriptures and the delivery of a discourse, and before the prayers and the sacramental ordinance, may have accorded with the manner of conducting public worship in some places, at the period of this father. *Baronius* and *Dupin* agree in the rejection of all the sermons ascribed to him, and found with his works ; and also of the treatise concerning the soul ; all of which evidently appear to have been the productions of a later age. *Gregory Nyssen*, who lived a century after him, affirms, as others also do, that he was made bishop of *Neo-Cæsarea* in *Pontus* against his inclination, and in his absence, (d) by *Phedimus* who presided over (*καθηγουμενον*) the church of *Amasia*, a neighbouring city, the birth place of *Strabo*. But it is subjoined, that after a little time, the usual rites were accomplished upon him. That extraordinary powers were confirmed by this ordination, was the belief of the antistes of *Amasia* himself ; and *Gregory Nyssen* has laboured with equal assiduity and credulity to establish the same thing. It is also the concurrent testimony of others, that *Gregory Thaumaturgus* said at his death, he had had but seventeen christians in his charge, when he was ordained. His episcopal authority could therefore have been neither over presbyters, for his only subordinate was one deacon ; nor diocesan, for he had the oversight of no more than seventeen people. This

(a) Προσλατου της εκκλησιας υμων Γρηγοριου.
—Basil. Epis. 62.

(b.) οντε συν πιστον τι η δουλον εν τη τριαδι,
&c. Grey. Nyss. 2. Vol. 979. Greg. Thaum.
p. 1.

(c.) Εκθεσις της καταμεγρος πιστως. Greg.
Thaum. p. 97.

(d.) τον σωματικως ου παροντα. Greg.
Nyss. 2. vol. p. 979.

fact, in perfect accordance with the history of the church prior to this period, evinces, that there were but two orders, one to preach and rule, and the other to serve. The like silence as to Presbyters is observed, in the account of his ordination of Alexander, upon the invitation of the church of Comana. Nyssen represents him as superceding the suffrages of the people, by substituting and ordaining a collier, who had been mentioned sarcastically as the dregs of the people. (d.) No presbyters are mentioned; there was one ordainer, one ordained, and one flock. Basil in vindication of the antiquity of the doxology, in which the Holy Spirit is named, having alleged, that Gregory Thaumaturgus had given it to the church at Neo-Cæsarea in Pontus, which was still in the use of it, has ranked his spiritual gifts with those of the prophets and apostles. (e.) But though Basil, and his brother Gregory Nyssen, with some in our own day, have deemed him an extraordinary man; yet no evidence of such wonder-working powers appearing in his writings, it is probably safer to impute the strange things related by Nyssen, to credulity; and to account him no more than a faithful and successful pastor of a single flock, which by his instrumentality, had been collected in a city almost wholly given to idolatry. In all that remains of this father, nothing has been found either of lay presbyters, or of episcopal diocesan authority. If, as Jerom, Theodoret, and others have alleged, he was of higher estimation, than his brother Athenodorus, Firmilian, Helenus, and other bishops of his day, the inference is fair, that they also were ministers of single congregations, as all the bishops, who have fallen hitherto into our numbers have certainly been.

Of the productions of *Methodius*, mentioned by Jerom, Photius, and

others, several fragments with "the banquet of the virgins," have reached our times. Having been written about the end of the third century, they have also been examined with care, but found to contain nothing, that relates to the government of the church, or that can be of any importance. His representations of Origen are feeble, and serve merely to show, that Methodius was not carried away by such dreams, though at best a miserable commentator on the sacred volumes. He is said to have been a bishop, that is in the sense of the term, in his day, the presiding presbyter of a single congregation, but where his particular charge was, is not settled. He probably lived in Lycia, and died a martyr under the Diocletian persecution.

Arnobius lived about the termination of the third century, and wrote as a christian (f.) He is said nevertheless, by Jerom, to have been at the time of writing his seven books, a heathen, but to have had a dream which had awakened him, whilst a teacher of Rhetoric at Sicca in Africa. That his former opposition to the Gospel prevented the confidence, necessary to a reception into the church, until his books evinced his sincerity. This representation is rendered probable by the occasional, but palpable, proofs of defective religious instruction, which occur in his books. Nevertheless on several points, disputed in our day, he speaks with admirable clearness and precision. (g.)

(f.) "Trecenti sunt anni ferme, minus vel plus aliquid, ex quo, cœpimus esse Christiani." *Arnob. lib. i. p. 5.*

(g.) He calls original corruption, "vitium infirmitatis ingenita." On the divinity of Christ, after having spoken of him as more powerful than the fates, he says, "Deus ille sublimis fuit, Deus radice ab intima, Deus ab incognitis regnis, et ab omnium principe, Deus sospitator est missas," &c. He also discriminates with accuracy between his divine and human natures. To the question why he took the form of a man? he asks in answer, "an aliter potuit invisibilis illa vis—inferre et accomodare se mundo," &c. To the

(d.) Προσχαλ τω Θεω δια κρατουνης τον ανδρα κατὰ τον νομομισμενον τροπον τελειωσας, *Greg. Nyss. 2. vol. p. 995.*

(e.) Basil. op. 2. vol. p. 160.

His seven books are in opposition unto those idolatries of which he had been a zealous advocate. On the officers, and government of the church, nothing has occurred, and consequently, as in every other instance, not a word in support of lay presbyters.

Lucius Caelius Firmianus Lactantius is supposed to have received the last name from his flowing style, and Firmianus from Firmum in Italy. But he was a teacher of rhetoric in Africa, where he had been the pupil of Arnobius, from whence he was removed by Diocletian to Nicomedia in Bythinia, and afterwards into Gaul to be the instructor of Crispus, the son of Constantine. His writings have been placed between A. D. 302 and 320. His seven books of *institutions*, his book on the *anger of God*, and another on the *work of God* have survived unto our day. The book on the deaths of the persecutors is not in his style. It must nevertheless have been written by some person, soon after the Diocletian persecution. In one passage in Ch. xv. the writer says, "Comprehensi Pres-

byteri ac ministri, et sine ulla probatione ad confessionem damnati, cum omnibus suis deducebantur:" which Dr. Burnet has rendered; "Some presbyters and deacons were seized on, and without any proof against them, they were condemned and executed." If the "cum omnibus suis," be meant of the people whose worship they conducted, we have the primitive idea of a church; but howsoever understood, there is no evidence either of the exaltation, or prostration of the one original ordinary preaching office. The several poems attributed to Lactantius are unworthy of credit. His numerous doctrinal mistakes are of common observation, and in some editions collected into one view. Not having been an ecclesiastic, his religion like that of Justin, Tatian and Arnobius appears to have been his philosophy. Lactantius speaks with much commendation both of Tertullian and Cyprian, but has left, we believe, not a word of the clerical standing or grade of any one in the Church. (a) J. P. W.

Miscellaneous.

For the Christian Spectator.

Extract from Mosheim "*De Rebus Christianorum, ante Constantinum Magnum.*" Saec. ii. p. 267.

SEC. XX.—Among these vicissitudes of various fortune, the Christians every where studied, with great and sacred zeal, to strengthen their state, and to improve it with salutary laws and institutions. Over the churches situated in the larger and more distinguished cities and towns, one teacher presided, by the title of

question, *who was it that died?* he answers, "Homo, quem induerat, et secum ipse portabat—mors illa, quam dicitis, assumpti hominis fuit, non ipsius; gestaminis non gestantis, &c.

Bishop, chosen by the common suffrages of the people; he, calling to his assistance indeed the elders or *presbyters*, who were in like manner chosen by the people, took care that their sacred state should receive no detriment, assigned to each of the presbyters his office and station, and in short, administered every thing which pertained to religion and divine worship, according to the prescription of laws which the people had either enacted or approved. The male and female servants of the church, or *Deacons* and *Deaconesses*, were subject to both. Among them were divided the duties which the design of the Christian state, and the

(a.) Lactant. Institut. Lib. v. S. 1,

public safety demanded. The daughters of the principal church, in the city, or the smaller families in the neighboring hamlets and villages, collected by the care and zeal of the Bishop, were ruled by presbyters sent from the city. These were named *Chorepiscopi* because they sustained the character of the bishop by whom they were sent out, and enjoyed perpetually the most of his rights, with a few exceptions. The supreme power, in these equal societies, was with the people. And therefore nothing of graver moment, nor any more important change could be introduced, except by calling and consulting the assembly, by whose suffrages and authority the opinions and designs of the bishop and presbyters were converted into decrees and laws.

SEC. XXI.—All the churches were thus far of equal right and power, and drew up for themselves at their own discretion and pleasure, the laws which they judged to be convenient to their circumstances: nor can any example from this age be brought of a church arrogating to itself any dominion and power over other christian societies. But yet there was so much accordance with ancient custom, that a certain degree of greater honor, and more illustrious dignity was yielded to the churches which the apostles themselves had founded. Therefore in any debate which arose about doctrines, their judgment was more sought after, and those who disputed about things pertaining to religion were accustomed to confirm their opinions by the suffrages of the apostolic churches. Wherefore, thinking persons will easily see, from what causes, in doubtful things and controversies, the opinions of the Roman church in the western countries, the Alexandrian in Africa, and the Antiochian in Asia, were sought after, and often received as laws: for it was understood that these churches were established, and supplied with

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laws and institutions by the voice of the ambassadors of Jesus Christ.

SEC. XXII.—As therefore all the churches, in the beginning of this (2nd.) century, possessed some institutions and laws in common, which the Apostles themselves had established, they sacredly preserved a kind of community of doctrines, customs, and love: yet all the christian societies, which had a bishop and presbyters, were like minor states and republics, which severally governed themselves by their own laws, either enacted or approved by the people. But this ancient liberty was gradually taken away, after all the smaller christian communities, which inhabited together the same province, adopted the design of combining, for public convenience, into one larger community, and of holding assemblies at stated times, as confederated republics are used to do, in which they might deliberate about the common welfare of the whole. This institution sprung up, it is uncertain from what authors, in Greece and the borders of Asia, but many things persuade me that it does not go beyond this century. But in process of time, other provinces also imitated the Greeks, when they saw the signal utility of this kind of confederation. By little and little this form of government was established through the whole church; by which, being every where received, the whole Christian community assumed the nature of a great republic, composed of many minor ones, such as the republics of Switzerland and Holland now are. Those meetings in which the delegates, or representatives, of many confederated churches consulted together what needed to be done for sustaining the common interest and welfare, were called in the Greek language *Synods*, and in the Latin *Councils*: but the laws which they enacted by power received of the churches from which they were sent, were called by a Greek word, *Canons*, i. e. common regula

tions ; a name which the Latins also adopted.

That notable and famous passage of Tertullian, in his book "De Jejuniis" c. XIII. p. 711. strikingly illustrates and confirms what has here been said. He is defending the cause of the sect of the Montanists, which he had embraced, against which the orthodox christians charged it as a fault that they prescribed certain fasts to their followers. The reason, for which the christians reproached the Montanists for their laws concerning fasts, was drawn from the nature of divine worship. God they said, ought to be worshipped and honored by christians freely, not by the authority and command of another. *Finally, you answer that these things are to be done of choice and not by commandment.* Therefore in this age the most of the christians as yet clearly understood the genius and nature of true religion, denying that it could be constrained under human laws. Tertullian answers to this argument, first, that the Montanists going through certain stated fasts did not obey men, but God, or the Holy Spirit, or the Comforter, enjoining those fasts, through his servants. *Is more allowed to human will than to the divine power? I count myself free from the world, not from God: thus it belongs to me voluntarily to discharge a duty to the Lord, as it does to Him to point out duty.* Therefore he agrees with other christians, that religion ought not to be subjected to human laws, or he struggles for liberty ; but then he contends that God is to be obeyed when issuing his commands through certain men. The christians conceded to him the thing which was a ground of odium against Montanus. After that, there remained only one point of debate between himself and the other Christians : "Whether Montanus and his followers, who said they were inspired by the Holy Spirit, spoke the truth or not?" He answers, secondly, that among the christians who opposed

the Montanists, the power was conceded to the bishops, of commanding fasts, and, on any urgent necessity, of imposing extraordinary contributions upon the people. "*Bene autem quod et episcopi universæ plebi jejunia assolent : non dico de industria stipium conferendarum, ut vestrae capturae est : sed interdum et ex aliqua sollicitudinis ecclesiasticae causa.*" *It is right that bishops also are wont to enjoin fasts upon the whole people : I do not now speak of their care in collecting the contributions, as it respects your income : but sometimes also on account of some extraordinary emergency of the church.* These words are excellent for understanding how far the power of bishops extended in the ancient church. If it had been permitted to the bishops to decree any more, without the will and consent of the people, Tertullian would not have passed it by in this case, when he was discussing the right and power of men in the christian flock. Two things therefore it was lawful for the bishop to prescribe. First, he could enjoin fasts. For since the offering of public duties to God was committed to his care and judgment, and fasts were to be referred among these duties, it was proper and right that the time of keeping them should be left to him to designate. Then likewise, since any *sollicitudo ecclesiastica*, emergency of the church, required money, and such emergencies frequently arose, the bishop had power to call upon the people to make an extraordinary contribution of their wealth, to relieve the present necessity. Of this right of the bishop, Tertullian speaks, as he is wont to do, hardly, (*duriter*.) obscurely and concisely : wherefore it ought to be explained. It is manifest that he speaks of the monies which the christians were accustomed to contribute, by monition from the bishop. And he divides those contributions into ordinary and extraordinary. Of the ordinary, these words treat : *ut vestrae capturae est.* As it respects your

income. *Captura, income*, here is the same with *reditus, revenue*. Every christian ordinarily offered at certain times as much as his *captura, income*, the measure of his produce and wealth, would bear. From these ordinary duties he distinguishes the extraordinary, which any *sollicitudo ecclesiastica*, emergency of the church, called for. It was not unfrequently necessary for the churches to incur extraordinary expense on account of strangers, the sick, martyrs, captives, and other things, for which that chest which contained the free and voluntary *oblations*, as they were called, of the christians, was not sufficient. Thus Tertullian himself *Apologet. cap. xxxix. p. 325*, interprets the part of the ecclesiastical emergencies of which he is here treating. "It is bestowed in shipwrecks, or in short, if any of the disciples of their confession get into the mines, or into banishment on account of the service of God." Whenever such a case happened, the bishop exhorted the flock, that each one should contribute, not according to his income, but according as the magnitude and emergency of the case or the welfare and necessity of the church required: and all cheerfully obeyed his mandate. The meaning of Tertullian's words therefore, is this; "I do not mention how great is the diligence of the christians in collecting the contributions which the bishop calls for; for I know that no one is compelled, but that each gives as much as his income, or his profits and rents permit. But there often exist unexpected cases and emergencies of the church, which require a certain sum of money, and demand that the measure of liberality should be determined by the bishop. Nor is there any one of the christians, who rejects his mandate."

Tertullian answers, in the third place, that in Greece ecclesiastical councils are summoned, and that they enact laws and impose duties, which, although they are only of human

origin, are yet received by all christians. *Aguntur preterea per Græcias illa certis in locis concilia ex universis ecclesiis, per quæ et altiora quæque in commune tractantur et ipsa representatio totus nominis Christiani magna veneratione celebratur.* "Besides this, there are held in certain places through the Greeces, councils of all the churches, by which all the higher concerns are managed in common, and the representation of the whole Christian name is celebrated with great respect." From these words it appears. 1. What councils were not yet, in the end of the second century, celebrated in the Latin Church, nor in the Eastern, nor in Egypt, but only in Greece, or as our African says "through the Greeces," that is among all the people in Europe and Asia Minor, who were called Greeks.

2. That these councils were in that age regarded as human institutions merely, and not as having been established by the Apostles, or by Jesus Christ himself. For his design is to show that even pious and good *men* can enjoin fasts upon Christians, and enact other salutary precepts: which when he demonstrates by the example of councils, it is obvious that councils appeared to him to have been meetings introduced by human will and authority, and that the laws of councils were not, as those of a subsequent age rashly persuaded themselves, oracles and dictates of the Holy Spirit, but human regulations.

3. That in his time certain established places, or certain cities were already assigned for these councils of the Greeks, out of which they could not be held.

4. That in these councils not business of minor moment, concerning which each church determined according to their own discretion, but public business, greater or more important concerns, were treated of.

5. That the bishops in those councils represented their churches, that is, they decreed and enacted, not in their own private name, but in the

name of the churches whose delegates they were. *Representatio*, says he, *totius nominis christiani celebratur*. "There is a representation of the whole Christian name celebrated." *The whole Christian name* is here evidently the whole Church which bears the name of Christ. Therefore the bishops were supposed to represent the whole church united together by covenant, and each one of them the church which he was placed over: whence arose the respect of which councils were considered worthy. The opinion therefore was not yet risen, which afterwards prevailed, that the bishops collected in councils, judged and sanctioned in the place of Jesus Christ, and were the legislators and judges of the Christian people by the very nature of their office. Tertullian approves these councils. For thus he goes on: *Et hoc quam dignum fide auspicante congregari undique ad Christum? Vide quam bonum et quam jucundum habitare fratres in unum*. "And how worthy of the rising faith is it that such a meeting should assemble for Christ? Behold how good and how pleasant it is for brethren to dwell together in unity."

He adds lastly, what is worthy of observation, that the bishops, before they deliberated in councils, sought for light and assistance from God, by prayers and fastings, *Conventus autem illi stationibus et jejunationibus operati, dolere cum dolentibus, et ita demum congruere gaudentibus norunt*. "But those meetings being first organized with stated exercises and fastings, learn to weep with those that weep, and to rejoice with those that do rejoice."

These councils then originated in the second century among the Greeks, and hence, their utility being obvious, they were by degrees propagated through the whole church. All history of the Christian state concurs with Tertullian thus laying open the origin of councils. For no notice of any councils among the

Christians occurs before the second century: and the most of those of which any vestiges remain in the second century, were held among the Greeks. From Greece this custom of holding meetings of many churches passed over into Palestine and Syria in the latter part of this century, as appears from Eusebius. *Hist. Eccles. Lib. v. c. xxiii. p. 190, 191*. where there is mention of councils of the bishops of Palestine and the province of Osdrae held at the end of the century on the controversy about the time of keeping Easter. Some learned men choose to have it that Victor, the Roman Pontiff, also held a council of Italian bishops at Rome, on this dispute, *Vide Peter Constant "Epistolae. Rom. Pont." Tom. I. in Victore § 4. p. 94*. Which indeed they prove from these words of Eusebius: Καί τῶν ἐπὶ Ρωμῆς δὲ ὁμοίως ἄλλη περιτὴ αὐτῆς ζητηματος, Ἐπισκοπον Βικτορα δηλῶσα. "There is another also of those at Rome upon the same controversy, bearing the name of bishop Victor." Which Valesius thus renders: *Alia autem extat epistola synodi Romane, cui Victoris episcopi nomen prefixum est*. "There is also extant another epistle, of the council of Rome, to which is prefixed the name of bishop Victor." But, omitting the fact that no notice appears in the Greek of any council of Rome, the name of Victor the Roman Bishop, which was prefixed to this epistle, places it beyond controversy, that this was not the epistle of any meeting of many bishops, but of Victor alone. For all the bishops who were present, used to subscribe the synodical epistles. Nothing more than this, therefore, can be made out of the words of Eusebius, that Victor, having called together, as was usual, the Roman presbyters, with their consent wrote this epistle in the name of the church over which he presided. Which is itself an argument, that the custom of calling meetings of many churches had not yet been carried over

from Greece into Italy. I may observe, in passing, that Valesius admits some mistakes in translating Valesius' narrative of the controversy about Easter, in consequence of his estimating the state of the church in the second century, by the state of the following ages.

But we have not yet pointed out all that is worthy of attention, in this passage of Tertullian. It is particularly worthy of observation that the originals of councils are placed by him in Greece. Indeed no province would be more apt than Greece to get up the practice of councils. Under the power and dominion of one man, under emperors, under kings, perhaps the plan of holding councils would never have come into the mind of the Christians; but in such a province as Greece was, it could easily spring up. For the Greeks, being distributed into many smaller cities and republics, which for the most part were united in a confederation, had had very frequent councils for many ages before the coming of Christ, and had been accustomed to consult for the common welfare by delegates collected together in certain places. The council of the whole nation was most celebrated, which was called the *Amphictyonic*, and which met at stated times in spring and autumn at Delphos: to which council indeed the more weighty causes in controversy between cities and nations were referred. But those councils had not immediately ceased, upon Greece's being reduced under the power of the Romans: especially that great Amphictyonic council, as appears from Pausanius, was accustomed to hold its meetings, with consent of the Emperors, up to the very time in which Tertullian wrote. In a province so full of councils, it is nothing wonderful that the Christians should fall into the same way of thinking, that it would be of advantage to the church, if the societies of Christians after the example of the Greek cities, and especially of the

Amphictyons, should assemble at stated times and deliberate concerning the common safety. From these things light is thrown upon the thirtieth of the *Apostolic canons*, which are attributed to Clemens Romanus, and the fifth of the *Nicene*, by which the bishops were ordered to come together and hold council twice a year, in spring and autumn. These are the very times in which the Amphictyons, as we have said, were yet, in the second century, accustomed to hold their council: which, as I think, evidently teaches that the Greek Christians in their councils imitated the customs and institutions of their country, and transferred to religion what was first established on account of the public interest. These things open a very wide field of discussion, but the place admonishes me of brevity.

SEC. XXIII. But this combination of many churches and the councils which spring from it, although they had their advantages and conveniences, yet almost changed the whole state of the church, and subverted the ancient rights of the people. For in the first place, by them much was detracted from the ancient right of the Christian people: because to them was left only the power of consulting upon matters of minor weight and moment, while greater concerns, and questions of any weight, were treated of and settled in the councils of the confederated churches. From which arose the double ecclesiastical right, the one public, which was afterwards, from the *canons*, called *canonical*, the other private, which each church determined for itself, in the ancient manner. Then the authority and dignity of bishops was monstrously increased: who, when at first they did not deny that they were the servants and delegates of their churches, and acted at the word of others, yet by degrees acquired loftier dispositions, and said they were the successors of the Apostles themselves, and therefore, by their own proper authority, could dictate

laws to the christian people. What a mass of inconveniences and evils sprung from this, in after times, is too well known to need explaining. Farther, the entire equality and parity of bishops which obtained in primitive times, were by these councils insensibly taken away. For since it was necessary that there should be a certain place selected for the councils, and the power was conceded to one of the confederated bishops, of appointing and moderating the meetings, collecting the votes and keeping the acts, this honor for the most part was held by the chief city of the province, and by its bishop : whence in process of time arose the dignity and right of *Metropolitans*, for so they called the bishops of the capital cities. Confederations of many single provinces followed, not long after the consociations, whence it was necessary that there should be a greater disparity of bishops. Lastly, when the custom of having councils had pervaded the whole christian world,* the greater part of the church assumed the form of a great civil corporation, or immense commonwealth, composed of a great many minor states or bodies : over which, that it might not fall into ruin, when it was

* I speak advisedly. For it appears by testimonies superior to all exception, that in every part of the globe then known, some churches, and those very extensive, for instance the African, properly so called, in Africa, the Chaldean and Persian in Asia, the British in Europe, not to mention others, although they adopted the custom of councils, and united in a kind of association, yet they never would be enrolled in that vast Christian State, and firmly preserved their liberty a long time. These churches, which tacitly separated themselves from that common confederacy, and held no communion, but of religion and love, with those lordly bishops on whom was imposed the name of *Patriarchs* are alone sufficient to refute those who seek the origin of this consociation from Jesus Christ, or any law of his. For if our Saviour had commanded his Church to take the form of a great republic, certainly no christian society would have chosen to keep their concerns separate, and to reject the authority of the rulers of the whole state.

necessary to designate primates for the three parts of the world, and also to appoint one head, it came by silent consent* that a kind of primacy should be allowed to the bishops of Antioch, Rome, and Alexandria, the chief cities in Asia, Europe, and Africa, and to the primate of Rome, the richest and largest city in the whole world, was conceded the first place among these bishops, whom they afterwards called *Patriarchs*, and with it the dignity of president of the whole christian state.†

SEC. XXIV. This new form of ecclesiastical government was fruitful only to the priests or bishops of the first order, who sustained their churches' place in councils : but almost at the same time, an opinion concerning the nature of the office, which the ministers of sacred things sustain, arose and was speedily established,

* The sixth canon of the Nicene Council, which is the first of those called *oecumenical councils*, in which it is treated concerning the primacy of the bishop of Rome, Antioch, and Alexandria, places it beyond all controversy, that all the dignity and authority of these bishops rests, not on divine right, nor on any Apostolic mandate, but on an ancient custom, or only on tacit consent. For thus it begins in Latin : *Antiqua consuetudo servetur* : in Greek : τὰ ἀρχαία ἱερὰ ἡγεταίτο : "Let the ancient customs be preserved."

† How great, in the first ages of christianity, was the power and authority of those bishops, whom you would not unaptly call the grandees (majorum gentium,) one may easily see, who considers that they were raised above others, by a silent consent, for this purpose, that the minor churches, which all had a right of their own, might yet be restrained by some external bond. What the several *Metropolitans* were in their provinces, that the *Patriarch* was in his part of the world. That great thing therefore, which we call the *Hierarchy*, the baleful subject of so many disputes and wars among christians, if you weigh the thing justly and truly, and ascend to the first beginnings of the Church, proceeded from the design of the Greek churches to imitate the civil government of their country, and the councils of the nation, and was gradually so confirmed and established, that finally it could not be shaken by any art.

which in no small degree enlarged the dignity and right of the whole sacred order. While any hope remained, that Jerusalem would ever rise from its ashes, the teachers and elders of the christians assumed to themselves no titles, or those which were very modest*: but after Jerusalem was again razed to its foundation by Adrian, and all hope was taken away from the Jews of ever restoring their commonwealth, the most of them (*the christian teachers*) desired to persuade their people that they had succeeded in place of the Jewish priests. Therefore the *bishops* pretended to refer themselves to the High Priest of the Jews, and to be possessed of the same right with him: the *presbyters* were said to discharge the same office with the priests of the Jews, only in a more perfect manner: finally the *deacons* were compared to the Levites, or servants of the temple of Jerusalem. Whether this comparison of offices differing in every particular, (*toto genere*), was invented by art and design, or by ignorance and imprudence, is uncertain: but that being once approved and received, not only were various errors introduced, and a greater distance between the teachers and those who were taught, than the genius of Christian discipline tolerates, but likewise the rights and perquisites of the christian teachers received a signal enlargement.†

* Ignatius in the introduction of his epistles styles himself *theopogor*, *Deiferus*—I suspect this was a common title with the other bishops of that age, and signified a man who bore God, or the divine mandates and will, and signified them to the people.

† This comparison of the Jewish and Christian sacred order undoubtedly among other things produced the right of tithes and first fruits, which is older than the time of Constantine the Great. And perhaps a desire of increasing their revenues, which were scanty and uncertain, drove some of the bishops to transfer the Jewish law to the Christian state.

To the Editor of the *Christian Spectator*.

I do not remember to have seen the subject of preaching *memoriter* discussed in a brief way, better than in the following extract from Dr. Campbell's Systematic Theology. I am induced to send it to you from the impression that the work from which it is taken is not generally in hands of your readers.

M.

The consideration of these things [the chief and common faults of pulpit delivery] hath often led me to doubt, which of the two methods of delivery, reading or repeating, we ought to recommend to students, or at least which of the two, if universal, would probably have the best effect, and be attended with fewest disadvantages. I shall candidly lay before you, what hath occurred to my thoughts on this subject, and leave it to every one's own judgment to decide for himself. That a discourse well spoken hath a stronger effect than one well read, will hardly bear a question. From this manifest truth I very early concluded, and was long of the opinion, that the way of reading sermons should be absolutely banished from the pulpit. But from farther experience, I am now disposed to suspect, that this conclusion was rather hasty. Though by proper culture the powers of oratory may be very much improved, yet, by no culture whatever will these powers be created, where nature hath denied them. A certain original and natural talent or genius for art to work upon, is as necessary in the orator, as in the poet. Now if all, who have the ministry in view, were possess of this natural talent, the conclusion we mentioned would certainly be just. But so far is this from being the case, that experience plainly teacheth us, it is the portion of very few. But though there be not many, who will ever arrive at the pathos, the irresist-

tible force of argument and the sublimity, in which the glory of eloquence consists, there are not a few who by a proper application of their time and study, will be capable of composing justly, of expressing themselves not only with perspicuity, but with energy, and of reading, I say not in a proper and inoffensive, but even in an affecting manner. So much more common are the talents necessary for the one accomplishment, than those requisite for the other. I have indeed heard this point controverted, and people maintain, that it was as easy to acquire the talent of repeating with energy and propriety, as of reading. But I could hardly ever think them serious who said so, or at least that they had duly examined the subject. There are, no doubt, degrees of excellence in reading, as well as in repeating, and they are but few, that attain to the highest degree in either. But in what may be regarded as good in its kind, though not the best; I speak within bounds, when I say, that I have found six good readers for one who repeated tolerably. As to my personal experience I shall frankly tell you what I know to be fact. I have have tried both ways; I continued long in the practice of repeating, and was even thought (if people did not very much deceive me) to succeed in it; but I am absolutely certain that, I can give more energy, and preserve the attention of the hearers better, to what I read than ever it was in my power to do to what I repeated. Nor is it any wonder. There are difficulties to be surmounted in the latter case, which have no place at all in the former. The talents in other respects are the same, that fit one to excel in either way. Now as it will, I believe, be admitted by everybody who reflects, that a discourse well read is much better than one ill spoken, I should not think it prudent to establish any general rule, which would probably make bad speakers of many, who might other-

wise have proved good readers. There is something in charging one's memory with a long chain of words and syllables, and this is one of the difficulties I hinted at, and then running on as it were, mechanically in the same train, the preceding word associating and drawing in the subsequent, that seems by taking off a man's attention from the thought to the expression, to render him insusceptible of the delicate sensibility as to the thought, which is the true spring of rhetorical pronunciation. That this is not invariably the effect of getting by heart, the success of some actors on the stage is an undeniable proof. But the comparative facility, arising from the much greater brevity of their speeches, and from the relief and emotion that is given to the player by the action of the other dialogists in the scene, makes the greatest difference imaginable in the two cases. A man, through habit, becomes so perfectly master of a speech of thirty or forty lines, which will not take him three minutes to repeat, that he hath no anxiety about recollecting the words: his whole attention is to the sentiment. The case must be very different, when the memory is charged with a discourse, which will take thirty minutes to deliver.

Besides, it must be observed, that there is a great difference between speaking an oration and repeating it. In the former case, the orator may by premeditation have made himself master of the argument; he may have arranged his matter in his own mind, but as to the expression, trusts to that fluency and command of language which by application and practice have become habitual to him. It is impossible, that any speech on any motion in the house of commons, except the first speech, should be gotten by heart. For every following one, if pertinent, must necessarily have a reference to what was said on the argument before. In like manner it is only the first pleading in a cause

at the bar, which can have the advantage of such preparation.—Whether those who open the cause or question, always avail themselves of this power, and previously commit to memory every sentence they utter, I know not. But we do not find, that these speeches have generally a remarkable superiority in point of elocution, over those which follow, as it is certain they can have no superiority at all in point of pronunciation. Several of Cicero's best orations were on the defensive side, and therefore could not have been composed verbatim before they were spoken. And the most celebrated oration of Demosthenes, that which at the time had the most wonderful effect upon his auditory, and raised to the highest pitch the reputation of the speaker, the oration *περὶ γεφύρας*, was an answer to Æschine's accusation; and such an answer as it was absolutely impossible should have been, either in words or method, prepared before hearing his adversary. So close is the respect it has, not only to the sentiments, but to the very expressions that had been used against him. And the two parties were at the time such rivals and enemies as to exclude the most distant suspicion of concert. It deserves our notice, that instances of all the faults in pronunciation above enumerated except the last, are to be found both in the senate and at the bar; particularly the two extremes of violence and monotony. And these are easily accounted for. The one is a common consequence of strong passions, where there is neither the taste nor the judgment that are necessary for managing them. The other generally prevails where there is a total want both of taste and feeling. It is remarkable, that the only other fault mentioned, the canting pronunciation, is hardly ever found but in the pulpit.

Nay, what would at first appear incredible, I have known ministers whose sing-song manner in preaching was a perfect soporific to the audience, pronounce their speeches in the general assembly with great propriety and energy. The only account I can make of this difference is, that in the two former cases, in the senate and at the bar, the speeches are almost always spoken. Committing the whole, word for word, to memory, is, I believe, very rarely attempted. Now the general assembly partakes of the nature both of a senate and court of judicature. Sermons, on the contrary, are more generally repeated. They are very few who trust to a talent of speaking extempore in the pulpit. Now when once the attention, as was hinted already, loses hold of the thought, and is wholly occupied in tracing the series of the words, the speaker insensibly, to relieve himself from the difficulty of keeping up his voice at the same stretch, falls into a kind of tune, which without any regard to the sense of what is said, returns as regularly, as if it were playing on an instrument. One thing further may be urged in favour of reading, and it is of some consequence, that it always requires some preparation. A discourse must be written before it can be read. When a man who does not read, gets over, through custom, all apprehension about the opinion of his hearers, or respect for their judgment, there is some danger that laziness may prompt him to speak without any preparation, and consequently to become careless what he says. But to return, the sum of what has been offered, is not that reading a discourse is universally preferable to repeating it. By no means. But only that if the latter way admits of higher excellence, the former is more attainable and less hazardous.

SONNET.

To a Sister, on her Marriage.

How rapidly they pass'd, the happy days
Of simple childhood, when the world
look'd bright

Around us, as we listened in delight
To the wild birds, or in the woodland maze
Gather'd the flow'rs that o'er its darken'd

ways
Shone like the stars that gem the brow
of night :—

Yes they are past;—how rapid was their
flight !

Art thou a bride ? Ev'n now I seem to
gaze

Upon my infant playmate.
O how brief.

Are all our years ! Ev'n like a wither'd
leaf

Borne on the winds of autumn, we are
driven

Onward to death. Then let us fix our
home

Far, far away, where change can never
come,

Among the amaranthine bow'rs of heaven.
L. L.

Review of New Publications.

A Careful and Free Inquiry into the nature and tendency of the Religious Principles of the Society of Friends, commonly called Quakers : In two parts. I. The History of their Opinions : the Rise and Progress of the Society : II. Dissertations on their Doctrinal Tenets, their Worship, Ministry, &c.
By WILLIAM CRAIG BROWNLEE, A. M. Minister of the Gospel. Philadelphia, 1824.

FEW volumes issuing from the American press can urge higher claims or make better appeals to the candor and intelligence of the Christian community, or perhaps better reward a studious perusal, than that whose title is affixed to this article. We have read it through with some care, much interest and almost unqualified approbation. Faults it undoubtedly has—and these have already been culled, exhibited and denounced, as if there were no redeeming excellencies in the performance that could establish its worth in the minds of the impartial. In the brief remarks which we propose to make on Mr. B's. volume, we design rather to recommend the work to our readers than to give an elaborate review of it, or to use the ordinary fault-finding prerogative of reviewers. And this we do on the ground that its faults, whether real or imaginary, have already been, and doubtless will continue to

be sufficiently proclaimed by those who exert the energies of infidel literature in our country ; and also on the ground that a truly and boldly evangelical performance will always meet with enemies enough in " this present evil world," while on the same account deserves the support and applause of it all men and especially of all christians.

The difficulty of the work is such as few can appreciate. To say nothing of the time and toil, the learning, talents and patient industry which must be employed in the preparation, and the obstacles to be surmounted before it comes forth a printed volume, its success was from its very nature entirely questionable or positively improbable. How few are willing to concede the possibility of *right motives* to the polemick ; how many estimate his piety simply by a standard as false and wretched as that of perfect indifference to the truth of the gospel and indiscriminate charity for all manner of principles and for all the holders and venders of anti-christian error in the world ! How many, judging " after the appearance" and ignorant of " righteous judgment," faultier not to affirm the exemplary christianity of the Quakers, merely because of their exterior amiableness and reputed regularity of life. How many, holding with them the main principles of

skeptical philosophy, would view the attack in the spirit of a common cause, and in the unity of unbelief enter the ranks and even occupy the van of their defensive legions: and how many of the wise, in the somnolency that sometimes identifies them with the foolish virgins, are too lukewarm in religion or too much engrossed in other things not to neglect or disparage the daring onset of a spiritual chieftain, who is "set for the defence of the gospel." Added to this, there were many *circumstantial* impediments to overcome—impediments to which the author very happily alludes in his "Advertisement," which we insert.

"With diffidence I venture to lay this volume before the public. Whatever may be its defects or merits, it certainly owes nothing to the influence of learned care, or the support of a patron." An American author is not favored with either the one or the other. It was written under the unceasing pressure of my pastoral and academic labours; and the pleasure and amusement, which every author feels in arranging his materials, were resumed, from time to time, to beguile a sombre hour. I have been anxious to render it, in every respect, worthy of the notice of the public. But, it is, perhaps, prudent to conceal how much pains have been taken, and how many years have been spent, in collecting materials, *in the toon of that singulaire an' graite mann Maister William Penn*," to render them worthy of patronage, until it be known whether that shall ever be bestowed on it."

By 'patronage,' Mr. B. does not mean pecuniary compensation as such—for, we are credibly informed, that 'his printer took all the edition for printing the book.' Such is the state of literature in our country that ordinarily, if money be his end, a man is very unwise in the selection of his means, when he turns author to accomplish it:—he might almost as well turn preacher,

and grow grey as the victim of a common sin against the precept "thou shall not muzzle the mouth of the ox that treadeth out the corn."

One reason of the peculiar gratulation with which we announce the present volume to our readers is—*the conviction which we have long entertained that it was much needed.* What are the principles of Friends—do they believe the scriptures—what is their history? are questions frequently asked, and their importance must be admitted by all parties—but who could answer them? *Our clergy could not.* The Quakers have been an unknown people, rejoicing to "dwell alone and not to be reckoned among the nations"—to use a scriptural phrase which they love to accommodate to themselves. The world have ridiculed their oddness, but eulogized their piety; while the church have merely suspected or doubted in respect to them. Many of their errors have been opposed—not as *theirs*, but under the forms of Sabellian, Socinian, and Arminian corruptions—while their imposing appearance before the public, the conceded purity of their morals, and their really laudable exertions for the melioration of human society in respect to war, slavery, drunkenness, gambling, vicious amusements, and almost all manner of iniquity against the second table of the decalogue, have easily obtained for them an honourable rank among the denominations of Christendom. Now, all this Mr. B. grants to them, while he leaves the ultimate question of their personal piety to the decision of God—and while he inveighs against their principles and practices *on the ground of religion alone.* We refer to pp. 287—8, for proof that he allows them all that he can allow them in consistency with the catholic creed of the Church of Jesus Christ.

The moral man of the world, is not the moral man of the Bible; the virtues of the former are the virtues of its philosophy—those of the latter are produced by the

spirit, and regulated by the precepts of the gospel. Those divine precepts are from the same throne whence issue the laws that govern nature. It would betray the act of a maniac to assume the liberty and power of changing the laws of nature. It does betray equal folly, and much more danger, to trench on the prerogatives of Deity, to dictate to Infinite Sovereignty: what actions should form the constituent parts of morality in the bosom and in the actions of his moral subjects. Christianity is at issue with the world on this point, and we shall not yield one inch of ground to the adversary; we shall not applaud that image, that phantom, which the world has set up in the place of morality. It is hollow; it is baseless; it is a body without a spirit. To set aside the peculiar doctrines of christianity which exhibit the aids and the motives to obey its precepts, we do contend, is to take away the soul and spirit of sound morals.

The Friends have been distinguished by the name of good moralists; whether justly or not on the above principles, I shall not now enquire. I will admit the morality and sound policy usually ascribed to them; I will not detract one grain from their justice, their integrity, their honesty. Their kind and amiable manners have secured them a right to the title of Friends: their females are distinguished for their prudence, their modesty, and elegance of manners; their attention to the wants of the poor, their deportment towards the Indian tribes, and their labours in behalf of bleeding Africa, call forth our applause. I will not detract aught from the laurels which have long and justly adorned the brows of some of their leaders. I revere the memory of governor Barclay as a man of letters, prudence and integrity. The name of Penn associates in my mind the ideas of wisdom and sound policy, built on strict national justice. While the memory of Cortes and Pizarro floats along the stream of time, they will bear along with them the execration of mankind; but the memory of Penn as a politician, will be embalmed in the recollection of millions of freemen, who will guard the honour and laws of that fair state which bears the name of its illustrious founder.

But the society of Friends do not come before the public merely as good moralists; they thank not the world for the negative virtues in which it has officiously clothed them; they stand forward with the highest claims of a christian society; they do claim apostolical honours and an apostolical commission to their ancient elders. In the ascent of reformation they have left the christain world far behind in the gloom of the dark ages; they tower

aloft in air; they plant their proud standard on the highest battlement of Zion; they throw around them a cloud of glory and perfection; they look down with insupportable complacency on the bustling sects crawling far below, and frown defiance to the proudest of them, to approach their height. Not as moralists do they take their proud stand, but as a new sect bearing a new modification of christianity. Christianity reformed even to sublimity! christianity stript of its peculiar institutions!

The first part of Mr. B.'s book, containing "the history of their opinions: the rise and progress of the society," is very valuable. He traces the origin of their principles to a higher antiquity than that of the age of Fox. He evinces their affinity to those of the ancient mysticks and the Platonic dogmata of olden time; and shows their characteristic and simplifying adaptation to *the interior of the soul*. In all their articles, sentiments and worship—it is all *within*: whether Christ is born, or suffers, or atones, or intercedes, or rises from the dead, or comes to judgment, or speaks, or reigns—it is all *within*! Baptism, the Lord's supper, the Sabbath, the resurrection, heaven, all knowledge and efficacy, are *within*, and nothing is *without*, save carnality, the dead letter, steeple houses, hiringling priests, and the world's people.

We shall here present our readers with an outline of what *we believe* to be their peculiarities in doctrine; for the correctness of which we of course hold ourselves responsible. Our knowledge is derived from sources to which we appeal as our authorities in the statement, viz. their approved writers, such as Fox, Barclay, Penn, Amicus* and others—and also from *some special intercourse and acquaintance with them*; while we acknowledge our indebted-

* When we refer to Amicus (the signature of a late popular controvertist in the cause of the friends at Wilmington, Del.) we shall always note it, as we believe him to defend their true views, and that he is virtually and eminently, if not formally approved by the whole American body.

ness to the volume of Mr. B. for extending, defining and confirming our previous impressions.

One preliminary word on the comparatively trivial though plainly homogeneous matter of their ecclesiastical polity. They have no written creeds or formularies of doctrine. They are governed by the will of the meeting, monthly, quarterly and yearly—in which no one formally presides, as they say God is the President. The women and men are equal, and hold their *meetings of business* (as distinguished from those of worship, which are sometimes *perfectly silent* from the commencement to the close,) separately from each other; with committees of communication, whose agency induces mainly the same topics to be considered simultaneously in both departments, and secures a double decision (commonly the same) upon them. Their meetings, in the order of infrequency, have an extended and appellate jurisdiction over smaller and auxiliary ones, such as *particular congregations, preparative meetings, meetings for sufferings, meetings of ministers and elders, &c.* They reject ordination, but *recommend* their ministers, of which record is made, and this is all their official investiture. Women as well men are *recommended ministers*, and commonly these *weaker vessels* outnumber those of firmer fibre—sometimes three to one! They have *ministers, elders, and overseers of the meeting*, male and female. To their *meetings for business* none but their own members are admitted. Members are such by *birth-right or conviction*; and all the children of members are *ex natu* members also. Their excommunication or *disownment* is frequently fulminated against offenders, not so much in doctrine, as in speech, behaviour and apparel: nor is it ever repealed without credible professions of repentance. Marriage is publicly solemnized as an act of worship, the parties speaking their own covenant

and appropriating each other in the presence of all, and is attended with much festivity, preparation and parade; and for a Friend to contract marriage *with any one* not of their society, is a capital offence, for which disownment immediately (and often actually) succeeds, as the only alternative of satisfactory repentance. Yearly meetings hold annual epistolary correspondence with each other in America and Europe—though, as Mr. B. evinces, there are several traits and many degrees of diversity between the tenets of American and English Friends. The former have never gone into the same excesses, nor suffered the same cruel persecutions, nor do they now possess as many qualities of apparently evangelical impress as the latter.

The grand peculiarity of the creed of Friends is—that *there is in every man by the goodness of his Creator a certain "inward light," which is equally in all men of all ages and of all countries, by attention to the monitions of which men come into a state of spirituality and salvation*; and "the only cause why some men are more benefitted by its beams than others, is this—that *some men pay more attention to it than others.*"* This they maintain as that without which there could be no accountability to God, and as the central doctrine and radiating point of their system; and this Mr. B. denounces as one of the worst errors that ever invaded nominal Christendom. *Its relation to the scriptures is at once perceived*—they are to this light as the streams to the fountain, and are of course secondary, inferior, and *comparatively* of little or no importance. Many of their positions in regard to the Holy Scriptures, which they refuse to call *the word of God*, are purely and perfectly deistical. Their views of inspiration are loose and erratic. It is a corol

* Ad literam from Amicus p. 243.—why do some men pay more attention? Is it only one of the felicities of chance—is there no cause for it?

lary from their cardinal position, that no one without *their inward light* can take the meaning of the sacred text or is competent to expound the scriptures—hence they have a summary and most convenient medium of refutation to all the arguments of their opponents. An ordinary disputant however accomplished, can do nothing with them. If he believes in the doctrine of divine illumination by the Spirit of God *in subordination to the scriptures*—this is worse than nothing to them; it is a mortal enemy to their inward light. They walk not by the less, but by the greater—not by the written word, but by the living spirit—not by the law, but by the lawgiver! Hence who can wonder at the collateral and dependent ramifications of their creed—for with all its indefiniteness, they have a creed? who is surprised that they reject most decisively the doctrine of the Trinity; of the two natures in the one person of Jesus Christ; of the vicarious atonement of the Redeemer; of election and discriminating grace; of the entire wickedness of the natural man; of the effectual operation of the Spirit; of the sanctity and perpetual obligation of the Sabbath; of the distinct order of the christian ministry, and the exclusive right of men rather than women, to preach; of the divine authority and scriptural validity of the protestant sacraments—baptism and the Lord's supper; and of the resurrection of the body? These are a few only of the branches, though they are the main ones, of their tree; to the root of which Mr. B. has unsparingly applied the axe. We predict not its *falling* as the result of his strokes; nor should we, if we believed that better and stronger ones could never be applied to it. Mahomedanism has stood twelve centuries, and will continue to stand until “the mystery of God” respecting it is “finished.” Quakerism has stood scarce two; and how long or short will be the time of its continuance in

the world is known only to “the Lord of heaven and earth.” His righteous purposes will be accomplished all in their time.

From [human] evils still educing good,
And better thence again, and better still,
In infinite progression.

“For there must be also HERESIES among you; THAT THEY WHO ARE APPROVED MAY BE MADE MANIFEST AMONG YOU.”

Whatever may be the event respecting Quakerism, the volume of Mr. B. must stand or fall on its own merits: and here we would prescribe two principles which have influenced our own judgment, and should influence, we suppose, the judgment of others in reference to his performance.

1. Its moral and religious character must be compared *with the scriptures alone, and with the scriptures as a whole*, and with the doctrinal parts of scripture in particular, as the only criterion to which its claims to truth and righteousness will submit an appeal.

2. It is a literary performance, adapted to literary readers, especially the clergy, and not intended as a merely popular work, or as an address exclusively or primarily to the society of Friends—as is evident among other proofs, from the Latin, Greek, Hebrew, and French quotations with which it abounds.

Many of the objections that have been urged against his book, have arisen from a neglect or contempt of the above principles. But it may be asked—why, if Mr. B. wished to benefit the Friends, did he not address them? and why was not his book adapted to popular reading among them?

To this we reply, that merely to *benefit them* was not, nor should it be, his highest motive; that he wrote for the whole community of Christendom and perhaps for unborn generations; that his professed aim was to show THE DIFFERENCE BETWEEN QUAKERISM AND CHRISTIANITY for

the good of mankind and the glory of God; and that, in his view, these ends could not be so well accomplished as by the indirectness of enlightening the literary and clerical world, and furnishing them with a magazine of facts, principles and portraits which they could fully study, and to which they might continually recur, for information as to a volume of authentic reference. There are other reasons which evince the propriety of his method—reasons drawn from the peculiar character of the Quakers, from their inaccessibleness, from the system of espionage which they practice in relation to the books read by their young people, and from the strong and incorrigible prepossession of their members in favour of their creed and against any book whose aim is adverse to their principles. Mr. B. thus addresses his reader :

The polemic is often viewed with distrust and jealousy. We live too remote from the impulse of a Reformation to feel a just interest in theological discussions. In this age of divisions, we have ceased to wonder, even at daring innovations; and Mammon has breathed a withering blast over us, which chills the spirit of investigation. Each sectary urges the clamorous plea for charity; and, too often, around the most deformed systems, its mantle has been thrown by the hand of ignorance and religious indifference. The charity which "rejoices in the truth," blooms not in its wonted loveliness. It has been degraded, by the crowd, into a wild and hackneyed thing, whose smiles are bestowed, promiscuously, on error and on truth.

Religious inquiry, and even controversy, is perfectly consistent with the loveliest exercise of charity. It may be so gracefully conducted, as to be made to bear along with it the best proofs of its being the offspring of charity. The spirit that disgraced the polemic of ancient times is no longer countenanced. The religious public will soon frown into oblivion the volume which offers violence to the grace of brotherly love. It demands that politeness and courtesy should preside over religious debates. Polemics have been taught to distinguish between the principles and the man: to recognize the man as a brother, while they frankly expose his heresy. They have arrived at a higher distinction: they have set out on this ground—that the salvation of the soul is, with all its importance, something subor-

dinate to the glory of God; and that, therefore, in choosing a system of religion, there is a higher motive to be kept in view than the attainment of salvation. To glorify the Deity is the first; to reach heaven in safety is the second motive that gives the impulse. Hence, in fixing our religious system, the question is not "Who shall arrive in heaven?" On that all christians are agreed. "All who love our Lord Jesus Christ shall be saved infallibly." But the object of inquiry is this: In journeying to heaven, by what religious system shall we promote, in the highest degree, the glory of Almighty God? Undoubtedly by that in which the perfect purity of Christ's doctrines, and the entire number of his ordinances, put forth their energies over the human mind.

The man who does rest on Jesus Christ as the only foundation, but who, unhappily, in the hour of temptation, builds on it inferior materials—"hay or stubble"—shall, indeed, be saved; but he shall "suffer loss," in the day of joy, when the *different degrees of glory* shall be assigned to each by the Great Judge of us all.

It is, therefore, charity in one of its loveliest movements, that prompts the christian to raise his voice and to expose to his fellow men the dangers and the losses which necessarily arise out of error.

The aim of the author is indeed high, and his style nervous and commanding. He seems unconsciously to say to us in the chapters of his book, with the Italian painter to the critic who derided the performance because he could not comprehend its scope—*eternitate pingo*—I am painting for eternity. The spirit of its pages is that of uncompromising and fearless attachment to the truth of the Bible; a spirit that deals in principles, with discrimination between the precious and the vile, while it leaves persons, with their present state and eternal destiny, to the arbitration of God; a spirit that subordinates learning to religion, and in the main sustains itself to the last of 362 octavo pages. It is a volume evincing much reading and research, as the production of an independent mind that sees through the subjects which it treats and has learned how to arrange them to the best advantage and exhibit them in correct order. The book has produced a great sensation upon the public—we do not say upon the society of Friends.

Their religious reading, especially of hostile treatises, is done too much *by proxy*, by the *proceres* of the meeting, to warrant us in the anticipation of an *immediate* impression upon the Quaker population of our country. One fact is certain—that a second edition is now urgently demanded, and that one half of the copies had disappeared from the shelves of the bookseller in two weeks after their publication. This fact literally *speaks volumes* in favour of its popularity. In this we rejoice. It is a feature of the age to inquire and think—and if our author thus disturbs the *silence* of the Friends, teaching them the truth and provoking them to be “more noble”—to “search the scriptures daily, whether those things are so,” come when it may—we shall welcome his second edition. But the Quakers, and others have in several instances severely objected to Mr. B’s book, and some of their allegations we shall consider: It is said that Mr. B. is too earnest and almost furious in the controversy; that irony and sarcasm are unhallowed weapons in the polemics of christianity; that he shows no mercy in the implacable severity of his animadversions; and that his “Proem” is tedious, heathenish, and fantastical.

1. Mr. B. is said to be *too earnest and vehement*. That he is zealous, ardent and untiring in the pursuit of his object, and that the spirit of controversy pervades his book, is admitted—but where is the guilt of it? How would tameness appear in a christian disputant where *all was at stake*; where the subject-matter of dissention was cardinal and the opposite sides of the question possessed almost nothing in common with each other? “Earnestly contend for the faith once delivered to the saints—Though we, or an angel from heaven, preach *any other gospel* unto you than that which we have preached unto you, *let him be accursed*—Yea, let God be true, but every man a liar—To whom we gave place by subjection, no, not for an hour, that the

truth of the gospel might continue with you.” These passages of scripture are a few of the many that evince how—we say not Paul, but—the Holy Ghost determines the matter. To which the personal preaching of Jesus Christ fully responds—“Howbeit, in vain do they worship me, teaching for doctrines the commandments of men—making *THE WORD OF GOD* of none effect through your tradition, which ye have delivered: and many such like things do ye.” Mr. B. seems penetrated with a just sense of the importance of the truth, and writes upon the principle that error deserves no quarter; and if his book ever betrays an extravagancy of zeal or a feeling of rebuke perhaps too acrimonious, we recollect no instance in which the charge of furiousness can be sustained against him. His mind never loses its balance in the heat of an engagement, or transgresses the *maxims* which he prefixes to his work—maxims based on the principles of the gospel, and worthy of a christian polemick. We quote them entire—after one of an Apostle, *It is good to be zealously affected ALWAYS in a good thing*.

The following MAXIMS are submitted to the Society of Friends, and to all those who will follow me through the discussion of this subject. I trust that the reader will yield to them as to first principles, or AXIOMS.

PART I.

1. That is not charity which yields up, through friendship or courtesy, doctrines obviously revealed; which pays court to error; which makes error and truth indifferent; which separates sound sentiments from sound morals.

2. To expose the defects and errors of a system does not, surely, imply that we render no homage to the virtues and worth of its authors and followers. It is not persecution. The conscience of man cannot be justly under any human restraint. All ought to have an unshackled toleration; but let the press be free to expose errors; this is all we claim. And as the investigation and exposure of errors in politics never has been deemed persecution, why should it be deemed so in religion? To teach and convince by arguments, a man of his errors, can no more trench on his rights than to teach and convince him of the truth.

3. To form an estimate of the truth and importance of radical doctrines, from the amiable characters merely of those with whom one associates, and whom one loves, is surely no proof of a sound or an accomplished mind. It can be nothing else than sheer prejudice.

4. Human opinions cannot be the *standard of divine truth*—much less opinions formed through the partialities of friendship, or of men of influence.

5. Amiable manners and decent morals cannot be the test of orthodoxy, or the standard of *divine truth*. The young and accomplished moralist, whom Jesus looked on with approbation of his morals so far as they went, did yet “lack” the most necessary part of the character of the good man and of a sound mind; and he confirmed the proof of this fatal lack, by turning his back on the Lord Jesus.

The morals of the christian, and the morals of the amiable and refined man may appear, to the superficial, and to the patrons of *morality without a christian principle*, to resemble each other, and even to be the same. In the judgment of the church they are radically different. *Those* are always founded in truth and in faith as their basis, and are warm from the heart. *These* are the mere external polish—the creatures of circumstance. *Those* are the fruits which a vital principle of grace sends forth into light in all their richness and flavour. *These* are the fortuitous effects of a mind bland and polished, but a stranger to the doctrines of the Lord Jesus, and to the theory and experience of the “new birth.”

6. Sincerity is not the test of orthodoxy, nor the *standard of divine truth*. The ignorant and fatally erroneous are as capable of sincerity as the enlightened philosopher and the intelligent christian. We have no reason to question the sincerity of the Unitarian, of the Jew, of the Moslem: yet who would say that they are all right, or orthodox, because they are sincere?

Lastly. To pronounce on the truth of religious opinions, from their influence merely on the face of society, has involved men in a series of errors. It is a presumptuous agitating of the question, whether the doctrines of Revelation have an intrinsic worth and importance. It is a deciding, by the puny intellect of man, that they have only an intrinsic worth. It is a keeping out of view, during the whole investigation, the bearing which these doctrines have on the *truth and perfections of Deity*. It is a declaring that the orthodoxy of opinions, and systems, is to be determined from their benefiting society—or at least from their not injuring it;—while the lie may be given by these systems to the sacred truth of Deity, and the holiest of his perfections may be dishonoured.

PART II.

1. God only has a right to dictate to man's conscience.

2. The law which God has dictated is the perfect and only standard of doctrine, through the influence of the Holy Ghost. And such is the clearness, and abundant fulness of the Holy word, that every essential doctrine, and the true meaning of every passage, may, by the aids of the Holy Spirit, be determined from the parallel passages. The shallow and the indolent alone will exclaim, “The heretic, as the church calls him, may be as correct as she: he has a conscience and a mind to investigate as well as she.” This is the stale objection of the old Catholics against the Holy Scriptures, and it involves two errors:—it is predicated on the supposition that the human mind is the arbiter of the truth; and that the scriptures are so obscure that we cannot determine from them any definite truth—that error, as easily as truth, may be sustained from the pure word of God.

3. Almighty God has set the seal of his authority on every item of doctrine, as well as every item of law in his sacred word. He has dictated to our intellectual powers as well as to our moral powers. He enjoins on us the duty of believing every truth which he has uttered, as much as of obeying every law which he has sanctioned. He has as truly said, *All these doctrines of my word are true, and thou shalt believe them with all thy soul*—as he has said, *Thou shalt love the Lord thy God and him only shalt thou serve*.

4. Man is bound to yield to God the entire services of his intellectual and moral powers. To assert that a man may mean well, and be immoral—or that he may be a good moralist, and yet revolt against God in the moral exercise of his heart—or that he may please by his good works and yet deny with his lips, and disbelieve in his heart those doctrines which his Creator has dictated to him, and enjoined on him to believe, are surely the most glaring contradictions.

Hence 5. In a moral agent, who owes the entire allegiance of his soul and conduct, the best deportment and morals cannot compensate for the want of a right faith, nor atone for the rebellion of the heart against its God.

Hence 6. A man may be a rebel against his Creator as really by his *sincere, yet erroneous belief*, as by his *immoral conduct*. The first is as much opposed to God's truth as the last is opposed to his justice. By the first he *gives the lie to God's truth*, and persists in “making God a liar.” By the last he offers violence to the laws of his Creator. By the first the corrupt mind puts forth its malice with as much malignity as by the last. The only differ-

ence is, that the first is *not so evident before the eyes of man*. But that does not touch the question of their being equally "open and naked before the eyes of Him with whom we have to do."

PART III.

In the christian system there are certain doctrines interwoven with its very existence. All christians believe them: "they are the sayings of the faithful." And while they respect the entire liberty of conscience, all christians turn aside from those who deny them, and refuse them communion. The following are of this class:

1. There is one God. He is in his essence undivided and indivisible. He possesses every perfection. The manner of his existence is as necessary as his existence itself; or, he is as necessarily what he is, as he necessarily is. "Hear, O Israel, the Lord our God is one Lord." "And God said, let us make man in our image." "God sent his Son." "This is my beloved Son"—and as these words were uttered, the "Holy Ghost descended on him." Thus in the essence there is a plurality. Sometimes these are even more distinctly specified. "There are three that bear record in heaven—the Father, the Word, and the Holy Ghost, and these three are one." The Father is very God; the Word is very God; the Holy Ghost is very God. They are *three* in one sense, and *one* in another sense.

2. Man's total depravity. Rom. v. 12. &c.

3. The necessity of regeneration. John iii. 3.

4. The reality and perfection of the atonement by our Lord Jesus Christ.

5. Justification before God, through faith in Christ. Gal. ii. 16.

6. Justification before the Church and the world, by good works. James, ii. 24.

7. Sanctification by the Holy Spirit.

8. The resurrection of the body from the grave. John v. 28, 29.

9. "Eternal life," and "eternal punishment." Matth. xxv. 46.

* * See the Confessions, Articles, and Creeds of the different sections of the christian church—American, English, Scottish, Dutch, French, Irish, &c.

PART IV.

A polemic has not to enter the lists with the private opinions of the individuals of a sect, nor with the loose and vague ideas that float in society. The true opinions of every society lie before the public in their approved writings. These are fairly open to discussion; their publication of them has in it the nature of an open challenge—and who can blame the man that takes up the gauntlet? They are the *assailants*—I am the *defendant*.

2. As to the charge of irony and sarcasm, we remark that their criminality is not a necessary concomitant of their occurrence. We deny that they are unhallowed weapons, or incapable of useful employment in the holiest of causes. The instances of their use in the scriptures are more numerous and exemplary than is commonly conceived. "And Job answered and said, no doubt but ye are the people, and wisdom shall die with you"—"And it came to pass at noon, that Elijah mocked them, and said, cry aloud: for he is a God: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked." "And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, go, and prosper, for the Lord shall deliver it into the hand of the king."* Other passages might be adduced, but it is needless. The spirit of the bible is one, and that irony and sarcasm can plead scriptural precedent is indisputable. Still they are dangerous weapons, and ought to be used sparingly and always with discretion. But men sometimes contract such dotage in religion, they believe and devotionally revere such very fooleries, and are so sanctimoniously and educationally, and hence so incorrigibly established in them, that argument is lost on them, and nothing but sanctified raillery, like that which Elijah used with the prophets of Baal, will promise to affect them, or even to arrest their attention to the appeal—*audi alteram partem*—which can be made by the opposite side of the question. On the topics of silent worship, a female ministry, and the appropriate costume of the society, Mr. B. is facetious at their expense, and sometimes with a severity which, if it be excessive, is surely not misplaced—of which let the reader judge.

* Vide Job XII. 2. 1 Kings XVIII. 27. XXII. 15.

The society have always shown the greatest anxiety to be plain and simple. In the attainment of this, they changed the ancient names of days and months, as heathenish; though their reforming hands have left words in our language equally heathenish in origin. They changed the familiar mode of speech, which custom, from time immemorial, had sanctioned. They became martyrs and confessors for the honour of the pronouns *thee* and *thou*. Yet, alack! how weak are even martyrs! Though they suffered, even to wounds and blood, for *thee* and *thou* in the singular; they have for more than a hundred years been committing grammatical murder on the case and person. They have all along been guilty of saying "how does thee do?" They carried their plainness, in a rigid manner, in ancient times, to their houses and furniture. Some of them when sending their effusions from the press, would not permit a proud capital letter to stand in any of their modest pages. And one removed from his fire side the luxury of tongs, and substituted the primitive instrument of a cloven stick! But the pride of plainness distinguishes the society from all other sects in their dress. They wear the broad brim, the flowing coat and breeches. The oral law respecting the make of the hat and coat, has been like the law of the Medes and Persians; or the laws of China when they received the signature of the red pencil. But, as to the make of the last article, I mean the small clothes, I cannot find that it is a *sine qua non*—that it should exactly resemble the mode of that on the fine statue of Penn, in the hospital yard of Philadelphia. * * * *

According to the oral canons, which fix and regulate their costume, the most orthodox colour is drab; sober gray and brown are tolerated. Black is, for obvious reasons, absolutely heterodox. For red, the use of it is prohibited, and even proscribed by the oral law, in terms approaching the rigour of the law of Menu, who prohibits the Brahmins of India from even trafficking in red garments. The gay Quakers, however, it must be observed, use nearly as much freedom with the oral canons of the society, on this article, as many of the clergy do with the canons of the church, in a better cause. They make them suit their own way of thinking.—pp. 96, 97.

We deem it duty here to protest against the least approximation to impurity in the treatment of religious subjects. How ever witty the sentiment or tempting the occasion, it ought to be repressed or expunged from the page which it defaces. We

cannot but regret that such a writer as Mr. B. should have indulged in such a reflection as is contained in a clause which we have omitted in the above extract respecting the costume of the statue of Penn; or that in a note on page 142 respecting Margaret Fell, who subsequently became the wife of George Fox. All allusions of this sort, are exceptionable, and impair the proper dignity of the subject.

We marked for castigation in this place another instance, viz. the vulgarity of Elizabeth Barnes and its repetitions by Friend Farnsworth in her rebuke, on page 175 of the work; but a re-perusal convinces us that such a procedure would be unfair. *Palmam, qui meruit, ferat*. The story appears in the garb of fact and anecdote; and by reference to *prophets of their own*, its authenticity is rendered as unquestionable as its pertinency is apparent. Whatever indelicacy or grossness is predicable of the matter, it appertains not at all to our author but to the *inspired* prophet and prophetess to whom he refers, and whose devotional jangling had its historian, and the prophet his apologist, in William Penn.

Insani sapiens nomen ferat, aequus iniqui;
Ultra quam satis est, virtutem si petat ipsam.

which may be rendered thus—

Let folly brand his name whoe'er he be,
And stern suspicion sift his equity,
Whose lawless dotage with th' untutor'd herd
E'en in religion, shows its rage absurd.

We present the following quotation on the topic of silent worship.

There is another phenomenon of a still more singular nature. On some occasions when the whole assembly are, by a singular coincidence of sentiment and feeling, "gathered into the life," and "have their minds centred in a degree of solemn quiet," this "lord rends through the meeting." A general movement is produced; they experience secret refreshing, which none can feel but those who are "gathered into the seed;" and this is "without words ministered from vessel to

vessel," and where a few stragglers may be "out of the life," by yielding to reason or to fancy, the rest firm as the needle to the pole, feel a nameless sympathy, which in the appropriate nomenclature of their divines, is called "*drawings*," toward their brethren. They will travail as in birth for them. By the combined effort of the stronger brother and of the weaker brother the carnal Spirit is, by a powerful and secret process, decomposed, or precipitated, or held in solution. There is yet another phenomenon—when a mocker has chanced to come in during this awful silence, when so much was going on in the invisible world "*within*," where "the life has been raised in a high measure," and the whole society has been charged with this powerful spirit, "the greatest terror has been struck into his soul." Its shivering transports have glanced along his nerves like the electric shot from a Leyden, or a galvanic battery; or if the day of his "visitation should not have expired," that means if the spectator be not too hardened to become a convert to these opinions, "it will reach the measure of grace within him and raise it up." Thus the wandering soul is often smitten by a brother "secretly without words;" and thus "one Friend is a midwife, through the secret travails of his soul, to bring forth the life in another, without words."

In some instances the society, like the devout audience of a Roman chapel during the Latin service, has received "*refreshings*" from addresses in a foreign language. For instance, an English audience "*knew that one of the Dutch nation spoke by the Spirit, though in the Dutch language, which none of the meeting understood; because they all found refreshings.*"

The society has often dwelt on the charms of their silent meeting. Their apologist's sober prose mounts into epic poetry, as he gives vent to his hosannas. It is evident that something of this kind must be contrived to play it off. During the painful rest of the body outwardly, some drama must be displayed within; for as every simple christian perceives the grand characteristic ordinances of christianity to be removed from the meeting as completely as from the mosque, as this worship can be performed in all its parts as well without words as by words; as every individual avows the infallible guide of an inward light, the world could not, otherwise, have conceived any just reason that could be urged against Shackleton and the Schismatic Friends; or in behalf of their own public assemblies. The apologist even in his lucid moments, when rationality peers amid the broken clouds of mysticism, talks thus in defence of public meetings, "The vessels"—

(each of the persons in the assembly who contains an "*inward*" fluid or "*light*;") these "vessels" being set close together, this caloric or "light" is transfused more readily from vessel to vessel than if they remained at home. This, to say the least, appears natural enough!

This is the first class of effects produced by the spirit of the silent meeting. But there was not always silence. When the Spirit "stirs up a word to edification," the inspired person rises and speaks with great vehemence. Their ancients coming forward in no ordinary characters, made no ordinary claims. "Thus saith the Lord God," was in olden times the usual preface of their speeches, and their writings. "The spirit of the Lord is upon me," said the modest Ambrose Riggs. "This is *God's word of truth*;" "I warrant this from God;" "I speak from the sense of the eternal Spirit"—were the prefaces of Penn. And when the meek Burroughs "sounded the trumpet out of Zion" with fire and sword, "it was by the order of the spirit of God." "The word of the Lord came unto him saying."

Their modern spirits take not such high ground. A remnant of the ancient prophets does indeed claim scriptural honours to their extemporaneous effusions; but the vulgar crowd, if not the most orthodox, introduce their homely remarks by an allusion to their "mental impressions."

The chief object of these discourses has been to defend their peculiar tenets; to turn man to the oracle within, to lead him away from external (which with them is tantamount to carnal) ordinances; to expatiate on the sufferings and merits of their martyrs; to extol themselves as the solitary flock of Christ; to pour out invectives against "hirelings," and against "steeple houses," and against the "dead letter" of the scriptures, and the "carnal ordinances" of baptism and the Lord's Supper, and against the crying sin of using the pronoun "*you*," for "*thee* and *thou*," and against ornaments and garments not of the society's cut and fashion; and against the heinous sin of salutations by uncovering the head—which iniquitous practices had strangely overrun Christendom; and had as strangely displaced the orthodox custom of covering the head in worshipping assemblies, and in the presence of superiors!—pp. 172, 174.

On their opposition to singing, Mr. B. remarks—

But whatever the Friends plead for in theory on this article of their creed, it is certain that *they practice more singing than we do*. We sing before and after sermon only; but their preachers, male and female, monopolizing the whole, *sing both prayers and sermons!* and still their

grand tenet is not surrendered. For verily, their notes are not according to the carnal rules of the amateur; and in numbers their singing is not altogether human! —pp. 178, 179.

On the subject of a female ministry, after an able investigation of their claims and a sound scriptural demonstration of their invalidity, our author thus concludes:

In fine, the authority assumed by the female episcopacy in the church, is more unjust and more tyrannical, than that which the female usurps in the domestic circle, when she degrades her husband and seizes the reigns of government over the family. The one is a breach of civil order; the other is a breach of the laws of God's house. And there is a degree of guilt attached to crimes of this last kind, which throws a frightful shade of aggravation and infamy over them. And can a man of spirit submit to this infamous usurpation? On the poor *hen-pecked* sufferer we bestow our sympathy, as on a martyr for his rights of man. In his degradation his will is not stained by any acquiescence in the tyrannical encroachments of his help mate. But the silence and the complacent submission of the society, to this public encroachment on the civil and religious rights of man, present the matter in a different point of light. We feel not so much the yearning of sympathy for the *hen-pecked* martyr struggling occasionally for his rights. We feel all the virtuous indignation of the man and the christian against men who have sold their birth-right, and yielded up their powers to the dominion of the *petticoat*! Oh the times! Oh the manners! Can this age that has been enriched by every work of taste; that has elevated every branch of science to such a proud eminence; that has produced so many men of learning and refinement; so many orators in church and in state; whose labours are diffusing among all ranks in society, the most correct views of man's natural rights; such love of order, piety, and religion: Can this age bear the presumptuous opinion of them who would bring back on us the mysticism and folly of the dark ages, when bearded men listened to girls: and professors resigned their chairs to doating old women!

We call on every man of science and friend to literature in the society, to exert himself in correcting the vitiated taste of men; who even for their amusement can listen to the incoherent effusions of illiterate females! We call on every virtuous

and amiable lady in the society, to use all her influence in taking away this scandal to man—this reproach to the sex! We call on every man of spirit and independence to set his face against this insult on his dignity and prerogative; this outrage to the laws of God and of nature! And you who have through an error of judgment, so unhappily yielded the sovereignty of manhood, gladly would we aid you in regaining your lost paradise, out of which your ambitious Eves have so wantonly turned you! Make one effort more, we beseech you, to make them feel their proper station in society. But alas! no—words will not do it. Arguments cannot. Distraction can be restrained only by force. And none but the British can apply force to arguments, especially where the fair are concerned. I give up the case, therefore, as hopeless. Alas! and we have lived to see the day when those evils reign that made the most patient of the fathers groan. “*Alii discunt, prohi pudor! a feminis quod homines doceant—Scribimus iudocci, doctique poemata passim—Hanc garrula anus, hanc delirus senex, hanc sophista verbosa præsumunt, lacerant, doceant, antequam discant.*” We have lived to see the day when these female phenomena have ceased to excite surprise or interest! The novelty is gone; and with it the burning shame that was on the cheeks of our fathers, when they were first compelled to witness the intrusion on their prerogative, and on delicacy and decency! The wonderment of the mob has subsided into a leering stare! And the thing is become a matter of perfect indifference to the orderly and the polished: to the magistrate to the pastor, and to the prelate. Oh ye grave Roman senators, who arrested the solemn business of the commonwealth, in order to consult the oracle what alarming events the appearance of a female in your forum to plead her own cause, might portend to the city; the stoutest of you had “*stood aghast with speechless trance*”—had you witnessed what our eyes behold—females mounting the rostrum, and declaiming in the assemblies of the people—had you witnessed grave men, and even prelates, and even pastors, and even the united wisdom of the people in the halls of the state and the congress, sitting down under the prophecies of mother Juliana, and the refreshings of a *petticoated* preacher! *Prophetemora! Proh mores!* ***** Old Pope Gregory XI. groaned forth the lugubrious words in his last hours. “*Ah! let no man listen after me to the prophecies of a woman—of a Catharine De Sens!*” Helen fired a Troy after ten years bloody trials and sorrow! This

prophets kindled a fire that blazed in church and state during fifty-one revolving years!*****—pp. 206—208.

We have already disclaimed the province of minute criticism, and will take notice of such dignified epithets as “henpecked,” “petticoated” and words of that class, which too often occur, only to regret their use. There are indeed some strange words and obsolete expressions of *North British tinct* which we hope to see superseded in the second edition. Inaccuracies merely typographical, and some not noted in the *errata* at the end of the book, are observable—a few of which have occasioned much waste of paper, and several effusions of scolding by offended respondents, who, never imagining the true source of the errors, have made our author morally, intellectually, and in almost every other way responsible for the mere mistakes of his printer.

3. As to the charge of *uncharitableness*—we have little to say. If it implies that Mr. B. has made wilful or real misrepresentation; that his references are hasty or erroneous; that he has invaded the divine prerogative to search the heart, or doom the soul of his fellow man; it ought to be formally proved: and a condign frown of popular indignation ought to lower upon his name in proportion to the degree of precipitancy or malevolence evinced. But if the charge implies only that, in the opinion and practice of Mr. B. error is no object of charity, and that philanthropy and piety unite to detect, stigmatize, and extirpate it, and that Mr. B. verily believes *coram Deo* that QUAKERISM IS NOT CHRISTIANITY, and that all men ought to know it—we admit the facts, but cannot for our lives see the guilt of them, or sustain the charge of uncharitableness against our author. Let the Christian public judge—let the ordeal of public sentiment be fully endured. Let time draw upon this volume his oblivious veil, or unfold with dire impartiality all its defects—it will sink or rise to its true level by

an operation which we cannot control. Truth is divine and must ultimately prevail. We entertain no fears for the general cause. It is destined to ultimate victory and renown, because God is over all, blessed forever.

One thing is certain—that no man is competent to pass sentence on the book who has not carefully read the whole of it. If the condition of criticism on authors were universally, *a thorough perusal of the volume then in question*, what a happy decrease of minute critics would at once be realized to society! A doctrinal and experimental acquaintance with the New Testament is also and evermore indispensable to competency of judgment on the topics, treatises and apologists of religion. “The natural man receiveth not the things of the spirit of God.” An unconverted man is spiritually and perversely blind.

Mr. B. however is not always severe or even stern. The latter part of the following quotation presents him in a more amiable character.

These are the doctrines of the society as exhibited in their books lying before the public. What a contrast to the purity of the gospel! How different from its spirit is the whole body of these doctrines; and the prospects held up by them to man pressing forward to his final destiny! On the one side, the gospel exhibits the character of Deity in its true light; combining in the infinity of perfection, all that is magnificent and glorious with all that is lovely and awful—“*A just God and a Saviour*.” It exhibits the three distinct and divine persons, the Father, and the Son, and the Holy Ghost, in one undivided essence. It spreads before the wandering and disconsolate sinner the most cheering hopes from the atonement of Christ. It points out to man the fatal consequence of giving himself up to the guidance of his own heart, or of any principle within him; it woos him away from every false hope, and directs him to the exalted Saviour in heaven; it paints in proper colours the vanity of all sublunary objects; it supports the pilgrim when ready to sink in despair under the pressure of human woes; it guides him through the mazes of folly by the pure and steady light of truth; it leads him into the possession of all that is virtuous and lovely; it re-

freshes him from the living stream of salvation ; it cheers his drooping spirit in the last fearful conflict ; it lights up with holy joy the countenance of the dying christian, and throws its lovely beams of hope on the soul of the bending mourner as he conveys the dead to the silent tomb ; it carries the soul of the sleeping pilgrim to the bright realms of glory, and thither it guarantees the certain ascension of the same body which he lays in the grave ; there to reap the rich rewards of the divine love in pure and perpetual bliss.

But on the other side, turn your eyes on these prospects set before our pilgrim. There lovely nature ceases to smile ; a withering blast has passed over the face of the land ; the herbs have perished ; the flowers have faded ; the forest has shed its leaves ; the whirlwind has swept them away ; the pestilence has walked in secret, and spent its energies on animated nature ; desolation scowls from his throne of darkness.—For oh ! the sun has set over that world. His kindly influences are gone—and gone is the divine person who redeemed by purchase and by power, the trembling pilgrim ; and gone too is that divine person who led his steps into the paths of righteousness. The lamp of truth flashes in the socket, and threatens to leave him in the gloom of despair ; every object presents a dreary aspect ; he moves through darkness to a land unknown ; shifting phantoms hover round him ; unearthly voices tempt him to turn inward on the energies of his own mind, and seek what is necessary there. At the sight of the moral chaos within, he is thrown back with encreasing sorrow on what is without. The pitiless storm mingles its terrors with the ragings of the mountain stream : the thunders roar ; the lightning's livid glare reveals the face of nature in her new deformities ; the demon of the storm mingles his unearthly shrieks with the roaring of the thunder, and lashing the whirlwind into fury, he rides over his head, and threatens to "*carry him away in a tempest of the night !*" Return, O pilgrim ! from the valley of the shadow of death ; return to the valley of vision. This is the land of light ; hither thy God beckons thee ; here thy Saviour stretches out his arms to receive thee ; here the Comforter will dry up thy tears. And when the years of thy life shall be numbered he will bear thee away to the land of the blessed ; and the church will embalm thy memory in her sweet remembrance, while with a tear she pronounces "Blessed are the dead who die in the Lord !"

4. The "Proem" is indeed a curious *sui generis* and amusing article of almost 40 pages;—but we feel lit-

tle concerned in its defence or analysis. This however we say—that its relevancy, to the edifice of which it forms the ample vestibule, is not so questionable as some have supposed. If the memoir of an author or a sketch of his life is relevant and interesting, so also is Mr. B.'s proem. A comparison of its last and first sentences will furnish the clew to its design. It refers to the author's ancestors, and to the very singular incidents which led to his very singular undertaking. It comprises events of real history—scenes of the author's birth and boy-hood which are fresh in his memory, dear to his heart, and not alien from the matter in hand. We know that some have objected to its title—*THE PROEM*—as stiff, and savouring of pedantry ; some to its style as romantic, inappropriate and mainly imitative of the prosaic peculiarities of Sir Walter Scott ; and some to its subject-matter as too heroic, martial and detailed, to suit the tone of the subject of the work itself. With these criticisms we have neither company nor competition. It should however, be remembered that in this light-reading age, something spirited, fanciful and even singular is necessary to arrest the attention, and to break the monotony—the dull abstraction which is wont to characterize a religious production. Variety, sprightliness, and the charm of narrative are the condiments of the book ; and the talents of the author in seasoning and furnishing his viands, is observable in the whole repast and greatly enhances the value of the entertainment.

To conclude—we recommend Mr. B.'s volume to all our readers, and *especially to the clergy*, for whom it was peculiarly designed, and who will, we think, consult at once their duty, their entertainment, and their usefulness by exploring its contents. How many preachers of "the everlasting gospel," commissioned from the Prince "on whose head are many crowns," to preach

the gospel to *every creature* in these sublunary dominions, seem to make the case of the *Friends* an exception to the privilege and authority of the mandate, and though situated in the vicinity of their abodes, employ no measures to loose the fetters that bind them—we fear, to the doom “of them that obey not the gospel of God.” They have prejudices, pride, and passion to be subdued—but *mighty* is his name who uses the *preaching of the cross* for the demolition of “strong holds.” One reason (and a great one) of the inaction of the clergy in respect to the *Friends*, is the common ignorance of the profession as to their tenets and history: the book of Mr. B. meets the difficulty, and ought to repose, *not in neglected honor*, in the alcoves of our clerical libraries. The contents of Mr. B’s book are so multifarious and the topics it comprises so much like the stars of both hemispheres for multitude, that we are aware—our present strictures are less a specimen than a sketch of what might be done to advantage in a full review of its chapters. We have been necessarily partial in the scope—perhaps voluntarily partial in the spirit of our animadversions. For this, no doubt, our “accusation” will be written “in letters of” *English*, if not in those of “Greek, and Latin and Hebrew.” Nor will this prove that it was not because we bore “witness to the truth.” But however it may be received—we shall tell the *Friends* (if they read these pages) that neither our author, nor ourselves are *against them*—God is witness! “Our hearts’ desire and prayer to God for them is that they might be saved!” No scorn contaminates our pity; we do not regard them less, because we regard the gospel more. We feel for them, and love their souls, and would willingly become their servants “for Jesus’ sake.” Many of them, for other qualities than those of enlightened evangelical piety, have long since conciliated our respect and veneration. Their in-

telligence on ordinary themes; the elegant pleasantness and ease of their demeanor; their “natural affection” in the polish of its sentiments, and the ramifications of its humanity, and the disinterested assiduity of its services; the tenderness of their friendship, their guarded education of the young, and in a word—their EXEMPLARY PHILANTHROPY, deserve universal recognition and applause! But alas! where do all these *graces and accomplishments of nature* leave them, on the score of religion? The finger of revelation writes *tekel* on its collective glory. Let them consult the volume of inspiration—the record of their Creator’s mercy; let them read it with self-application and prayer—and we may indulge the hope that they will come at length to regard it with views and feelings similar to those of that great Apostle, who, with James and John, was selected to witness the glorious scenery of the mount of transfiguration where the senses of hearing and of sight attested the “majesty” of the Son of God. He did not disparage the recollected privilege of the occasion, when, in the epistle that contained his valedictory to the churches, he instituted an *express comparison between “the voice that came from heaven,” and the Holy Scriptures* and gave his apostolic sanction to the immense superiority of the latter in these ever memorable words—*we have also A MORE SURE WORD OF PROPHECY; whereunto YE DO WELL THAT YE TAKE HEED, as unto A LIGHT THAT SHINETH IN A DARK PLACE, until the day dawn, and the day-star arise in your hearts.*

The Boston Handel and Haydn Society Collection of Church Music; being a selection of the most approved Psalm Tunes; together with many beautiful extracts from the works of Haydn, Mozart, Beethoven, and other eminent modern composers. Harmonised for three and four voices, with a fig-

ured Base for the Organ or Piano Forte.

"—Assembled men, to the deep Organ
join
The long-resounding voice, oft breaking
clear,
At solemn pauses, through the swelling
Base;
And, as each mingling flame increases
each,
In one united ardour rise to Heaven!"

THOMPSON.

Second Edition, with Additions
and Improvements.

Boston; Richardson & Lord, 1823.

The singing of the early christians, as we are told, frequently enticed the gentiles into their assemblies. But of most of the music in our churches there is too much reason to say, as Dr. Burney said of the English parochial music in his day, "it is such as would sooner drive christians out of the church than draw pagans into it." It may be that we have been peculiarly unfortunate, and have heard only the most unskilful choirs or the most injudicious selections, but speaking from our own experience we must declare that much of our Psalmody deserves any name to be found in the dictionary better than *Sacred Music*. Many of the performers we have sometimes thought, might perhaps, contest for superiority with the northern barbarians mentioned by the biographer of St. Gregory. "Their rude throats instead of the inflexions of pleasing melody," says he, "formed such rough sounds as resembled the noise of a cart jolting down a pair of stairs." And where the rough and the noisy has not preponderated, we have often been nearly compelled by the frivolous, volatile, *jig-like* air of the tune and the singers to imagine that we had mistaken a *play-house* for the house of God.

These remarks, however, are more strictly applicable to what *has been* than to what *now is*. For in many towns and villages in New-England, church music is performed in a style of chaste and devout so-

lemnity, and a change for the better is showing itself throughout the country. Much is due to the exertions of a few individuals, who have devoted time and pains to correct the vicious taste which has been so prevalent, and effect the reformation which has now happily commenced. Among the means of introducing and carrying on this change we must recognize the publication and circulation of improved collections of tunes. Indeed it is only by this means that a good taste can be extensively diffused. The individual instructor may accomplish something by his example—the theorist may accomplish something by his rules; but still it is only by furnishing our choirs with well selected and well harmonized tunes that a universal or complete reformation can be effected.

On this account we do not hesitate to say that the work placed at the head of this article is a most valuable gift to the churches of our country. This collection of church music is published under the sanction of the Boston Handel and Haydn Society, and from this circumstance, we suppose, it derives its name, which however, on account of its difficult enunciation is rather ill chosen. The efforts of this Society to advance the science of sacred music, and to elevate the public taste, have been great and laudable. Their musical performances and publications have already effected much with respect to the higher class of sacred music. No collection of music, however, can be so generally useful as a book of tunes adapted to psalms and hymns. The work before us therefore promises much more than the former publications of the society, and much more, we think than any similar publication in the country. It is true that some of the collections in use before the appearance of this can lay just claim to the merit of having introduced the present chaste and dignified style of melody; and for this they deserve high commendations,

because to banish that trifling, flighty, irreverent style, which not long since prevailed, and bring forward in its stead a melody suited to the nature and design of public worship, was absolutely necessary as a first step towards excellence in sacred music. This necessary and difficult step was taken in some musical collections anterior to the one under our notice. But to these collections there must exist in the minds of those who have made any considerable advancement in musical taste and information, some important objections. They are throughout deficient in harmony, or, in the arrangement of the accompanying parts. These parts are often entirely destitute of the sentiment and expression of the principal melody, and consisting of the most unnatural and uncouth intervals, are in themselves devoid of every thing like pleasing *air* or *tune*. But not only so, they abound, even the latest editions, with gross and unpardonable violations of the most common rules and the very first principles of thorough base. The *Grammar of music* has been wholly neglected; the ear is shocked in almost every tune with forbidden progressions and consecutions. We are aware that these objections do not exist but in the minds of those who have made some proficiency in musical science, or in the knowledge of musical composition. Nor would objections to a sermon, or other public discourse, on account of its violations of taste or grammar, exist in the mind of an illiterate man. But is it of importance that such a performance should be written with grammatical accuracy and with ease, elegance and dignity? So is it desirable that the musical composition of the church should be such as not to offend the most cultivated ear. Are taste and science considered important in the one case? They are at least proportionably so in the other.

The Handel and Haydn Society collection cannot be charged with the

faults just specified. The harmony throughout is executed in the highest style of scientific accuracy and skill. But what is still more important, it has been written with a constant reference to the grand object of church music, the excitement of devotional feeling. It is emphatically "religious harmony."

We observe that that intimate connexion between melody and harmony which should always exist, and which has been heretofore so generally neglected in our sacred music, has been strictly regarded. The accompanying parts (which evince a thorough knowledge of counterpoint) seem always to have been written with a view to the general character and expression of the treble, or leading air, and from this circumstance in particular we think the old simple melodies in common use have received great additional beauty.

It is sufficiently evident from the unity of design and character exhibited in the work, that while it professes to originate in the combined talents of a distinguished society, it is chiefly the result of individual effort, and from the preface we learn that "for the general selection of the music and revision of the harmonies the Society is indebted to Mr. L. Mason, a native of New England, now residing in Georgia.

This gentleman has cultivated an extensive acquaintance both with the subject of practical psalmody, and with the best European publications, and he undoubtedly deserves a first rank among composers of church music. It is therefore with sanguine expectations that we look upon a work coming out in rapidly successive editions from such a source and under such circumstances.

Corrections and improvements are to be expected and are to be required. Perhaps the editor has leaned rather too much to scientific precision, and has sometimes sacrificed a melodious progression in the subordinate parts, to grammatical accu-

cy. But a greater fault in the work is, that too many of the pieces cannot be suitably executed by a choir without instrumental accompaniments. They may be performed well and with effect in the church with a good organ and a good organist,—they may be performed in the chamber with a piano, but they fail when attempted by the voice alone. This however would be a less fault if such pieces were distinguished by some mark to inform the chorister under what circumstances to attempt them,—and would be *no* fault perhaps if our churches were all furnished with organs, as (craving the pardon of our puritan fathers) they ought to be.

But we will not enter into particular excellencies or defects in the work, because to do this profitably or even intelligibly we must adduce examples which would carry us beyond our limits, while the general ground on which we recommend it to universal use will be easily apprehended without such details. It is a collection containing most of the old approved tunes whose melody or air is dignified, solemn, reverent, chaste, and every way suited to divine worship—harmonized judiciously upon the improved and essential principles of modern musical science. This is ground enough for commendation, and it is a ground of commendation which belongs to no collection used among us except that of the Handel and Haydn Society.

We intended to offer some remarks on the history of sacred music, but must defer them for the present. We cannot close the article, however, without alluding to the importance of cultivating this art. The pleasures of music are perhaps when strictly considered, only pleasures of sense. But they are inseparably connected with intellectual enjoyment, and have a powerful tendency to wean the mind from those grosser delights with which the multitude are satisfied. For this reason the attention of youth should be direc-

ted to music. Their attention may be occupied with delight in the practice of this, when it cannot be fixed upon studies more purely intellectual, and when some agreeable employment is absolutely necessary to restrain them from improper indulgence in sensual pleasures. Let them attend only to secular music, if that be insisted on. For this cannot fail to “give them some glimpses, at least of purer enjoyment than that which is to be derived from the sordid gains and sordid luxuries of common life.” Much seed of eminent virtues, said Luther, will be found in minds which are touched by music.—But aside from this general consideration, we think Christian parents bound, where it is possible, to qualify their children to sing the praises of God in the sanctuary. And we feel no hesitation in saying that it is the duty of every young man and young woman, who has the capacity, to acquire sufficient skill to unite with propriety in this important and delightful part of public worship.

Especially is it the duty of those who are preparing for the ministry to cultivate taste and skill in sacred music. The preacher who is unable to sing will often find this a deficiency that lessens his power of doing good. However, many have piety and talents adequate to preach the gospel, who have not the capacity to acquire this art. We would not have them on this account turn aside from the holy work. But we would require of every candidate for the ministry, what the man entirely destitute of musical capacities certainly can do, that he attend sufficiently to the subject to know what style of music is suitable for public devotion, and what collections contain such music. With this knowledge alone he can do much in promoting good psalmody; he may at least avoid the misfortune and the shame of recommending and encouraging that which is bad. We sincerely regret therefore that there is not more interest on this subject

at our theological seminaries. Every thing connected with the interests of the church is a proper subject of attention and study at a seminary for educating the guardians of the church. If it be important that the praying and the preaching in public worship be performed suitably, it is also important that the singing

should be performed suitably. And if ministers will not watch over this part of the service, who will? But proper attention will not be given to the subject in our theological institutions until they are furnished with professors of music. Let this be done and we shall witness a new era in the sacred music of our country.

Literary and Philosophical Intelligence.

COLLEGIATE RECORD FOR THE YEAR 1824.

COLLEGES.	DAY OF COM- MENCEMENT.	GRADUATES			PRESIDENTS.
		A. B.	M. D.	A. M.	
Bowdoin,	1st W. Sept.	13		8	William Allen, D. D.
Waterville,	3rd W. Aug.	3			Rev. D. Barnes.
Dartmouth,	3rd W. Aug.	28	29	13	Bennet Tyler, D. D.
Middlebury,	3rd W. Aug.	24	34	6	Joshua Bates, D. D.
University of Vt.	2d W. Aug.	9	13	4	Rev John Wheeler, <i>elect</i> ,
Harvard,	3rd W. Aug.	65		33	J. T. Kirkland, D.D. LL. D.
Williams,	1st W. Sept.	15		8	Ed. D. Griffin, D. D.
Amherst,		18*			Heman Humphrey, D. D.
Brown,	1st W. Sept.	41	12	20	Asa Messer, D. D.
Yale,	2d W. Sept.	68	16	39	Jeremiah Day, D. D. LL. D.
Columbia, N. Y.	1st Tu. Aug.	23		6	William Harris, D. D.
Union,	4th W. July.	79		17	Eliphalet Nott, D. D.
Hamilton,	4th W. Aug.	17		5	Henry Davis, D. D.
University of Pa.		14		34	Rev. Dr. Beasley.
Washington, Pa.		6			
Transylvania,	2d W. July.	24	46		Horace Holly, D. D.
Alleghany,		1		4	Rev. Timothy Alden.

* Received *Testimonials*; the Legislature not having authorized the Institution to confer Degrees.

HONORARY DEGREES.

BOWDOIN.—The Marquis De La Fayette, and Parker Cleaveland, LL. D.

DARTMOUTH.—Joseph Story, LL. D., Theophilus Packard, and David Kellogg, D. D.

MIDDLEBURY.—James Spalding, Edward Lamb, Samuel Head, Jeremiah Van Rensselaer, M. D.

UNIVERSITY OF VERMONT.—Eliphalet Gillett, D. D., Heman Allen, A. M.

HARVARD.—William Wirt, Josiah Quincy, and Daniel Webster, LL. D. Bazaleel Howard, John Andrews, and Joseph Tuckerman, D. D., George Washington La Fayette, A. M.

WILLIAMS.—Elijah H. Mills, and Levi Lincoln, LL. D., Nathan S. Beeman, D. D.

BROWN.—Henry Wight, and Robert Semple, D. D.

YALE.—Smith Thompson, LL. D., Thomas Charlton Henry, D. D.

COLUMBIA, N. Y.—Thomas A. Emmett, Langdon Cheeves, and Daniel Webster, LL. D., E. Herzelius, D. D.

UNION.—John Griscom, LL. D., William Rafferty, Lucius Bowles, and E. Herzelius, D. D.

HAMILTON.—Professor Proudfit, of Union College, D. D.

UNIVERSITY OF PENNSYLVANIA.—H. A. Muhlenburg, D. D.

TRANSYLVANIA.—J. J. Crittendon, and Edward Livingston, LL. D.

PHI BETA KAPPA ANNIVERSARIES.

ALPHA OF MASSACHUSETTS.—Harvard—Professor EVERETT, Orator; Rev. HENRY WARE, Poet.

ALPHA OF CONNECTICUT.—Yale.—Rev. CARLOS WILCOX, Poet.—Orator for the next Anniversary, Hon. James Gould—James A. Hillhouse, Esq. second ; Poet, Rev. Professor Fitch—William C. Bryant, Esq., second.

ALPHA OF NEW-HAMPSHIRE.—Dartmouth.—SAMUEL L. KNAPP, Esq. Orator ; NATHANIEL H. CARTER, Esq. Poet.—Orators for the next Anniversary, Hon. Samuel Bell and Prof. Haddock ; Poets, Rev. Joseph Torrey, and Rev. Thomas C. Upham.

ALPHA OF NEW-YORK.—Union.—Rev. President NOTT, Orator.—Orators for the next Anniversary, Hon. John W. Taylor, and Hon. Samuel Young.

APPOINTMENTS.

The Rev. Dr. Neill, of Philadelphia, has been elected President of Dickinson College. The Rev. John Wheeler, of Windsor, has been elected President of the University of Vermont ; and the Rev J. T. Robinson, Professor of Languages.

The President and Fellows of Middlebury College, have elected the Rev. Absalom Peters, Professor of Mathematics and Natural Philosophy in that Institution.

The Rev. Thomas C. Upham, has been appointed Professor of Metaphysics, and Moral Philosophy at Bowdoin College ; Professor Newman is elected Professor of Rhetoric and Oratory ; and Mr. Alpheus S. Packard, to succeed him as Professor of Languages and Classical Literature.

The Rev. Alva Woods, Professor at Columbia College, Washington, has been appointed Professor of Mathematics and Natural Philosophy in Brown University. Horatio Gates Bowen, of Providence, Professor of Natural History, Librarian, and Keeper of the Cabinet.

The Rev. Nathan W. Fiske has been chosen Professor of Languages and Belles Lettres in the Collegiate Institution at Amherst.

William Tully, M. D. of East-Hartford Conn. is elected Professor of the Theory and Practice of Physic, Medical Jurisprudence, and Clinical Practice, in the Vermont Academy of Medicine.

Mr. Josiah W. Gibbs is appointed by the Corporation of Yale College, Librarian and Lecturer on Classical Literature and Biblical Criticism.

The following gentlemen compose the Faculty of Washington College, recently founded at Hartford, Conn.

The Rt. Rev. Thomas C. Brownell, D. D. LL. D. President.

The Rev. George W. Doane, A. M. Professor of Belles Lettres and Oratory.

Frederic Hall, A. M. Professor of Chemistry and Mineralogy.

Horatio Hickok, A. M. Professor of Agriculture and Political Economy.

George Sumner, M. D. Professor of Botany.

The Rev. Hector Humphrey, A. M. Tutor.

The Anniversary of the Theological Seminary at Andover, was celebrated on Wednesday, September 22. The following is the Order of Exercises.

DEPARTMENT OF SACRED LITERATURE.

1. Nature of the argument in Heb. 1. and state of knowledge implied among those who were addressed.

F. E. CANNON, *Amherst*, Union Coll.

2. Nature of the argument in the fourth chapter of the Epistle to the Hebrews.

J. NOYES, *Wallingford Con.* Union Coll.

3. Exegesis of Heb. VII. 1—3

*S. H. COWLES, *Farmington, Ct.* Yale Coll.

4. Exegesis of Heb. IX. 23, 24, with reference to the question whether the comparison made in this passage implies a material, local tabernacle in the heavens.

L. HALL, *Sutton*, Brown Univ.

5. Does our English version exhibit a correct view of *θεσσω* and *αγιαζω*, in the Epistle to the Hebrews !

O. PEARSON, *Rutland, Vt.* Mid. Coll.

6. What kind of faith is described in the eleventh chapter of Hebrews ?

R. LANDFEAR, *Manchester Con.* Yale Coll.

7. Characteristics of Hebrew poetry.

S. FOSTER, *Andover*, Dart. Coll.

8. On what are the principles of interpretation founded ?

O. P. HOYT, *New-Haven, Vt.* Mid. Coll.

9. Do the Scriptures contain a revelation on subjects of science ?

S. RUSSELL, *Bow, N. H.* Dart. Coll.

10. Examination of objections against the critical study of the Scriptures.

J. I. FOOT, *Hartland, Conn.* Union Coll.

CHRISTIAN THEOLOGY.

11. The perfection of the Scriptures.

F. GRISWOLD, *Greenfield*, Yale Coll.

12. Principal errors of Pelagianism.

I. ESTY, *Westmoreland, N. H.* Yale Coll.

13. Holy affections necessary to the right understanding of divine truth.

S. MARSH, *Danville, Vt.* Dart. Coll.

14. Is not the Unitarian doctrine of human depravity liable to the same difficulty

in regard to the divine character, with the Orthodox doctrine.

J. P. PAXSON, *Pomfret Conn.* Yale Coll.

15. Catholic Communion.

E. G. HOWE, *Paxton*, Brown Univ.

16. The proper manner of treating those who reject and ridicule the truths of Revelation.

*J. SHERER, *Bridgewater, Pa.* Ham. Coll.

17. The effect produced upon men's opinions respecting the doctrines of Revelation by inadequate views of the evil of sin.

C. BURBANK, *Boscawen N. H.* Dart. Coll.

18. The different ways of counselling those who inquire *what they shall do to be saved.*

Z. ROGERS, *Stonington Conn.* Yale Coll.

19. Is the fourth command of the Decalogue obligatory upon Christians?

D. LANCASTER, *Actworth, N. H.* Dart. Coll.

20. The Judgment Day, as designed to disclose the human character.

G. COWLES, *New-Hartford, Ct.* Yale Coll.

SACRED RHETORIC.

21. Emotion.

P. CHASE, *Newbury*, Bowdoin Coll.

22. Rhetorical characteristics of Paul's style.

O. S. HINCKLEY, *Thetford Vt.* Dart. Coll.

23. Genius and style of Cowper.

M. P. BRAMAN, *Rowley*, Harvard Univ.

24. Difference between the essay style and that of sermons.

H. JONES, *Hartford, Conn.* Yale Coll.

25. On impassioned appeals to the impenitent.

H. SESSIONS, *Wilbraham*, Ham. Coll.

26. Unity in Sermons.

J. P. TAYLOR, *New-Haven, Ct.* Yale Coll.

27. Christian Enterprise.

E. MALTBY, *Northford, Con.* Yale Coll.

28. Firmness of purpose in the Christian Minister.

R. WASHBURN, *Royalton, Vt.* Vt. Univ.

29. Comparison of the Catholic with the Protestant pulpit.

J. RICHARDS, *Farmington, Con.* Yale Coll.

30. Influence of the Christian Ministry on Slavery.

E. PALMER, *Charleston, S. C.*

31. Effect in Preaching.

O. EASTMAN, *Amherst*, Yale Coll.

32. The Gospel—the means of man's salvation. With the Valedictory address.

N. BOUTON, *Norwalk, Conn.* Yale Coll.

* Excused on account of ill health.

On the day preceding the Anniversary, an Oration was delivered before the Rhetorical Society, by the Rev. Justin Edwards, an honorary member; also an Oration by Mr. N. Bouton, and a Poem by Mr. G. Howe. In the evening the customary Address was delivered before the Society of Inquiry, by the President.

Twenty one emigrants to Hayti have sailed from Baltimore, and one hundred and sixty are about to sail from New-York.

Mr. William Pollard, of Pennsylvania, formerly an Officer in the Navy of the U. S. has received from the Greek authorities in London, a commission as Captain in the Grecian army; and will embark at New-York in a few days, for that country. Two other young gentlemen have sailed from Boston with a view of engaging in the same service.

The Directors of the Bunker Hill Monument Association have issued a Circular, in which they say "In forming an estimate of the cost of the structure proposed, a single eye has been had to the principle which dictates its erection. Every thing separated from the idea of substantial strength and severe taste has been discarded, as foreign from the grave and serious character both of the men and events to be commemorated. With this principle in view, it has been ascertained that a monumental column, of classical model, with an elevation to make it the most lofty in the world, may be erected of our fine Chelmsford Granite, for about *thirty seven thousand dollars.*

"From the interest which has been discovered in this object, by many distinguished citizens of Boston, Charlestown, Salem, and other places; from the disposition which has been every where evinced to afford a hearty co-operation in the plan, it has been hoped, that the corner stone of the monument may be laid on the 17th June next, the day that completes the half century, from that on which the battle was fought, and which it is proposed to commemorate with every demonstration of respect, joy, and gratitude, becoming the anniversary of such an event."

In our number for June, we mentioned the discovery of Professor Olmsted that a fine illuminating gas may be obtained from Cotton Seed. The last number of the American Journal of Science, and Arts contains an interesting communication from Professor O. giving a detailed account of his experiments and their results. "It is well known to the inhabitants of the southern States that in all the cotton districts, a vast quantity of cotton seed is annually accumulated, forming a useless, and in many instances, an offensive and noxious pile around the cotton gins. For this article, no important use has been hitherto discovered. Some limited and imperfect attempts have been made to obtain the oil with which it is known to abound; but the absorbent nature of the

find that envelopes the seed, and more especially of the cotton that obstinately adheres to it, after it has passed through the process for cleaning, has proved a great obstacle to the success of this operation. A small quantity is given to cattle, and a great quantity is applied to land as a manure. Though it is very fertilizing at first, yet on account of its rapid decomposition, its powers are speedily lost.

Nearly three fourths of the entire cotton crop consist of seed. The quantity of cotton exported from the United States in the year 1817, according to Morse's Tables, was more than 85,000,000 pounds, and was rapidly increasing. It is now probably at least 100,000,000, for which we may estimate 300,000,000 of seed, leaving that part of the crop, which affords our domestic supply to furnish seed for the ensuing year. Of this immense quantity of cotton seed, only a trifling proportion is applied to any use whatever.

Professor O. finds as the result of his experiments, "that one pound of cotton seed is capable of affording 16288 cubic inches, equal to 9.425 cubic feet of illuminating gas. Indeed it is probable that a more perfect apparatus, which should decompose all the oily vapour, would afford a larger and better product. This amount multiplied by 300,000,000 pounds, which are estimated to result annually from our cotton crop, above what is necessary for planting the ensuing year, gives 2,827,500,000 cubic feet—indicating an abundant resource for gas illumination, in the United States, from this article alone.

According to Sir William Congreve, (*Annals of Philosophy* for June, 1823,) the whole quantity of gas manufactured annually to supply the city of London, is upwards of 397,000,000 cubic feet, and requires more than 33,000 chaldrons of coal. Peculiar circumstances have prevented my taking the specific gravity of the cotton seed gas; but judging from the high proportion of olefiant gas which it contains, as well as from its splendid appearance, I should estimate its illuminating power at nearly double the average power of coal gas. Its flame, like that of oil gas, is distinguished for purity and softness, and like that, this gas also admits of the greatest simplicity in its apparatus. In the earlier stages of the process for obtaining it, a portion of carbonic acid comes over, which amounted in one instance to ten per cent. This materially impairs the illuminating power, but it is readily washed out. Near the close of the operation carbonic oxide is produced; but the gas continues, almost to the end, sufficiently luminous to be worth saving.

In deciding upon the eligibility of employing cotton seed for the manufacture

of gas lights, it should be recollected that this article is at present scarcely rated at any price, while coal is still in this country a scarce and expensive article. On account of the cheapness of the seed, therefore, the quality of the gas, and the simplicity of the apparatus required for its manufacture, it appears not improbable that it may be found the most eligible substance for gas illumination especially in the United States.

Lord Byron's private correspondence with his mother and friends, against the publication of which in Great Britain, the Lord Chancellor granted an injunction, was in the press at Paris, in July, in English and in French, and will be speedily issued in this country.

Some French literati, says the U. S. Literary Gazette, whether in jest or earnest, we know not, have planned a most grand and romantic enterprize; an association has been formed for the establishment of a splendid work, to be called "*La France Romantique*." The said company has published a prospectus, from which the following is an extract:—"The important work that we announce has no need of those pompous preambles with which prospectuses are usually commended. The celebrated Sir Walter Scott has set the fashion of historical romances; and our France is as fertile as Scotland in curious traditions and singular customs. This work will consist of as many volumes as there have been kings in France. We have chosen this arrangement, in order to enter the more easily on the development of the idea of a modern writer, that 'every sovereign gives the impression and features of his own character and manners to the epoch in which he governs.' But that which will especially excite the interest of the public, and insure the success of this enterprise is, that the work will be a monument of the many customs and usages, and glory of France, on which will be inscribed the origin of various illustrious families, and on which their history may be traced from reign to reign down to the present time."

A subscription has been set on foot in Paris for two young Greeks, who when returning to their country were made prisoners by an independent Pacha on the coast of Barbary, who left them no alternative between apostacy, death, or a ransom of 20,000 piastres. Too poor to furnish the ransom, and too conscientious to abandon their religion, they decided on death; and neither promises nor threats could shake their resolution. The delay granted by the Pacha had nearly expired when the report of the devotedness of

these two children (one 17 and the other 13 years of age) arrived in Europe. A subscription, commenced instantly at Rome, produced half the amount; the Duke of Orleans has subscribed 2000 francs; and the efforts of philanthropists in various parts will no doubt soon procure the liberation of these interesting

youths, and their return to the embrace of their struggling country.

Riho-riho, king of the Sandwich Islands, lately died at London. He requested that his remains, with those of his wife, whose death occurred a few weeks before, might be removed to his native Island.

List of New Publications.

RELIGIOUS.

Essays on the Nature and various Uses of the Evidences of Revealed Religion. By Gulian C. Verplank, Esq. New-York.

The Utility and Importance of Creeds and Confessions. An Introductory Lecture delivered at the opening of the Summer Session of the Theological Seminary of the Presbyterian Church, Princeton, July 2d, 1824. By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government, in the said Seminary.

Sermons. By Benjamin Moore, D. D. late Bishop of the Protestant Episcopal Church in the State of New-York. 2 vols. 8vo. New-York.

MISCELLANEOUS.

A general Abridgement and Digest of American Law. By Nathan Dane, LL. D. Counsellor at Law. Vol. IV. Boston.

Letters to the Hon. William Prescott, LL. D. on the Free Schools of New-England; with Remarks upon the principles of Instruction. By James G. Carter. Boston.

A Treatise on the Common Law, in relation to Water Courses. Intended more particularly as an illustration of the rights and duties of the owners and occupants of Water Privileges—to which is added, an Appendix containing the principal adjudged Cases. By Joseph K. Angell, Esq. Counsellor at Law.

An Oration, pronounced at Cambridge, before the Society of Phi Beta Kappa, August 27, 1824. By Edward Everett. Boston.

The Vision of Liberty, an Ode, Recited before the Phi Beta Kappa Society of Harvard University, August 27, 1824. By Henry Ware, Jr.

The American Journal of Science and Arts. Conducted by Professor Silliman: Vol. VIII. No. 2. August 1824. S. Converse, New-Haven.

[This number contains eighty one articles, on Geology, Mineralogy, Topography, Botany, Entomology, Mechanics, Physics, Chymistry, and the Arts. Miscellaneous Matter, and Foreign and Domestic Intelligence, with plates, &c. &c.]

with the title page and index to the volume.]

Tales of a Traveller, Parts 2. and 3. By Geoffrey Crayon, Gent. Author of the Sketch Book, &c.

The Public Statute Laws of the State of Connecticut, passed subsequent to the Revision in 1821. Published by authority of the General Assembly, under the direction and superintendence of the Secretary of the State. Hartford.

Memoirs of Gilbert Motier La Fayette. By Gen. H. L. Villaume Ducoudray Holstein. Translated from the French Manuscript. New-York.

Reports of Cases Argued and determined in the Supreme Court of Judicature for the State of New-Hampshire, between February, 1819, and May 1823, inclusive. Collected by W. M. Richardson and Levi Woodbury. Constituting Vol. II. New-Hampshire Reports.

A History of the Colonies planted by the English on the Continent of North-America, from their Settlement, to the commencement of that War which terminated in their Independence. By John Marshall.

A New Pocket Dictionary of the English and Spanish Languages; wherein the Words which are subject to two or more spellings are written in their different orthographies. Compiled from Neuman, Connelly, &c. By Mariano Cubi y Soler, Professor of the Spanish Language in St. Mary's College, author of a Spanish Grammar, &c.

Gramatica de la Lengua Castellana, adaptada a toda clase de ensenanza, y al uso de aquellos estrangeros, que deseen conocer los principios, bellezas, y genio del idioma Castellano. Compuesta por Mariano Cubi y Soler.

A New Spanish Grammar, adapted to every class of Learners. By Mariano Cubi y Soler, Professor of the Spanish Language in St. Mary's College.

An Easy Entrance into the Sacred Language; being a concise Hebrew Grammar, without Points. Compiled for the use and encouragement of Learners, and adapted to such as have not the aid of a Teacher. By Martin Ruter, D. D.

Religious Intelligence.

FOREIGN.

Protestant Society for the Protection of Religious Liberty.

On Saturday, May 16th, the thirteenth anniversary meeting of the Protestant Society for the Protection of Religious Liberty, was held at the city of London Tavern. The great room was filled at an early hour by a very respectable assemblage of ladies and gentlemen.

At eleven o'clock Lord Holland took the chair by invitation of the Committee. His Lordship was received with very warm and general applause.

After a powerful address of three hours, from Mr. John Wilks, the following resolutions were unanimously carried.

1. "That this Society, composed of members of the established church, as well as hundreds of congregations of Protestant Dissenters, again express their unabated devotedness to the cause of religious freedom in England, and throughout the world—and again declare, that they esteem the right publicly to worship God according to the conscience, to be a right which the sincere and the wise never can concede, and which it is unjust and impolitic and and impious to infringe."

2. "That every new demonstration of the importance and utility, of 'The Protestant Society for the Protection of Religious Liberty,' occasions regret and gratitude; and that while this meeting annually celebrates the success of the Committee, in exposing or resisting wrongs, they deplore the intolerant spirit whence those wrongs originate, by which such unabating efforts are required. That they now lament the continuance of attempts to assess places of religious worship to the poor; to extort turnpike tolls that have been repealed; to disturb, by offensive riots, religious worship protected by the law: to withhold the rites of interment from the dead; to enforce assessed taxes that are not payable, and to deprive the conscientious poor of all relief."

3. "That this meeting regard the Test and Corporation acts as laws which no necessity could originally justify, and for which no practical necessity now exists, and as measures producing disgust and grief to pious Churchmen, and degrading to millions of Britons, equal to any of their countrymen in cultivated talent, in public virtue, in patriotic zeal, and philanthropic usefulness, and therefore earnestly desire their speedy abrogation: and that whilst this meeting approve the conduct of their committee, in declining to concur in any application to Parliament during the remainder of the Session, they would in-

vite liberal Episcopalians, and Dissenters of all denominations, and the Wesleyan Methodists, to prepare, by temperate, but firm and simultaneous efforts (as soon as a new Parliament shall be elected,) to obtain their total and long needed repeal."

5. "That this meeting lament the rejection of the Unitarian Marriage Bill, not only as a refusal of just relief, but as an indication of the existence, among high authorities of a potent spirit, hostile to liberal principles—a spirit hopeless to propitiate, and difficult to overcome. But that their regret is mitigated by their perception, that this spirit does not influence persons in such elevated situations as the Right Reverend the Archbishops of Canterbury and York, and the Bishop of London, and the Right Hon. the Earl of Liverpool, and that to those distinguished personages, as well as to the noble Whig supporters of the Bill, this meeting offer, for their more liberal conduct, their public and most cordial thanks."

5. "That this meeting are deeply affected by recent events in the British Colonies, especially such as are connected with the loss of the Missionary, Mr. Smith, all circumstances relating to whom they are anxious to see earnestly and thoroughly investigated; that they are assured of the vast individual, local, and national advantages that have resulted from the disinterested and holy labours of Missionaries in those distant regions; and that, by experience, they are apprehensive that ecclesiastical establishments may discourage those labours, may retard improvement, and may impede the progress of civilization and Christian truth, and that they therefore approve the purpose of the committee to petition Parliament against all needless restrictions of religious worship in the West India Isles; and direct their committee to watch, with the greatest caution, every measure by which the interests of Protestant Dissenters, and the cause of religious freedom, may be assailed in any part of the British Empire, now wide spreading over so many realms, and so many millions of the human race."

6. "That this meeting desire that some measures be speedily adopted, whereby the baptismal registers of Protestant Dissenters and Methodists shall be rendered as availing as the parochial registers of the Established Church, and whereby the numerous Baptist brethren should have some valid register of births, and be no longer subject to those peculiar oppressions to which they have been so long and cruelly exposed."

7. "That although this Society have

not hitherto opposed grants of public money for the erection of new churches connected with the Established Church; yet, as they are convinced that the vast wealth of that church supplies resources sufficient for all such purposes, as such buildings are frequently erected without necessity, and converted into means of individual gain; as themselves, at their own charges, erect and uphold all their thousands of religious edifices, and support their ministers, and yet contribute equally with their countrymen to tithes, church rates, and all the charges of the Established Church; and as Episcopalians would freely erect such edifices if the privilege of presenting their own ministers was not withheld. This society now specially instruct their committee to oppose any further grants for those purposes, and pledge themselves strenuously to co-operate for the prevention of the increase of burdens which ought not to be imposed.—*Lond. Bapt. Mag. for July.*

BRITISH AND FOREIGN BIBLE SOCIETY.

From an abstract of the Report, published in the Theological Repertory, it appears that in the last year there had been issued from the depository, 123,197 Bibles, 167,298 Testaments, making with the issues of former years, an aggregate of three millions, four hundred and forty-two thousand, three hundred and thirty two copies of the Scriptures dispersed by the Society in the British dominions since its formation. It also stated, that about 800,000 copies had been circulated by the Society on the continent of Europe; and that

5 New Auxiliaries,
22 — Branches,
2 — Ladies Branch Societies,
60 — Ladies Associations, and
35 — Bible Associations had been formed within the year.

The total Net Receipts of the Society during the year, were £97,718 17 6 which included

Free Contributions from Auxiliary Societies,

£42,007 6 6

And Receipts for Bibles and Testaments, Reports, and Monthly Extracts,

£42,386 12 10

Donations from individuals,

£4,150 3 —

The total Net Payments were, £89,493 17 8

It appeared that the Society was under engagements at home and abroad, amounting to 43,098*l.* 1*s.* 3*d.*

The *Earl of Harrowby*, Lord President of the Council, on moving that the Report be received and printed, expressed himself as follows:

My Lord, I am satisfied that I need use no argument to induce you to accede to this motion, because, after the gratification which this meeting has received from hearing only an abstract of that Report, I am perfectly satisfied that you will wish the Report itself, containing fuller and more detailed information, should be circulated as widely as the knowledge of this Society extends. Permit me to make a few remarks upon those parts which most struck me. The first question that would arise from such a Report, considering the immense proportion of the world to which the labours of this Society have been directed, and the great effects which it has produced, would be: "Is this the Report of a Society which has existed for centuries? Is this the result of the accumulated labours of a vast succession of generations?"—And when the answer is, that we are now meeting on the Twentieth Anniversary of this Institution, that during perhaps the first half of its existence it extended slowly, with great obstacles to its progress, and that during only the latter half of that period it may be considered to have been in full vigour of operation, we shall see abundant cause for exultation in considering the great success which it has pleased the Almighty to bestow upon the labours of those who have been associated together to extend the blessings of his kingdom. It is gratifying to perceive, that though these extensive views have occupied, as well they might, a large share of your consideration, yet your more immediate and domestic concerns have not less engaged your attention; for though the distant heathen have a strong claim upon your exertions, yet your nearest and dearest claims are those which arise from home; and if you wish even to extend your ultimate objects, and to succeed in the prosecution of them, this will best be done by spreading more widely at home that spirit which will lead those who are at home to exert themselves with greater vigour and energy in this cause. It is peculiarly gratifying to me to hear from the Report of this year, that your attention has been directed to the neighbouring island also, because that is a sphere in which your benevolence may be most usefully exerted. But, my Lord, looking to this report, there are two or three other points with which it is impossible not to be particularly struck; if we look to the islands in the Pacific Ocean, the very existence of which was unknown till discovered by the naval enterprise of one of our illustrious countrymen; if we look at the state in which they were represented to be, stained by human sacrifices, and involved in the most disgusting licentiousness, and now behold them delivered from those practices by the exertions of Missionaries carrying the

word of God in their hands, the whole state of society in many of them totally changed, and the natives, by the consistency of their conduct, reading a lesson of practice, as well as of doctrine, to those very Christians who first sent to them the glad tidings of the Gospel, we may well thank God, and take courage. Again, if we look at the vast empire of China, although the impression made there can hitherto be extremely slight, yet it is wonderful that the difficulties of the most singular language in the world have been so far mastered, that a translation of the entire Scriptures has been produced, which sooner or later, under the blessing of that God, who gave the learning necessary to make that translation, will effect its full impression upon the largest mass of human beings known to exist under one government on the earth. One other country will admit of a remark. It appears from the Report, that at Jerusalem and in the Holy Land, the exertions of the Society have proved beneficial. When we consider that at the time the Saviour of Mankind appeared at Jerusalem, this country was almost unknown; and that when Cæsar made his expedition hither, it was one almost as much of discovery as of conquest; and that now from this once barbarous land, the light of Revelation should be reflected back upon that country where first its blessed sun arose, we must feel that it is one of the most striking instances of the overruling providence of God, which thus connects distant ages and distant countries together.

EARL OF RODEN.—My Lord, the noble Earl has so ably touched upon different points of the Report, that there appears little left for me, except merely to second the resolution which he has proposed to the meeting.

But I cannot help taking this opportunity of expressing the gratification afforded to me of meeting your lordship upon the present occasion, and of uniting with you and those whom I have the honour of seeing assembled to celebrate the Twentieth Anniversary of the British and Foreign Bible Society. It would be idle in me, however, to attempt to take up the time of this meeting by going into any details, as to what my views are of those blessings which have been derived, which are experienced, and which will continue to be felt from the operations of this glorious Institution, particularly when I see around me so many who, in the course of this day, will state to the meeting facts the most interesting and most calculated to raise the heart of every one to Him to whom alone the praise and glory is due; but, my lord, I think I should be guilty of a great dereliction of my duty, and be justly chargeable with ingratitude, were

I not to bring before you a simple fact, the truth of which I can avouch, and which is connected with the proceedings in which we are engaged. It is about—I will not say how many years ago—I knew a man who was involved in all the pursuits of folly and dissipation, who lived in the world and for the world, whose chief desire was to gain the world's applause, and who looked only to that which was calculated to give him pleasure here below; I knew this person engaged in the pursuits of the day, walking through the streets of Dublin on the Anniversary of a Bible Society: he was led, by what he then thought idle curiosity, to enter the room where that meeting was held; ashamed of being seen in such society, ashamed of being engaged in such a work as was then going on, he looked for the most secret part of the room in which to take up his station; and there he heard opinions delivered, there he heard sentiments declared, which, indeed, were altogether strange to him; and he was led to argue thus with himself, "If these opinions be true, then I am wrong; if these sentiments are founded on the Scriptures, which I profess to believe, then I am in error." He determined no longer to build his faith on the hearsay of others, but to read for himself, and see whether these things were true. A good man, who had addressed the assembly, stated, that all hearing and reading would be in vain, except the Spirit of God brought home to the heart that which was heard and read. This good man also told them that God would give his Holy Spirit to all who ask him. The individual to whom I have alluded, went home from the meeting deeply affected: and whether that night or the next morning, I know not, poured forth his prayer to Him who is the hearer of prayer, to Him who knows the desires of the heart, that He would lead him in the right way, and bring Him to a right understanding of the Scriptures of truth. I need hardly tell your lordship and this meeting what was the result of an application like this; and I need not, and I could not tell your lordship and this meeting what was his astonishment when, in the perusal of the sacred volume, he found, what he never knew before, that he was a sinful creature in the sight of his Maker and his God. It would be impossible for me to tell you on the other hand what was his joy, and what was his peace, when the word he read there was brought home to his heart, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. This man to whom I have alluded, I then knew, and I know him now; he has since experienced a very large portion of those trials and of these calamities which are

common to men; he has experienced some, my lord, calculated to make flesh and blood to wince, but in that blessed book which it is the object of this Society to circulate, he has found a hiding place from the storm, he has found a covert from the wind, and he has found one who has borne his iniquities and carried his sorrows. That individual to whom I have alluded is now permitted to have the great privilege of testifying to this assembly the obligation he is under to Anniversary Meetings of the Bible Society. O, my lord, it is in proportion as we see the necessity of God's word for our own souls, that we shall be anxious to send it to others; it is in proportion as we see the necessity of something substantial to stand upon when the rotten, the flimsy foundation of our own strength is falling under us, that we shall be anxious and eager to send to those around us, and to those belonging to us, that inestimable treasure which it is the object of this Society to circulate, and which God's Spirit has declared is able to make men wise unto salvation. I beg pardon of your lordship and the meeting for occupying your time, but I must be permitted to say, that I cannot conceive any advantage afforded to us of greater magnitude than that of being permitted to join in a work like this in which we are engaged to day, engaged without reference to sect or name or party, with all who love our Lord Jesus Christ, both theirs and ours, in promoting the great and glorious work of extending to the north, and to the south, to the east, and to the west, the knowledge of that name which is above every name, of that name at which every knee shall bow, and every tongue shall confess to be Lord, to the glory of God the Father. As a member of the Hibernian Bible Society, I cannot sit down without returning my sincere thanks to your lordship and this Society, for the very great, liberal and necessary assistance which you have given to my country; and I perfectly agree with the noble earl, that there is no part of the world more likely to be benefitted by such aid than the country to which I belong.

Continued

PAGAN APATHY.

Mr. Statham, Missionary at Howrah, near Calcutta writes; "You who have never witnessed scenes such as I am daily called to see, cannot form an adequate idea of the extreme apathy of the Hindoos to the misfortunes of their fellow-creatures. Some writers have called them mild, inoffensive, and peaceable: but, alas! if ever there was a nation which needed the influences of the gospel to establish *peace* and *mildness* among them, it is the Hindoo nation. Love either to their gods or

to man they know nothing of. I will relate a scene I was called to witness the other evening, which I am sure will fully corroborate these remarks. A small native hut had taken fire about half a mile from where I live, and as it was to windward of the village, consisting of about twenty thatched huts, they were in great danger of being all burnt. The fire was very brilliant from the nature of the materials, bamboos, straw, and mats. I perceived it from the virandah where I was sitting, mounted my horse, and rode down immediately. Before I got there, about five dwellings were totally consumed, and two others were on fire. It was astonishing to see the apparent and total want of sympathy in the minds of the natives present. Though above a thousand of them were assembled from the neighbouring large village of Sulkea, not one would assist in extinguishing the flames, but seemed to enjoy the bonfire. No means were adopted to stay the flames except by those poor wretched creatures whose huts were on fire. On my remonstrating with them, and entreating them to lend a helping hand to their neighbours, these were the answers: My house is not on fire—Who will give me pay?—What power have I over fire?—To be burnt will be worse than to see fire. Thus they suffered the flames to spread, until they had now consumed nearly half the place, and from one of the huts which had just taken fire a dreadful screaming and lamentation issued. On inquiry, I found it was from a poor old decrepit woman: I urged them to fly to her rescue. Oh the horrid feelings they evinced: She is not my mother—She is too old to gain salt—Her time is come—We shall see a suttee. I offered them *bukshes* (gifts) if they would go into the house with me and bring her out. The name of rupees has something of an electric charm upon them, for no sooner was this heard than so many ran to her relief, that they could not all touch even the cot on which she lay. However, the poor creature was saved (for that time;) but none but those of the lowest caste dared, even for *lucre's* sake, to carry a sick person. The lofty Brahmins stood unconcerned spectators, and reprobated the conduct of some Lascars from the ships whom I had prevailed on to endeavour to extinguish the flames, which was soon effected by pulling down a small hut that was in the line of communication to the others. With regard to the poor woman thus saved, she had been so terrified that her illness was increased, and the merciless sons she had borne conveyed her to the river side to die. There I found her, three days after, just able to speak once, but no more: she died in about half an hour—it was evident that mud had been put into her mouth. Oh, when, when shall we behold the glorious

day of deliverance approach ! Nothing but the gospel's rays can dispel such horrid clouds of superstition ! The other day I sent a poor man, who had met with a sad accident, over to Calcutta to the native hospital : I sent one of my native Christian servants with him. In a short time the man returned, saying, no boatman would carry him over because he was sick. I went immediately and found the poor man lying at the ghaut (or landing place,) surrounded by a multitude who laughed and joked at his groans. I took him in my arms and placed him in the first boat I came to, and got in myself ; but no promises or threats would induce the men to come in to row, till I fortunately remembered the poor sick man was a Brahmin of their caste. I told them this, and at length they rowed us over, as it is lawful to attend on a sick Brahmin. When we got over the water we were just in the same dilemma with the palkanquin bearers ; however, by the powerful assistance of an extra rupee, they carried him.

THE POPE'S CIRCULAR.

In a late Circular of the Pope, in which he attempts to suppress the circulation of the scriptures among Catholics, he thus addresses his brethren :

"What shall I say more ? The iniquity of our enemies has so increased, that beside the deluge of pernicious books, contrary to the faith, it even goes so far as to convert to the detriment of religion the Holy Scriptures, which have been given us from above for the general edification."

"You are not ignorant my venerable brethren," says his holiness, "that a society commonly called a Bible Society, is audaciously spreading through the earth, and that in contempt of the traditions of the holy fathers, and against the celebrated decree of the Council of Trent, it endeavours with all its power, and by every means, to translate, or rather to corrupt the Holy Scriptures into the vulgar tongues of all nations ; which gives just reason to fear that in all the translations the same thing may happen which has happened with regard to those already known—namely, that we may there find a bad interpretation, and instead of the gospel of Christ, the gospel of men, or what is worse, the gospel of the devil !

"Many of our predecessors have made laws to turn the scourge, and in these latter times, Pius the VII, of sacred memory, sent two briefs, the one to Ignatius, the other to Stanislaus, archbishop of Mohilow. In these briefs are found passages

taken as well from the Holy Scriptures as from tradition, and collated with care and judgment, to show how injurious this subtle invention is to faith and morality.

"And we also, venerable brethren, in the discharge of our apostolic duty, exhort you to remove your flocks with care and earnestness from the fatal pasture. Reprove, entreat, insist on all occasions, with all doctrine and patience, in order that the faithful, attaching themselves exactly to the rulers of our congregation of the Index, may be persuaded, that if they let the Holy Scriptures be indiscriminately translated into the vulgar tongues, there will result, in consequence of the rashness of men, more evil than good.

"This is a truth demonstrated by experience, and which St. Augustine more than all the other fathers, has made known by these words :—there have been formed heresies and perverse dogmas, which involve the souls of men in their snares, and drag them down the abyss only because the Holy Scriptures have not been well understood ; and, because having ill understood them, men have supported their false interpretations with rashness and audacity !

"Such, venerable brethren, is the tendency of this society, which, besides, omits nothing for the accomplishment of its impious wishes ; for it boasts not only of printing the translations, but of disseminating them by going through the towns ; and even, to seduce the simple by a perfidious liberality, choose to distribute them gratuitously.

"We exhort you not to let your courage be cast down. You will have for you, and for this we rely with confidence on the Lord, the power of secular princes, who, as reason and experience show, defend their own cause in defending that of the authority of the church ; for never will it be possible for man to render unto Cæsar the things which are Cæsar's, without rendering unto God the things which are God's. You will also have for you, to speak as St. Leon did, the good offices of our ministry towards you all. In your crosses, in your doubts, and all your necessities, have recourse to this Apostolic guidance. For God, as St. Augustine said, 'has placed the doctrine of truth in the chair of unity.'

IRISH SUPERSTITION.

As a comment upon the foregoing extract from the Pope's Circular, may be given the following notice of the Catholic peasantry of Ireland. Upon these children of the Catholic communion his holiness does no doubt look with complacency, while he exerts his paternal authority to

save them from the "deluge of pernicious books," and above all, from the knowledge of the scriptures which, with strange inconsistency he says, were "given us from above for the general edification."

At a public meeting in London a short time since, it was remarked by one of the speakers, that in company with the High Sheriff of one of the counties, he began an itinerant survey of the families in the two largest provinces, which occupied three days. The investigation was awfully interesting. In all the cabins visited, there was not found one copy of the scriptures, nor a book on the principles of the Christian religion. No one could give even a vague account of its holy doctrines. It may be well imagined, that in such a state of society, the darkest superstitions would be tolerated and become popular. And such proved to be the case here. The following is but one instance: An annual assemblage of the peasantry takes place, for the purpose of frequenting particular wells, whose waters are in high repute as containing a mystical virtue. Not less than 15,000 persons are reported to have convened at one of these wells. The ceremony is as follows:—The devotees commence by drinking the water; and as soon as they receive a mouthful, they proceed round the well on their knees, by which they are severely cut by the large sharp stones placed about it. They then crawl about fifty yards off, to a high tree, and cut off a large slip of the bark, which is considered an infallible specific against every evil. After this, they creep round the tree nine times upon their knees, muttering their unintelligible superstitions.—From the tree, they proceed to a holy stone, 50 yards distant. Here a broad flag is elevated upon two supporters. This is by the people supposed to contain a virtue, which cures all diseases of the back; and creeping under this stone is believed to be a certain remedy for all rheumatic pains, especially when seated in the back. After these fooleries are ended, they retire to an encampment of tents, and feast and drink, and practice the most abandoned profligacies until midnight. Eighty thousand persons went round the well on their knees in three days. They have a remarkable reverence for the Irish language; and many of them if spoken to upon religion in any other language, will not hearken; but on being addressed in their native dialect, they will listen with much pleasure. They are greatly attached to forms of prayer, and awfully under the tyrannical sway of ungodly and ignorant Catholic priests. How much does this people need the guidance and instruction of enlightened Christians!

DOMESTIC.

The American Board of Commissioners for Foreign Missions held their *fifteenth* Annual Meeting at Hartford on the 15th of September. The anniversary sermon was preached by Rev. Samuel Austin, D. D. from Gal. i. 15, 16; after which a handsome collection (\$113) was taken up for the treasury of the Board.

From the statement of the Treasurer it appeared, that the expenditures, in the course of the year preceding August 31, 1824, were \$54,157 05—and that the receipts during the same period were \$47,483 58.

The following officers of the Board were elected for the ensuing year:—

Rev. Joseph Lyman, D. D. President.

Hon. John Cotton Smith, LL.D. Vice President.

Hon. William Reed, Rev. Leonard Woods, D. D. Jeremiah Evarts, Esq. Hon. Samuel Hubbard, Rev. Warren Fay, Prudential Committee.

Rev. Calvin Chapin, D. D. Recording Secretary; Jeremiah Evarts, Esq. Corresponding Secretary; Henry Hill, Esq. Treasurer; Rufus Anderson, Assistant Secretary; Chester Adams, Auditor.

The Rev. Dr. Porter, of Catskill, (N. Y.) and the Rev. Dr. Milledoler, Col. Henry Rutgers, the Rev. Dr. Spring and Eleazer Lord, Esq. were unanimously elected members of the Board.

On Wednesday evening at a public meeting, extracts from the Annual Report were read to a respectable audience by the Secretary; this communication was followed by animated addresses from Rev. Dr. Beecher, and Rev. Dr. Proudfit.

The next annual meeting is to be held at Northampton. The Rev. Dr. Bates is appointed to preach the anniversary sermon, and Rev. Dr. Griffin his second.

Renunciation of the Roman Catholic Church.

The United States Gazette contains an address from the Rev. WM. HOGAN, to the Congregation of St. Mary's Philadelphia, in which he formally renounces his connexion with the Roman Catholic Church. The following extracts embrace all that is material to know.

"A tedious and protracted controversy with the emissaries of the Court of Rome, who seem to have lost sight of the pure doctrines of the Gospel, who have substituted the traditions and fabulous tales of monks, for the revealed word of God, who hold that salvation is not to be obtained through the atonement of Christ, without the instrumentality of means, which have

no other effect than to demoralize the human mind, and degrade the understanding of man, has given me so perfect an insight into the economy of that Court, that I feel myself bound thus publicly to notify you of my intention to retire from St. Mary's Church, until it breaks off all connexion with it.

"If you declare yourselves independent of the Court of Rome, and insist upon the right of electing your own Bishops and pastors—if you consent to the free circulation of the Scriptures—if you consider yourselves on an exact footing with the Greek Catholics; and will denominate your Church, The American Catholic Church, I shall feel a pride in being your Pastor."

T. Repertory.

Renunciation of Universalism.

From a letter published in the Hartford Christian Secretary, it appears, that the Rev. C. Crosmán, who has been for several years Pastor of the New Universalist church at Norwich (Con.) has publicly renounced his sentiments. After a few weeks absence (says the letter) "he returned to his flock last week, and in a public print announced his intention to preach on the subsequent Sabbath. On the day appointed he officiated, and after the close of the afternoon's discourse, he publicly renounced the doctrine of *Universal Salvation*; and stated in clear and impressive language, that, for the last nine months he had laboured under strong feelings of doubt and uncertainty, respecting the correctness of the doctrine which he

had professed to believe, and to preach, and that after diligently searching the Scriptures—praying frequently and fervently for a right understanding of them, he had come to the conclusion, that the doctrine of Universal Salvation was fallacious, and eminently dangerous to the immortal souls of those who place their trust and confidence in its efficacy.

Interesting Donation.—A Society of Cherokee females at Creek Path, a few days since transmitted to the Treasurer of the United Foreign Missionary Society in New-York, nine dollars and ninety-five cents, in aid of the mission among the Osages. The Cherokee woman who made the motion to appropriate the money in this way, observed to the Society, "The Bible tells us to do good to our enemies; and I believe the Osages are the greatest enemies the Cherokees have."

N. Y. Observer.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

(In the month of August.)

To the American Bible Society, \$2,323.

To the American Board of Commissioners for Foreign missions, (from July 13, to August 16 inclusive,) \$3,429 20, and \$1000 to the *Everest Fund*.

To the United Foreign Missionary Society, including collections, \$1,174 16.

To the American Education Society, \$205 49.

Ordinations and Installations.

Aug. 9.—The Rev. JOHN KEYS, (installed,) over the First Congregational Church and Society in Tallmadge, Portage county, Ohio.

Aug. 29.—The Rev. T. W. P. GREENWOOD was *inducted* into the ministerial office, at King's Chapel, Boston, as colleague with Rev. Dr. Freeman. The official part of the induction was performed by Dr. Freeman and his Vestry. Sermon by the Pastor elect.

Sept. 1.—The Rev. WILLIAM CASE, over the Fourth Society of Saybrook, Con. Sermon by the Rev. Mr. Porter, of Farmington.

Sept. 1.—The Rev. AARON WARNER, over the Second Congregational Church in Medford, Mass. Sermon by the Rev. Dr. Porter, of Andover.

Sept. 2.—The Rev. PHINEAS BAI-

LEY, over the Congregational Churches in East and West Berkshire, Vt. Sermon by the Rev. Calvin Noble, of Chelsea.

Sept. 7.—The Rev. WILLIAM CHESTER, (installed,) over the Presbyterian Church in Hudson, N. Y. Sermon by the Rev. Dr. Chester, of Albany.

Sept. 8.—The Rev. THOMAS S. STONE, over the Church in Andover, Me. Sermon by the Rev. Benjamin Tappan, of Augusta.

Sept. 8.—The Rev. STEPHEN OSTRANDER, over the Reformed Dutch Church of Oakhill, Durham, N. Y. Sermon by the Rev. Cornelius Bogardus, of Bern.

Sept. 15.—The Rev. EBENEZER PLATT, as Pastor of the Church and Congregation of Middlesex, in Darien. Sermon by the Rev. Mr. Andrews, of Danbury, Con.

View of Public Affairs.

FOREIGN.

SOUTH AMERICA.—A Treaty of Alliance defensive and offensive is said to have been concluded between Mexico and Colombia; to which all the other Spanish American States are invited to accede and form a general league. The Treaty contemplates a general Congress of Plenipotentiaries from each of the confederated States, to devise means of cementing their alliance; to serve them as a council in great emergencies; to interpret their treaties when controversies arise, and to act as arbiter and mediator in their disputes and differences.

Iturbide arrived in the Mexican Territory on the 14th of July, in disguise and on the 16th was recognized and apprehended. He was taken before the Congress at Padilla on the 17th, and on the following day condemned and shot; in pursuance of the decree of the General Sovereign Congress of the 28th of April by which he was proscribed and outlawed whenever he should present himself in the territory of the federation. The Government has generously decreed an annuity of \$8,000 for the support of his wife and children on condition that they leave the country.

SPAIN.—Very recent information from Gibraltar furnishes some reason to believe that the Constitutionalists are again ready to rise in a simultaneous struggle throughout Spain. A body of 4 or 500 exiles who had been secreted in various places on the coast, formed a union and landed on the 4th of August at Tariffa, where they were joined by the garrison and by numbers from the interior. Another body of 700 left Gibraltar on the night of the 7th on a similar expedition. In Madrid also, a struggle is said to have taken place, in which many French were killed. A strong force sent from Cadiz to attack the Constitutionalists in Tariffa were repulsed with a severe loss.

DOMESTIC.

In noticing the arrival of Gen. La Fayette, in our last Number, we proposed to give a brief sketch of his stay in our country. As our limits forbid any thing like a detailed account of his movements we postpone the subject for the present, intending, in a future number, to give a summary of the most interesting particulars of his reception at the various places which he visits.

Answers to Correspondents.

S.; P. N.; J. P. W., and Silas, are received. W. L. may expect some notice of his communication in our next Number.

We have to acknowledge the receipt of a communication from an unknown correspondent, with the signature of B. G. This article, which is very long and apparently of a philological character, is accompanied by a letter wherein it is "distinctly made known" to us, that the writer is "utterly unwilling" that his manuscript should be "abridged or altered in any respect," but that it is to be printed "*as it is*" or "*immediately returned*." Now as we might have some rhetorical scruples about the correctness of a figure or the use of a word; and more especially, considering the length of the article, some benevolent regard to the patience of our readers, we feel it our duty to inform B. G. that we shall not presume to apply our humble criticism to his production, but shall cheerfully return it according to his direction.

B. G. is the signature of another correspondent, who requested that it might be affixed to no communication of which he was not the author. If writers will have the goodness to consult the indexes of former volumes they may avoid adopting signatures already appropriated.

THE
CHRISTIAN SPECTATOR.

No. 11.]

NOVEMBER 1, 1824.

[Vol. VI.]

Religious Communications.

On "The Moral and Religious Improvement that may be derived from Natural Beauty and Sublimity."

THERE is no part of the day better fitted for devotion, than what passes between the setting sun and the close of evening twilight. The sober aspect of all things at the hour of departing day—the gloom of darkness, and, above all, the profound stillness, which, at this season, reigns over every object, are well fitted to awaken contemplation, and lead the mind, as it walks abroad, to thoughts of death and eternity.

I much delight in these evening rambles, and am sometimes filled with astonishment and pleasure, when I discover how all objects around me are shadows of heavenly and divine things. The earth with its scenes of grandeur; and the heavens shining with stars, lead, by association, to the more glorious beauties of the new earth and new heavens; the departing light, the fading splendours of evening, and the fleeting vapours and exhalations, are so many mementos to remind us of the transient nature of all things below; and in the light clouds of the sky, as they are seen dissolving in air, or vanishing in the shades of night, we discover beautiful emblems of earthly joy and mortal happiness.

A mind thus disposed to reflection, may make almost every natural scene an occasion of either raising new and uncommon views of things, or of strengthening familiar truth by

new associations. In this manner, one may find fountains of instruction springing wherever he treads.

Yet it is wonderful how men, that are in the pursuit of happiness, neglect and undervalue these sources of high enjoyment. Many will look in wonder upon the castles and other grand edifices built by the art of man, and yet find no pleasure in the rocks and mountains piled by the hand of the Almighty. They will admire a description in poetry, or a view in painting, and pass by unnoticed those scenes of grandeur in the earth and heavens, in which are seen all the finishings of divine workmanship, and of which the first are only a faint and feeble imitation. They admire the copy but neglect the divine original.

It is easily observed that the works of nature, lovely as they are from their own inherent sublimity and beauty, become wonderfully more so when God is realized as their author, and benevolence as their end. Without this consideration, all their splendour is but dimness; and the man who can give to these objects of Creation no other interest than the impression their forms and colours make upon his senses, is much like one who is gazing upon a well formed countenance without discovering in its features intelligence or goodness.

But he who can discern wisdom and intelligence shining through all things, who can see in them the moral beauty of this origin and end, and who is accustomed, to use the poet's

beautiful imagery, "To look through nature up to nature's God," will nowhere find himself away from enjoyment. He can always cast a smiling look over the earth and heavens, and experience a delight that repetition will never make old, in tracing the perfections of the Divine Being in any, even the smallest of his works. To such a man the dews will drop wisdom, and every bough, plant, and vine, offer the pleasant fruit of instruction.

I have always considered it as a part of the system of Divine Providence, as well as a proof of divine benevolence, that, while he has made earthly pleasures unsatisfactory that we may not rest in them, he has so abundantly provided for us, in his own works, fountains of rational pleasure and improvement. Viewed in this light, we might expect them to be what we find them, more and more improving and delightful the better we are acquainted with them; while most enjoyments lose their relish by being often repeated. There is something so consonant between the emotions of natural and moral beauty, that the mind accustomed to take pleasure in both, soon establishes a connexion between them. It associates ideas of moral excellence with every pleasing object of nature, and will find its love of virtue awakened, whenever these associations are put in motion. There is something to such a mind in a serene azure sky, that seems to reflect the image of virtue. The cloud, the mountain, the rainbow, and the cataract, are objects that have in their view, besides their natural gracefulness and beauty, an associated purity and excellence beyond them. While, therefore, these associations give a new charm to the objects themselves, we shall find our contemplations of moral excellence rendered more pleasing by the emotions we feel on surveying scenes of sublimity and beauty. For this reason, these are the most improving, as well as the most refined and innocent of our pleasures.

Next, therefore, to the word of God, we ought to study his works. In them, if we view them aright, we shall see not only sublimity and beauty in their most perfect forms, but also new proofs of benevolence, and new displays of goodness. From every object of the varied landscape, or shade of the changing seasons—from the brightness of day, or silence of the night—from the mountain, or the stream, will be gathered an influence fitted to religious thought, and to the sweet contemplations of a mind that hopes to dwell on high, in that land where there is no need of the sun to give light by day, or the moon to give light by night; where every echo is praise, where every air is the breath of love, and where waters of life flow down from the heavenly hills.

A SERMON.

Psalm viii. 4.—*What is man that thou art mindful of him?*

THIS exclamation was uttered by the devout Psalmist upon beholding the wonderful works which God has created. *When I consider thy heavens the work of thy fingers, the moon and stars which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou dost visit him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou hast made him to have dominion over the work of thy hands; thou hast put all things under his feet.* How exalted and how devout must be the views of the man who could write such a passage! He surveyed the works of the great God, with an eye that could mark, and a heart that could feel the display of his glorious attributes; and his tongue was ready to proclaim the high praises of that gracious being who had put all things in subjection under the feet of his frail creature man.

That we may be led to something of the same devout views of the

ways and works of our God, let us attend to the inquiry of our text under the three following divisions:

I. What is man?

II. Wherein is God mindful of him?

III. Why is he thus mindful of him?

I. What is man? This is one of the two most interesting inquiries that a mortal can make. For him to know what himself is, may perhaps be considered of equal importance as to know what God is. Without some knowledge on both of these topics, he can neither know that he needs salvation, nor the terms on which God will save him.—What, then, is man? The answer must be drawn from the declarations of Him that made him, and may be confirmed by his own observation.

1. He is a feeble creature. God declares that he made man of the dust of the earth. His origin is low, though his Maker is divine. His race is not eternal nor self-existent, as he might vainly imagine, if left to a state of total heathenism. He is but a creature. And he is frail. *He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not.* And to declare how feeble he is of himself, God says, *he is crushed before the moth.* He is unsubstantial as the mist of the morning. For he is *as a vapor that appeareth for a little while, and then vanisheth away.* Such is man—so frail and feeble. Of himself he has no strength—not even sufficient to sustain himself in existence. Yet,

2. He is an arrogant and self-confident creature. He is as presumptuous on his own might as though he possessed an independent existence, and could control events by his own arm. He speaks of what he shall do, as though he were not subject to the control of another; and when his object is achieved, he says, *mine own arm hath gotten me this; and by my might have I done it.* When God sees fit to prosper his designs and suffer him to go forward in the acqui-

sition of wealth, or the grasping of honors and earthly dominion, his heart is lifted up with pride—he becomes vain-glorious—his desires outstretch his achievements—his presumption equals his desires—and he presses onward in his giddy career, not dreaming, that, the next breath, the Almighty may blast him to nothing. The mighty man glories in his might—the rich man glories in his riches—the wise man glories in his wisdom; but they give not God the glory to whom alone it belongs. They consider not that what they have gained, is by a borrowed strength, and is continued by the slighted goodness of the high possessor; nor do they think how dependent they are for all they hope and all they crave.

3. Man is a miserable creature. As he cannot of himself gain the good things which he covets, so neither has he the power to enjoy them when the rich bounty of heaven pours the profusion into his bosom. The man may have riches, and may feast himself on dainties, and yet his soul be meagre and sad. He may surround himself with dazzling splendour, and yet find all his envied pomp but the ghost of pleasure. Or he may hoard his treasure with the vain promise that he will one day say to his soul, *thou hast much goods laid up for many years, take thine ease.* His day of ease will never come. He can make to himself no heart to enjoy what his hand has gathered.—He may be born to the sceptre of a mighty kingdom; or he may wrest it from the hand of its lawful heir, and may cause nations to bow down before him. But he may yet be an anxious, a restless, a wretched man, unable to draw the least enjoyment from all the pomp with which he is attended, and all the power that waits on his word.

In these things, proud man is inferior to the brutes that perish. The beast that grazes the field, or that prowls the forest, eats to the full of the meat that his Maker giveth him

in due season, and lies quietly down to the repose in which his nature delights. But feasting cannot quiet the soul of man nor lull it to placid enjoyment. Like the king of Babylon, he may go from his banquet and be restless on his midnight bed and his sleep depart from him, he knows not why. The fierce beast assails his foe and overcomes him, and then is happy in the undisputed dominion of what his eye can survey. But man is never satiate with conquest. He pushes on to new countries and at length sighs for new worlds to conquer.—All this is because he is a miserable creature and has it not in his power to make himself happy. If God see fit to give him a contented mind, he may reap enjoyment though possessed of nothing. But happiness is what he can neither purchase nor achieve for himself; and he suffers more here on earth, perhaps than all the combined suffering of the inferior creation.

4. He is a fallen, sinful creature. Originally, God made man upright. He created him of noble rank in the scale of being. The powers of body and mind with which he endowed him, and propensity to love and ability to enjoy his holy Maker which God gave him, evinced his high degree and exalted destination. God made him in his own image; in the image of God created he him. But man being in honour abode not; but, like the angels that kept not their first estate, he made himself vile—debased his heaven-born nature—lost the image of his God—and sunk himself immeasurably low in the scale of moral estimation. From being a son of God without rebuke, and holding a rank among seraphs to stand before God clothed in the purity and splendours of holiness; he became a vile, degraded, and despicable being. His moral character became loathsome in the sight of God, and offensive to every holy eye.—And such he still continues to be by nature. He is now as sin-

ful and as abominable a being in the sight of God and of all heaven, as he was at his first degradation. The race has grown no better by the succession of generations for six thousand years. They are now, by nature, what they were when Cain was born in the image of his fallen father. There is the same aversion to holiness—the same proneness to sin—the same rebellion against God and enmity to all that is good. They are still prone to sin as the sparks to fly upward; they still drink in iniquity like water; but to do good, they have no knowledge. They are the degenerate plants of a strange vine—the apostate children of a fallen father. All the ravages that sin has brought on the race, and all the woes which God has inflicted for their rebellion, have not taught them the wisdom to desist from their impious career. Descendants will not take warning to turn from the footsteps of their self-minded progenitors. So deep and deadly is the root which sin has taken in their hearts! So mad is the infatuation with which they rush on in their warfare against heaven.

Such, my friends, is a brief sketch of man;—So feeble, and yet so arrogant and self-confident; so miserable, and yet so madly bent on sinning against that holy and almighty Being to whom he owes his existence—whom he is bound to serve—and on whom he is dependent for life and breath and all things.

Still God assures us that he is mindful of this his wretched creature man. Surely this must be a wonder in heaven! Well might angels desire to look into these things. Let us, then, look into them; and consider,

II. Wherein God is mindful of man.

1. He upholds him in existence. We have already dwelt on the feebleness of man and have considered the fact that he could not even sustain himself in being. For this, he is entirely dependent on some other

being; and it is that gracious God against whom he is sinning, that holds him up from annihilation. God must needs be constantly mindful of this frail being, or he would be lost out of existence—he would fall into his native nothing. His visitation sustains his spirit.

2. God has created and now upholds all things in this world for his good. This is the view which the Psalmist gives us in those sublime verses connected with the text. You see how it called forth the devout astonishment of the holy man, that the Creator of so wonderful a system of worlds as we behold revolving in the evening sky, should be so mindful of man as to put all things in subjection under his feet;—the earth and every creeping thing that moveth on the face of the earth. It is for the use of man that this world was created and is sustained in being, and peopled with the countless tribes of birds, beasts, and fishes. And when it has served the purpose of man as long as God shall see fit to continue his generations, it is to be burnt up as of no further use. Thus God is mindful of his sinful creature in preparing and preserving a fit dwelling for him, and in furnishing it with all the animals needful for his use. He also shows his care for him, in the kindness in which he causes the seasons to revolve and seed time and harvest to fail not. These things is he doing for a race of beings that are at enmity with him by wicked works.

But the care with which he is mindful for their earthly good, is small compared with that which he has shown for their souls. I therefore observe,

3. That he has given his Son to die for their salvation. Greater love cannot be displayed. It is doubtless the greatest exhibition of regard—the greatest proof that he is mindful of them which even God himself could give. God so loved the world that he gave his only begotten Son that whosoever believeth on him should

not perish but have everlasting life. Herein is love; not that we loved him, but that he loved us and gave his Son to die for us. While we were yet enemies, Christ died for us;—and he died the just for the unjust, that he might bring us to God. This must surely be the highest proof which even God can give, that he is mindful of man.

But though he can give no one stronger proof of this fact, he can give additional proofs. And these he has given in abundance, some of which I will subjoin.

4. He has given man the volume of his truth. By this, he can grow wise unto salvation, through sanctification of the Spirit and belief of the truth. It would be in vain to the great purpose of our entering heaven, that God has given his Son to die for us, if we had no information of his death and of the terms on which we could become interested in his purchase. God has therefore most graciously inspired men to write this information for us; and he has caused it to be handed down in its purity to the present day. Herein he has given us another demonstration of his being mindful of his rebellious creature man.

5. He sends his Holy Spirit to convert men and prepare them for heaven. Notwithstanding God has given his Son to die for man and sent his word to inform him of the fact, still man would not, of himself, regard the precious salvation. His opposition is so great—his hostility so inveterate, that he would reject the counsel of God against himself and put salvation from him. And when he is so headlong prone to his own ruin as to set at nought a crucified Redeemer and trample his word under foot; even then, God sends his Holy Spirit to make him willing in the day of his power and save him from going down to the pit. This, my friends, is what we have seen with our own eyes—and blessed be the God of our salvation, it is what many of us hope God's sovereign

grace has done for our own souls.

These things that have now been enumerated, are among the mighty demonstrations God has given, that he is mindful of his creature man.—Let us inquire,

III. Why he is thus mindful of him.

1. It is because he pities him. He looks upon this infatuated, this wretched, this self-destroyed being, with an eye of compassion. Though he regards him as an exceeding sinner—a deadly rebel against his throne; still he regards him as the work of his own hands—a fallen being that himself has created. And thus beholding him, he has compassion on the soul that he has made, and says; save him from going down to the pit, for I have found a ransom. He pities his present sufferings, and provides most amply for his enjoyment here on earth. He feels for the woes that his sins bring upon him, and provides a Saviour for his ransom. He compassionates him in the infatuated thralldom of rebellion in which he is disposed still to persevere even down to the gates of death; and he sends his word to warn, and his Spirit to convert him from the error of his ways and save his soul alive. This is one reason why God is mindful of man—the glorious attribute of his compassion. Verily it is because he is God and not man, that we are not consumed—that he has any pity for beings who are thus sinning against him and abusing all his goodness.—But,

2. The principal reason why he is thus mindful of man, is to be sought in the illustrious display which he makes of his own glory. For mine own sake do I this, be it known unto you, that my name may be great. But this topic has been so frequently illustrated that I will not prolong the present discourse by dwelling on its details. Suffice it to say, the glorified in heaven, both saints and angels will forever swell the high praises of God the Father, Son, and Ho-

ly Ghost, for this, the most wonderful of all the displays of his glorious character.

As an Improvement of the subject, let us briefly reflect,

1. How great should be our gratitude to God. In whatever light we view this wonderful condescension and mercy of God, we find fresh cause for grateful adoration. The kind remembrance of God is extended towards us in every respect in which we can need it, both for soul and body—both for time and eternity. And when we consider our own characters as we have now done, we find every thing in us to repel his goodness from us. Of what then must our hearts be made, if we find in them no gratitude for such transcendent mercy!

2. How strong are our obligations to devote our talents to God's service. He is constantly putting forth the exercise of his attributes to do us good. His wisdom is contriving, and his power is executing the kindest purposes for our present and eternal welfare. Let me then appeal to the heart of gratitude and ask—shall all this be, and yet will you do nothing in the service of God? Shall he be, as it were serving you and calling forth incessantly his mighty attributes into activity for your welfare, and will you not devote to him the exercise of those talents which he has given you? Shall that God who is himself holy, be doing you good who are a sinner, and who have rebelled against him, and will you now utterly refuse to show an emotion of gratitude by doing what you can to promote his kingdom among men? Let it not be so with those who are bought with a price, and who are bound by every obligation to serve God with their bodies and their spirits which are his.

3. We are taught, by God's example, to be kindly mindful of each other—even of those who are evil and unthankful towards us. Destitute of this disposition, we can neither

enjoy his presence nor stand before him in judgment;—but possessing it, we have a fountain of felicity in the bosom, which combined malice and power can neither destroy nor pollute.

4. What shall we think of those who are not mindful of God? Who speak not of him; who call not on his name; who think not of him?—What, of their wisdom—what of their gratitude—what of their whole moral character—and what of their *latter end!*

To the Editor of the Christian Spectator.

EDWARDS'S VIEWS OF ORIGINAL SIN.

It is a question of some importance in its bearing on the religious controversies of the day, what is the doctrine of Original Sin, as taught by President Edwards. On the authority of this distinguished writer, Unitarians have boldly charged the Orthodox with holding the doctrine of Physical Depravity; and it must be confessed, that the work of Edwards has been held in such high repute by this class of Christians, and has been so often appealed to by them as a triumphant defence of their opinions, that the point at issue chiefly depends on what is the real doctrine maintained in this celebrated treatise.

The doctrine of Physical Depravity, I understand to be this; *that there is con-created with man a substantial property or attribute of his nature, which is in itself sinful and deserving of punishment.*

That I may remove what I suppose to be some misapprehensions of Edwards's doctrine, I shall attempt to show what are, and what are not, his views on the most important points connected with this subject.

1. Edwards clearly teaches that men are the subjects of a *natural* or *native depravity*. This will be admitted on all hands. But it is important to ascertain what this writer

means by that depravity which he thus describes.

He introduces the subject of his treatise in the form of this general proposition:

“Mankind are all naturally in such a state, as is attended, without fail, with this consequence or issue; that they universally run themselves into that which is in effect their own utter eternal perdition, as being finally accursed of God and the subjects of his remediless wrath through sin.” Works, Vol. VI. p 137.

On the same page, he more fully unfolds the meaning of this proposition.

“In order to demonstrate what is asserted in the proposition laid down, there is needed only that these two things be made manifest; *one* is this fact, that all mankind come into the world in such a state, as without fail comes to this issue, namely, the universal commission of sin; or that every one who comes to act in the world as a moral agent, is in a greater or less degree guilty of sin. The other is, that all sin deserves and exposes to utter and eternal destruction, &c.”

Now I ask whether this general proposition, or the explanation given of it, teaches the doctrine of physical depravity? To say that mankind are naturally in such a state that *they will run themselves into sin*, or to say that their state in this world will result in the *universal commission of sin*, or to say that every one who comes to act in the world as a moral agent, is guilty of sin, is not asserting that sin is a con-created substantial attribute of human nature. On the contrary the language unambiguously asserts that sin in man is the voluntary act of man as a moral agent, and of course amounts to an explicit denial of the doctrine charged.

In the next paragraph in which Edwards proceeds to support his general proposition by argument, he expressly excludes from it the idea, that men come guilty into the world. He says, stating what he undertakes to prove, “that every one of mankind, at least of them that are capable of acting as moral

agents are guilty of sin, (not now taking it for granted that they come guilty into the world) is a thing most clearly and abundantly evident from the holy scriptures." Unless then we suppose Edwards to include more in his proposition, than he professes to prove by his argument, it is plain that he does not intend to assert in his proposition, the doctrine of physical depravity; for he expressly disclaims the attempt to prove in this section that mankind are *guilty* at all, at their first existence. And yet strange as it may appear, this general proposition of Edwards is especially relied on to support the charge of physical depravity.

From his general proposition, Edwards proceeds in the second section to derive the following inference:

"That all mankind are under the influence of a prevailing effectual tendency in their nature, to that sin and wickedness which implies their utter and eternal ruin." p. 144.

This tendency he also calls "*propensity, disposition, proneness, &c.*" The question then is, does Edwards mean by this *tendency, propensity, disposition, &c.* a substantial property of our nature which is *in itself* sinful and deserving of punishment? This question divides itself into two, viz. does he mean by this *tendency, propensity, &c.* a substantial attribute or property of our nature, and if so, does he teach that this property or attribute is *in itself* sinful and deserving of punishment? Confining my present remarks to the first of these enquiries, I answer in the negative and allege,

First his definition of tendency.

"Let it be considered what can be meant by tendency but a prevailing liableness or exposedness to such or such an event. Wherein consists the notion of any such thing, but some stated prevalence or preponderation in the nature or state of causes or *occasions* that is followed *by* or is effectual *to*, a stated prevalence or commonness of any particular kind of effect? or something in the

permanent state of things, concerned in bringing a certain sort of event to pass, which is a foundation for the constancy or strong prevailing probability of such an event. If we mean this by tendency (as I know not what else can be meant by it but this, or something like this,) then it is manifest that where we see a prevalence of any kind of effect or event, there is a tendency to that effect in the nature and state of its causes." p. 145.

Now I ask, may there not be a tendency or propensity to sin according to the above definition of the term, which is not a substantial attribute of human nature? May there not be that in the nature or *state* of causes, or *occasions*, which is *followed by* sin; or something *concerned* in bringing sin to pass, which is the foundation of its constancy or strong prevailing probability, but which is still not an essential attribute of man's nature? May not the *strength* of those appetites and passions which were in man in innocence be such, or may not the *power* of temptation be such, or may not both be such, that the result will be a prevailing liableness or exposedness to sin?—But a tendency or propensity to sin thus resulting, would not be a created substantial attribute of man's nature. And yet such a tendency comes up fully to Edwards's definition of that term.

Secondly: That Edwards does not mean by tendency, propensity, &c. a substantial attribute of our nature, appears from his argument *ex concessis* on this point. Quoting from Dr. Taylor certain passages in which the latter concedes that we are very apt in a world full of temptation to be drawn into sin,⁴ and that our case under mere law is by consequence hopeless as to an escape from death, Edwards says, "these things amount to a full confession that the proneness in men to sin, &c. is the highest kind of tendency or propensity." Alluding then to an intimation of Dr. Taylor 'that propensity may result from defect rather than any thing posi-

time" he says, "it is agreeable to the sentiments of the best divines, that *all sin* originally comes from a defective or privative cause; and 'that a propensity to sin does not cease to be a propensity to sin, because it arises from such a cause.' pp. 147—149. But how could Edwards maintain that the proneness to sin conceded by Dr. Taylor, amounts to the highest kind of tendency, and admit that it arises from a *privative* cause, and yet maintain that it is a positive existence,—a *created* substantial attribute of man's nature?

Thirdly, I argue the same thing from Edwards's reply to those who say that this tendency to sin does not lie in man's nature, but in his external circumstances, as surrounded by many and strong temptations. He says: "To this I would reply, that such an evasion will not at all avail to the purpose of those whom I oppose in this controversy. It alters not the case as to this question, whether man is not a creature that in his present state is depraved and ruined by propensities to sin. If any creature be of such a nature that it proves evil in its proper place, or in the situation which God has assigned it in the universe, it is of an evil nature. That part of the system is not good, which is not good in its place in the system; and those inherent qualities of that part of the system, which are not good, but corrupt, in that place, are justly looked upon as evil inherent qualities. That propensity is truly esteemed to belong to the *nature* of any being, or to be inherent in it, that is the necessary consequence of its nature, considered together with its proper situation in the universal system of existence, whether that propensity be good or bad. It is the *nature* of a stone to be heavy; but yet, if it were placed, as it might be, at a distance from this world, it would have no such quality. But seeing a stone is of such a nature, that it will have this quality or tendency, in its proper place, here in

this world, where God has made it, it is properly looked upon as a propensity belonging to its nature: And if it be a good propensity here in its proper place, then it is a good quality of its nature; but if it be contrariwise, it is an evil natural quality. So, if mankind are of such a nature, that they have an universal, effectual tendency to sin and ruin in this world where God has made and placed them, this is to be looked upon as a pernicious tendency belonging to their nature. There is, perhaps, scarce any such thing in beings not independent and self-existent, as any power or tendency, but what has some dependence on other beings, which they stand in some connexion with, in the universal system of existence: Propensities are no propensities, any otherwise, than as taken with their objects. Thus it is with the tendencies observed in natural bodies, such as gravity, magnetism, electricity, &c. And thus it is with the propensities observed in the various kinds of animals; and thus it is with most of the propensities in created spirits." pp. 150, 151.

The above objection, Edwards does not answer by saying that it asserts that which is false, but by showing that it amounts to the same thing which he maintains. He says "it alters not the case," i. e. the fact is the same; man in his present state is depraved and ruined by propensities to sin whether we say this tendency to sin arises from his external circumstances, or belongs to the nature of man. What he contends for is the propriety of assuming a thing to be in its proper place in the universe, when speaking of its nature; a point of verbal accuracy which cannot admit of much debate. It is then perfectly consistent with his notion of tendency to sin, that it should depend on man's external circumstances, and wholly cease by a change in these circumstances. But how could he admit this, and yet maintain this tendency to be a sub-

substantial attribute of man's nature independent of all circumstances?

But it may be asked, why then does Edwards speak of this tendency to sin as "inherent in and seated in that nature which is common to all mankind?" I answer that this language with the meaning now given, is fully authorized by usage. Nothing is more common, as in the example of the stone given by Edwards, than to speak of a thing as having in its nature a given tendency, although a change of circumstances would change its tendency, without any change in its nature. But whether usage authorizes this meaning of the term or not, Edwards has explicitly told us, that such is *his* meaning. "That propensity is truly esteemed to belong to the nature of any being, or to be *inherent* in it, that is the necessary *consequence* of its nature, considered together with its proper situation in the universal system of existence." Tendency then, according to this writer is not identical with the nature of a thing or any essential part of that nature, but a *consequence* of its nature, considered in its proper place in the system of existence. Nothing therefore appears thus far, inconsistent with the opinion, that the tendency to sin in man results from the innocent appetites and passions of his nature, in the circumstances in which he is placed—nothing of course like the doctrine that a propensity or tendency to sin belongs to human nature as a substantial property or attribute.

It ought here to be remarked, that while this view of Edwards's idea of tendency, if it be just, decides that he did not hold the doctrine of physical depravity, still if it be not just, it will not prove that he did hold this doctrine. For should it be conceded that this propensity, tendency, &c. is according to Edwards, a substantial attribute of our nature, it will not follow that he considered it as in itself sinful and deserving of punishment. More of this under my next remark.

2. Edwards maintains that the

natural depravity of mankind is a *moral* depravity. He says, "and then it must be remembered that it is a *moral* depravity, we are speaking of." He calls the same thing a *corrupt tendency*, a *sinful depraved propensity*, a *depraved, sinful, vicious disposition*. And here perhaps the reader will imagine that I concede the very thing, which I have before denied, viz. that this tendency, propensity, or disposition is according to Edwards, sinful *in itself* and deserving of punishment. But there are some things to be considered before this conclusion can be warranted. First, the terms tendency, propensity, and disposition, have different meanings in different applications. They are often applied both to voluntary and to involuntary states of the mind. When in connexion with the epithet sinful they are known to be applied to voluntary states of the mind, the nature of the subject requires us to understand that which is *in itself* sinful and deserving of punishment; as when we speak of a sinful, avaricious, gluttonous, or ambitious, propensity or disposition. But these terms are also applied to involuntary states of the mind, to which strictly speaking no moral quality belongs; as when we speak of a propensity or disposition in respect to any object, in distinction from the choice of that object, or as subdued and governed by considerations of duty. A late writer says, "in the sense in which I understand the word, the essence of sin does not consist in propensity, inclination or disposition to sin, but in yielding to that propensity." Now all I intend by these remarks is, that the mere terms *propensity*, *disposition*, &c. as used by Edwards do not decide that he means that which is *in itself* sinful and deserving of punishment.—Secondly, the epithets connected with these terms by our author, such as *moral*, *evil*, *bad*, *pernicious*, *sinful*, &c. have also different meanings in different applications. When we apply these terms to known voluntary acts, we mean and are.

properly understood to mean, that they are *in themselves* moral, evil, or sinful, and deserving of punishment. The nature of the subject shows that such is our meaning. But we also apply these several terms with a different meaning, naming the cause from the effect which it tends to produce. Thus we speak of a *moral* law, a *moral* tendency, or a *moral* influence, meaning simply that which tends to produce *moral* results. In like manner we frequently use the words *good* and *evil*, to designate that which *produces* good or evil. So the word *sinful* is often applied, as when we speak of *sinful* objects, the *sinful* tendency of objects, *sinful* motives, meaning objects which tend to produce sin. Nothing is more common than this use of these terms, and therefore the mere terms furnish no evidence, that they are not thus used by Edwards. Indeed on the supposition that by natural depravity this author means that derangement or deterioration either in the constitution or in the circumstances of man, or in both, which results in a tendency to certain sin, it would be perfectly proper and natural phraseology, to speak of such depravity as a *moral* depravity, meaning that it tends to moral results; and of the tendency to sin as an *evil* or *sinful* tendency, meaning that it terminates in moral evil or sin.

Thirdly, to remove all doubt on this point, Edwards has most accurately and fully defined the terms in question, and told us in what sense he uses them. He says,

"And then it must be remembered that it is a *moral depravity*, we are speaking of; and therefore when we are considering whether such a depravity do not appear by a bad effect or issue, it is a *moral tendency to such an issue that is to be taken into the account*. A moral tendency or influence is by *desert*. Then it may be said, man's nature or state is attended with a pernicious or destructive tendency in a *moral sense* when it tends to *THAT WHICH* deserves misery and destruction." p. 133.

Here then we have an unambiguous, precise explanation of the sense

in which Edwards applies the word *moral* to the natural depravity of man. It is a *moral depravity* as the nature of man is attended with a tendency to *THAT WHICH* deserves misery and destruction. Is this asserting, or is it virtually denying the natural depravity of man to be moral *in itself* and deserving of punishment?—Did only this single explanation of the term occur in the treatise of Edwards, it would be enough to oblige every reader to limit the term *moral* and its kindred terms in the instances under consideration, to *that which tends to moral effects*. But Edwards has not left the matter here. In the third section, he comes to show that "that propensity which has been proved to be in the nature of all mankind must be a *very evil, depraved, and pernicious propensity, &c.*" And to prevent as it would seem, the very misapprehension which I am considering, he says,

"A propensity to that sin which brings God's eternal wrath and curse (which has been proved to belong to the nature of man) is evil, not only as it is *calamitous* and *sorrowful*, ending in great *natural evil*, but as it is *odious* and *detestable*: For by the supposition, it tends to that *moral evil*, by which the subject becomes odious in the sight of God, and liable, as such, to be condemned, and utterly rejected, and cursed by him. This also makes it evident, that the state which it has been proved mankind are in, is a corrupt state in a *moral sense*, that it is inconsistent with the fulfilment of the law of God, which is the rule of moral rectitude and goodness. That tendency which is opposite to that which the moral law requires and insists upon, and prone to that which the moral law utterly forbids, and eternally condemns the subject for, is doubtless a corrupt tendency, in a moral sense." p. 154.

Now I ask, why according to Edwards, is "a propensity which brings God's eternal wrath and curse, evil?" Not merely because it ends in great natural evil;—nor yet does he say that it is in itself, *moral evil*;—but that it is evil, because it *TENDS TO MORAL EVIL*. It is a tendency, he does not say, *which* the moral law forbids, but he says, it is a

tendency "opposite to *that which* the moral law requires and prone to *that which* the moral law forbids." And this he says is a corrupt tendency in a moral sense. Language could scarcely be more explicit, in excluding the idea, that the propensity to sin of which the writer speaks, is *in itself* sinful and deserving of punishment, and in confining his meaning to the single idea that this propensity is evil or sinful as it *tends* to moral evil or sin. Have we then a right to say that Edwards does mean by the terms in question, what he so plainly says he does *not* mean? Have we a right to give them a meaning beyond that to which he so absolutely confines them? If not, then the point is decided, that when he speaks of the tendency, propensity, &c. of our nature as evil, sinful, pernicious, &c. he adopts the very common principle of language, viz. of naming the cause from the effect; and means simply that it is evil or sinful as it *tends to moral evil or sin*.—Indeed it must be obvious to every candid reader of his treatise that these definitions and careful and accurate distinctions, were made for the very purpose of guarding against the imputation of what is now termed physical depravity.

3. Edwards maintains that man in the state *in which he comes into the world is sinful and justly exposed to divine wrath*. Speaking of the deplorable undone state of man by nature, as a state which tends to certain sin and ruin, he says, "and this proves that men do not come into the world perfectly innocent in the sight of God, and without any just exposedness to his displeasure." p. 155. He goes even further than this, and speaks of "the guilt arising from the first existing of a depraved disposition." p. 438. In this and similar language of his work, lies I apprehend the principal ground of the misapprehensions of this writer. Some of his readers, less careful than they should be, by overlooking his

peculiar views respecting the imputation of Adam's sin, have been unable to put any other meaning upon some of his phraseology than that which exhibits man as personally guilty at his first existence. Now to the real meaning of this phraseology of Edwards, if I mistake not, the key can be found only in his views of imputation. While then it is undeniable that he maintains that guilt and desert of punishment pertain to man and even to his depraved disposition on his first existence, still the question is, in what does this guilt consist according to this writer? Concerning the true answer to this enquiry, he has left us at no loss. For he most unequivocally and abundantly affirms that the guilt and the *only* guilt which belongs to man on his first existence, is the *imputed guilt* of Adam's sin. The following extracts will show the views of Edwards on this point.

"I think, it would go far towards directing us to the more clear and distinct conceiving and right stating of this affair, were we steadily to bear this in mind: That God, in each step of his proceeding with Adam, in relation to the covenant or constitution established with him, looked on his posterity as being *one with him*. (The propriety of his looking upon them so, I shall speak to afterwards.) And though he dealt more immediately with Adam, yet it was as the *head* of the whole body, and the *root* of the whole tree; and in his proceedings with him, he dealt with all the branches, as if they had been then existing in their root.

From which it will follow, that both guilt, or exposedness to punishment, and also depravity of heart, came upon Adam's posterity just as they came upon him, as much as if he and they had all co-existed, like a tree with many branches; allowing only for the difference necessarily resulting from the place Adam stood in, as head or root of the whole, and being first and most immediately dealt with, and most immediately acting and suffering. Otherwise, it is as if, in every step of proceeding, every alteration in the root had been attended, at the same instant, with the same steps and alterations throughout the whole tree, in each individual branch. I think this will naturally follow on the supposition of there being a constituted *oneness or identity* of Adam and his posterity in this affair.

Therefore I am humbly of opinion, that if any have supposed the children of Adam to come into the world with a *double guilt*, one the guilt of Adam's sin, another the guilt arising from their having a corrupt heart, they have not so well conceived of the matter. The *guilt* a man has upon his soul at his first existence, is one and simple, viz. the guilt of the original apostacy, the guilt of the sin by which the species first rebelled against God. This, and the guilt arising from the first corruption or depraved disposition of the heart, are not to be looked upon as *two things, distinctly* imputed and charged upon men in the sight of God. Indeed the guilt that arises from the corruption of the heart, as it remains a confirmed principle, and appears in its consequent operations, is a *distinct* and *additional* guilt: But the guilt arising from the first existing of a depraved disposition in Adam's posterity, I apprehend, is *not* distinct from their guilt of Adam's first sin." p. 437, 438.

"And in like manner, depravity of heart is to be considered two ways in Adam's posterity. The *first existing* of a corrupt disposition in their hearts, is not to be looked upon as sin belonging to them, *distinct* from their participation of Adam's first sin: It is as it were the *extended pollution* of that sin, through the whole tree, by virtue of the constituted union of the branches with the root; or the *inherence* of the sin of that head of the species in the members, in the consent and concurrence of the hearts of the members with the head in that first act." p. 438.

"Not excepting even *infants*, who could be sinners no other way than by virtue of Adam's transgression, having never in their own persons actually sinned as Adam did. p. 396.

"The *imputation* of Adam's one transgression, is indeed most directly and frequently asserted. We are here assured that *by one man's sin, death passed on all*; all being adjudged to this punishment, as having *sinned* (so it is implied) in that one man's sin. And it is repeated over and over, that *all are condemned, many are dead, many made sinners, &c.* by one man's offence, by the disobedience of one, and by one offence. And the doctrine of original depravity is also here taught, when the apostle says, *By one man sin entered into the world*; having a plain respect (as hath been shewn) to that universal corruption and wickedness, as well as guilt, which he had before largely treated of." p. 400.

"Though the word, *impute*, is not used with respect to Adam's sin, yet it is said, *All have sinned*; which, respecting infants, can be true only of their sinning by

his sin. And, it is said, *By his disobedience many were made sinners*; and, *Judgment and condemnation came upon all by that sin*; and that, by this means, *death [the wages of sin] passed on all men, &c.*" p. 474.

"Surely it is no wonder that they (infants) be not guilty of *positive* wicked action, before they are capable of any *moral* action at all." p. 475.

Here then our author, maintaining the personal identity, according to divine constitution, of Adam and his posterity, declares that men do not come into the world with a *double* guilt, one the guilt of Adam's sin, and the other the guilt of having a corrupt heart; that the guilt which a man has upon his soul at his first existence, is *one and simple*, viz. the guilt of the original apostacy; that the inspired declaration, *all have sinned*, in respect to infants can be true *only* of their sinning by Adam's sin; that infants can be sinners in no other way but by Adam's transgression; and that they are not capable of any moral action at all. But how could Edwards without falling into an inconsistency too gross to be imputed to him, maintain that the *only* guilt which belongs to man when he comes into the world is the imputed guilt of Adam's sin, and yet maintain that he is the subject of a natural propensity which is *in itself* sinful and deserving of punishment?

4. Edwards unequivocally *denies* that any such property or attribute as the doctrine of physical depravity asserts, belongs to the nature of man. This he does, when he asserts that the *only* guilt which belongs to man on his first existence, is the imputed guilt of Adam's sin. But what makes it still more strange that any reader of his treatise should ascribe such a doctrine to Edwards is, that he has formally and explicitly stated it as an objection to his doctrine, and denied that it either belongs to his doctrine, or can be inferred from it. Nor is this all. He is very explicit in unfolding his views of what the propensity or tendency to sin in man is.

and whence it arises ; and in this way, showing that it is not and cannot be a physical attribute of human nature. Thus he says :

"One argument against men's being supposed to be born with sinful depravity, which Dr. Taylor greatly insists upon, is "That this does in effect charge him, who is the *author of our nature, who formed us in the womb*, with being the *author of a sinful corruption of nature* ; and that it is *highly injurious* to the God of our nature, whose hands have formed and fashioned us, to believe our nature to be *originally corrupted*, and that in the worst sense of corruption."

With respect to this, I would observe in the first place, that this writer, in his handling this grand objection, supposes something to *belong* to the doctrine objected against, as maintained by the divines whom he is opposing, which does not belong to it, nor does follow from it: As particularly, he supposes the doctrine of Original Sin to imply, that nature must be corrupted by some *positive influence* ; "something, by some means or other, *infused* into the human nature ; some *quality* or other, not from the choice of our minds, but like a *taunt, tincture, or infection*, altering the natural constitution, faculties, and dispositions of our souls. That sin and evil dispositions are *implanted* in the foetus in the womb." Whereas truly our doctrine neither implies nor infers any such thing. In order to account for a sinful corruption of nature, yea, a total native depravity of the heart of man, there is not the least need of supposing any evil quality, *infused, implanted, or wrought* into the nature of man, by any *positive* cause, or influence whatsoever, either from God, or the creature ; or of supposing, that man is conceived and born with a *fountain of evil* in his heart, such as is any thing properly *positive*. I think, a little attention to the nature of things will be sufficient to satisfy any impartial, considerate inquirer, that the absence of positive good principles, and so the withholding of a special divine influence to impart and maintain those good principles, leaving the common natural principles of self-love, natural appetite, &c. (which were in man in innocence) leaving these, I say, to themselves, without the government of superior divine principles, will certainly be followed with the corruption, yea, the total corruption of the heart, without occasion for any positive influence at all : And, that it was thus indeed that corruption of nature came on Adam, immediately on his fall, and comes on all his posterity, as sinning in him, and falling with him." pp. 427, 428.

It is undeniable that the doctrine of physical depravity is no new invention. It was the *grand objection* against the doctrine of original sin, to say the least as early as the times of Taylor and Edwards. It was formally and explicitly alleged by the one as constituting the very doctrine of the orthodox, and as formally and explicitly denied by the other as *belonging* to this doctrine or *following* from it.—He further affirms that our nature is not corrupted by any positive influence ; that no such quality as is here supposed, which is not from the *choice* of our minds, pertains to the soul ; that the *natural constitution, faculties and dispositions* of the soul are not *altered* by any such infections ; that *no evil quality* is infused, implanted or wrought into the *nature of man* by any positive cause or influence whatsoever from God or the creature ; and that man is not born with a fountain of evil in his heart such as is any thing properly *positive*. Now if this is not a denial, that man is created with a substantial property or attribute of his nature which is *in itself* sinful, as direct and explicit as language can furnish, I know not how such denial can be made.

Let us now advert to the manner in which Edwards supposes the heart of man comes to be corrupt. Is it by man's being created with a substantial property of his nature which is *in itself* sinful ? Let Edwards answer. "Leaving the common natural principles of self-love and natural appetite, &c. (which were in man in innocence) leaving these I say, to themselves, without the government of superior divine principles, *will certainly be followed with the total corruption of the heart*."—Now I ask, where is the sinful created attribute of our nature ? Does it consist in self-love, natural appetite, &c. But these, says Edwards were in man in innocence. Is the corruption of the heart itself, a created attribute of our nature ? But

this corruption of heart is consequent upon, or *follows* our created nature with its attributes ; for our nature with its attributes is presupposed as the origin or source of this corruption. How then can the corruption of heart itself, according to this writer be a substantial attribute of human nature ?

I might adduce more copious extracts from Edwards on the point now under consideration. Requesting the reader to examine the second chapter of the fourth part of Edwards's treatise, I will simply submit the following as an epitomized view of Edwards's theory respecting the origin of sin :

Man being left, as he justly might be on the ground of the apostasy of our race in Adam, without the preventing influence of God, his nature is such in the circumstances in which he is placed, that although he is bound to subordinate the gratification of those natural appetites and passions which are in themselves neither sinful nor holy, to the will and glory of God, he does prefer such gratification, and fix his heart upon it as his chief good ; and that he does this with such a strength of disposition and purpose, that he is sure, though against the will of God, to abide by this preference of worldly good ; and that thus his heart being completely under the dominion of these objects of private gratification, i. e. supremely selfish is in fact a heart of opposition to God and to his glory. Vid. pp. 427.—432.

According to this view of Edwards's theory, the direct source of the cor-

ruption of the heart lies in that self-love and those natural appetites and passions which were in man in innocence. I will not say that this is a scriptural, common-sense account of the matter, nor that it is one which tells in the universal consciousness of men, nor that men know as well why they sin as why they eat and drink ; but I cannot hesitate to affirm that here is not the remotest semblance of the doctrine of physical depravity.

To conclude, if any are not satisfied that the account which has now been given of Edwards's views of Original Sin, is correct, I earnestly request them to show wherein it is incorrect. The way to do this, is not to quote insulated passages from his work, and to interpret them with a meaning which they will *possibly* bear. But it must be shewn that they will not bear, according to usage, the meaning which I have given them, and especially that the definitions and explanations of Edwards, do not require that his language be interpreted with this meaning.—I wish to add, that it is no part of my design in this paper to enquire what is or what is not, orthodoxy properly so called in respect to the origin of sin in man, or in respect to the moral state of infants. They who dissent from Edwards on either or on both of these points, must sustain their claim to orthodoxy as they can. The simple question is, what does Edwards teach on these points, be its bearing on modern orthodoxy, what it may.

T. R.

Miscellaneous.

To the Editor of the Christian Spectator.

WHILE others are content with the mere hearing of events and pay no regard to their effects upon public happiness or virtue, it becomes the Christian moralist to move in a high-

er sphere of thought, to trace occurrences to their causes and effects or to connect them with each other. For if in this way he can discover the wisdom of God the governor of nations, or can originate some plan to increase the good or prevent the

evil of society, he will not think that he has reflected in vain.

Will you indulge me with a place in your periodical while I *start* a few thoughts of this kind, occasioned as you may have already conjectured, by the arrival of our illustrious friend La Fayette. He came to gratify his own feelings and to comply with our requests. But while influenced by these considerations so laudable, he has produced good effects which he little thought of. One spirit is excited through the country which while it centres in gratitude towards him, reverts to the scenes of the revolution as the cause of this gratitude. Then, after seven years of suffering—after taxes had impoverished the country, and battle had cut down its best defenders, peace and independence, and rational liberty dawned upon us. Now we are a nation extending over an immense territory differing in interests and feelings, and unable by our situation to have that strong bond of national feeling which surrounding rivals create in the kingdoms of Europe. But by this event we are impressed with reflections which will create among the portions of our country, if not so strong, at least a more genuine attachment than that created by the pressure of rivals upon us. What patriot of '76 did not love his native land better for the thought that it was struggling to be free. He felt himself a part of the country, for he was acting with it and for it. He had united his interests with hers, so that they were to fall or stand together. If she had been enslaved he would have wept over her, but yet loved her the more tenderly for her unsuccessful struggles to be free. In her *success* he loved her and his memory esteemed those hours of generous hazard when he could dare something worthy of man—those hours of adversity when he felt ready to devote them to death for his country, the most pleasant of his life. For the pleasure of possessing the higher feelings of the soul is a reward

for whatever exertions they prompt us to make. And so high a devotion to their country was excited by the events of the revolution in the patriot of those days, that what would be sacrilege and treason to him, appears to his descendants mere indifference to his welfare. The same feelings are kindled in our bosoms by the vivid impressions which this visit will make. We love each other the better for paying unanimous respect to La Fayette. We feel like the children of one family, for our fathers were engaged in one struggle for liberty. It is as if Washington had arisen from his grave, and was going through the land with those impressive lessons on his lips which he has embodied in his farewell address.

But is there not danger that too high admiration of military glory will be excited by these late events? Will not the young men of our country, seeing a conqueror before them, long after the same distinction? But they should consider that it is not his valour which the nation admires: it is his benefits and kindness towards us. They should learn—(and surely it is too obvious to escape their notice) how much nobler it is to excite gratitude than cold admiration, and that men of talents can never gain the affections of their fellow-men unless they do some good to society. They must disdain the spirit of petty state-politics; they must not condescend to be the subordinates of any politician however he can reward them. They must not listen to the cry of local interest when the interests of the whole country would be prejudiced by it; they must despise that avarice which keeps back the public money from every thing great and good, and that popularity which is gained by echoing back opinions which no man of sense or integrity can entertain; in short they must be disinterested and large-minded, and they too will receive the admiration and gratitude of the best part of their countrymen.

This brings to my mind the affec-

tion which has followed Washington's memory, and hence I am led to notice the goodness of God in keeping and sustaining and forming him for the scenes he went through. Few nations perhaps have had their destinies placed in the hands of one man so completely as ours was in his. Perhaps no other man before the public could have filled his place. But he was preserved through numberless dangers until our liberties were secured and these dangers themselves gave him that combination of self-reliance, perseverance, forecast and reserve which the world has seen in no other man. Had he not been a man of integrity, all would have been lost, for his interests were not so closely connected with the contest but that by treachery or sudden resignation he might have thrown all into confusion. If ambition had been his ruling passion, there was ample occasion to gratify it by supreme power after he had no competitor in Great Britain, and few men could have resisted their desire to usurp power at such a time, however the fate of former tyrants might have warned them. But he declined the power which the free vote of his country would have invested him with, that he might set an example to his successors of its moderate enjoyment. How seldom is political sagacity joined in one man with military talents, but he by his measures and principles has laid down maxims which the country has never followed without prospering, and has never gone wrong in her affairs but when she departed from them. How good then has the Governor of nations been in forming him for very unusual circumstances long before they existed, in calling him to his place when his qualifications were not fully known, in saving him from guilty enterprises, in endowing him with political wisdom, in making him a model of private, and a warm friend of public virtue, in showing by him to his country the rewards of disinterestedness.

Happy would it be for our country if all her rulers had the same regard for public virtue, and were as safe examples to be followed, as WASHINGTON. The character of the nation would at once be raised, and the honor of being a ruler increased. But the Christian moralist is compelled to observe some of them acting as if they were above the laws of man and of God. Every person in authority cannot but be struck with the importance of the Sabbath in a political point of view, and must therefore perceive his duty to observe it. How much then it ought to surprise us, that a few weeks since one hundred men were employed throughout the Sabbath in decorating the room where a fete was to be given in honour of La Fayette. No reason can excuse this violation of the Sabbath, sanctioned as it was by the military and civil authorities and indeed committed by their direction. Mr. Editor, others may excuse this—although I think the better feelings of our countrymen will generally condemn it, but you must be of the opinion that the country ought to be ashamed of those who authorized this proceeding, and that they ought to blush for themselves.

EUPHROS.

To the Editor of the Christian Spectator.

I notice in the papers that the second Monday evening in each month is recommended to be set apart as a *monthly concert of prayer*, for Sabbath Schools. On looking into the August and September numbers of the American Sunday School Magazine, I find that the proposal originated in a meeting of Male Teachers in Philadelphia; or rather in a "hint on the subject from a Vice President of the American Sunday School Union." The reasoning with which the proposal is brought before the public is summarily this; that the Sunday School system is "a great and extended interest,"

numbering "ONE HUNDRED THOUSAND TEACHERS," and demanding "the *stated* and *united* prayers of Christians in all parts of the world;" that prayer in general, and *concert prayer* in particular, is essential to the success of every Christian enterprise;—that the existing monthly concert has an exclusive reference to *missions*, and should not be diverted from this specific object; and hence, finally, that it is proper to establish a monthly concert for Sabbath Schools.

Now, Mr. Editor, I wish to suggest whether this sort of reasoning may not be turned to some further account, and whether the "hint" which occasioned it, may not be made profitable to various other great concerns. I would ask the managers of *Bible Societies* whether *theirs* be not "a great and extended interest" embracing thousands of auxiliaries and tens of thousands of contributors, and whether a monthly concert be not as important to their cause as to that of Sunday Schools. Inasmuch therefore, as Bible Societies are not identified with 'missions' and consequently do not come within the view of the existing monthly concert, is it not plainly the duty of those who direct them to recommend that some evening in each month be set apart as *a concert of prayer for Bible Societies*?

Again: the "cause of religion among seamen" is "a great and extended interest." Are there not a "hundred thousand" of these neglected men for whom "Christians in all parts of the world" have never prayed in concert? Ought there not therefore to be *a monthly concert for Seamen*? Further: Education Societies, Tract Societies, Jews' Societies, our Colleges, and many other things of which time would fail me to speak, are among those great and extended interests against which the monthly concert for *missions* has shut its doors. But whereunto will this matter grow?

"On such an evening"—I seem to

hear our ministers proclaiming from the desk—"On such an evening of the present week is the monthly concert for *missions*,—and on such an evening is the Sunday School Monthly Concert,—and on such an evening is the Seamen's, or the Jews,' or the Bible, or the Education, or the Colonization Society's monthly concert!" Monthly concerts thicken upon us till they outnumber the feasts and fasts of the Catholic Church, and we need our rosaries to keep our reckoning.

In objects of public importance a man's sensible horizon is the line which circumscribes his own labors. By confining his views and his efforts to some one department in the great field of Christian benevolence, he is apt to overlook the importance of other departments and to conclude that his own enterprise is the great enterprise of the age. He surveys the magnitude of the operations which it contemplates and reckons up the thousands that are interested in it, and for it, till in his view it is nothing less than the stone cut out without hands, which became a great mountain and filled the whole earth. I love the zeal which carries with it the whole heart; but let it be tempered by knowledge and by catholic views. To whatever division of the great army of the Prince of Peace we may have attached ourselves let us be faithful to our post; but let us look beyond our own operations and consider how our particular plans and movements are likely to tally with the general object of the campaign. My objection to the proposed monthly concert is the very obvious one, that it will do away the interest of that already established. The existing monthly concert is a most interesting and sacred institution. It is interesting in its nature and in the associations with which its history is connected. But, it is confined, we are told, to *missions*, and "ought not to be diverted from this specific purpose." How it may have been conducted in some places

I cannot tell; but wherever it has been my happiness to be present, it has embraced not simply missions, but *all* the interests of Christ's kingdom, and all the means of its advancement. Its simple prayer is, Thy kingdom come; and the communication of no species of intelligence relating to that kingdom, nor the mention of any one great subject of prayer or praise, however distinct from missions, has been considered inappropriate to the occasion. Missions it is true hold a prominent place in the exercises of the monthly concert: and this is as it should be; for they hold a prominent place in the great system of means for converting the world. But it is with some surprise I learn, that those who have not been accustomed to restrict it to missions, have mistaken its character and celebrated it amiss.

One monthly concert is important. It is well that there should be one such season returning monthly to remind Christians in all lands of their common relation to the great family of Christ, and of their common duty to the millions of them that dwell in darkness. But add another, and another to it, and the peculiar sacredness of the institution is gone.

I have not troubled you, Mr. Editor, with these remarks, because I have any apprehension that the observance of the new monthly concert will become universal, even among teachers themselves. Yet it may. The resolution of the "Association of Male Teachers" in Philadelphia, is seconded by the formal and imposing recommendation of the "Board of Managers of the American Sunday School Union;" and "the first Sunday School Monthly Concert" has already been attended in several of our large cities.

Finally; if my views on this subject be erroneous, I shall be sorry to have burthened your pages with them. But if they be right I shall not be alone in my regret, that a measure of so much importance as the one under consideration, should

have been adopted without due consideration and sufficiently extensive views—a measure which is to affect existing institutions and habits, and which, if the hand of time do not write *Ichabod* both upon it and the sister institution, is to go down to the evening of the millennium.

A Sabbath School Teacher.

For the Christian Spectator.

STANZAS,

Written in the Album of a Lady who had suggested her "WORK-BASKET" as a theme for a poet.

I saw it in a midnight dream,
When slumber's charm was o'er me:—
A little basket in the beam
Of noon-day stood before me;—
Its beauty was exceeding rare,
And yet 'twas no less frail than fair.

2

So fair,—it seem'd some elfin band
From Fairy-land had brought it;
So frail,—it seem'd some fairy hand,
Of gossamer had wrought it:
Its lid was down, 'twas fill'd with flowers
Gather'd from Flora's choicest bowers.

3

Yet thro' its sides, in every part,
Their sweet perfume was stealing;
'Twas like a guileless maiden's heart
Its inmost thoughts revealing:
And soon, methought a singing maid
Was sitting there, those flow'rs to braid.

4

As grew, like hope, the flow'ry wreath
Beneath her flying fingers,
She seem'd with half a sigh to breathe—
"How long the moment lingers."
Thus as I saw, methought decay
Came o'er me,—and I pass'd away.

5

The blast of death had o'er me swept,
Ere yet that wreath was braided;
And in the silent grave I slept,
Before those flow'rs were faded;—
And soon above my ashes grew
The mournful cypress, and the yew.

6

I dream'd that when a few brief years
Were past, my parted spirit
Came back to trace the joys and fears
That once it did inherit;—
Just as the man comes back to trace
The scenes of childhood's dwelling-place.

7

I saw that little basket stand
In all its fairy lightness
Ev'n as before;—but time's rude hand
Had dimm'd its snowy whiteness,

And now among its flow'rs was seen
Full many a dark sad evergreen.

8

But where was she?—

* * * *

9

I seem'd to hear
An unseen spirit singing ;
I woke, but in my listening ear
The music still was ringing ;—
“ The lightest, frailest things we see
Are not so light and frail as we.”

L. L.

Review of New Publications.

1. *The Decision : or Religion must be All, or is Nothing.* Second American Edition, enlarged. 12mo. pp. 108. Boston, 1823.
2. *Profession is not Principle : or the Name of Christian is not Christianity.* By the Author of “ *The Decision.*” pp. 162. 12mo. Boston, 1824.

It is not among the least of the wonders of modern times, that every species of intellectual effort should be enlisted in the service of religion. Nay, even a great deal of worldly business seems to be shaped and modified under its influence. Men seem to lay their plans with some sort of reference to religion. There is probably no surer index of the current of fashion, than the periodical advertisements of “ *New Publications.*” Those enterprising men, the Booksellers, are too sharp sighted not to follow where public opinion leads. They have no idea of publishing such kind of books as will not be interesting, and which, of course, *will not sell.* And that other very useful class of persons, the *Book makers*, as a body, are always sufficiently dependent, to fall very readily into the popular current. When therefore, we find all sorts of publications devoted to the subject of religion, Novels, Tales, and Children’s Books ; Geographies, Gazetteers, and School Books ; Newspapers, Magazines, and Almanacks ; and the number of these continually increasing, as if laboring to meet the pressing demand ; we may be sure that religion of some sort, has be-

come, as it ought to be, the paramount subject of interest in the community.

The effect has been, as we believe, that a taste for reading is much more generally diffused, and a consequent enlargement of mind has taken place, beyond any thing that was ever known before. If knowledge is power, then there is, at this present time, a much greater amount of moral force than there ever was before, which is ready to act, with an unexampled efficiency, either to subserve, or to injure, the best interests of man. Exactly proportioned, therefore, to the amount of intelligence diffused, becomes the importance of having the public mind decidedly biassed in favor of truth. A hand mill may become disordered in its movements, without any very disastrous consequences. It is only that the man at the crank has wasted a little of his labor. But the irregular movements of the Steam Engine, spread destruction and terror far and wide.

It is on this principle, that we hold it to be the duty of all who love the truth, to encourage every effort that is calculated to give a right direction to public sentiment. Whether writers are engaged in the more difficult field of doctrinal discussion, or in the pleasanter employment, of giving a practical influence to the truth, they are co-workers in the same cause, and ought always to give each other an encouraging look, and as occasion requires, a helping hand. The labours of such men as Edwards, and Bellamy, and Dwight, in clearing religious truth from vain

speculations, which hindered its success, and laid it open to the objections of the captious, have prepared the way for such men as the author now before us, to enter in, and avail himself of their labors, by giving a practical exhibition of the proper tendency of the Gospel. There is no occasion of jealousy, nor any ground for one class to undervalue the efforts of the other. "If they were all one member, where were the body? Shall the ear say, Because I am not the eye, I am not of the body?" We respect the motive of every one who heartily engages in this cause. When such authors as this are engaged, we applaud their performance. We know not this writer's name, but we believe he has achieved a service of no inconsiderable value to the cause of Christ. And if his heart has been in his work, (and how otherwise could he do it so well?) he has won for himself a crown of reward.

In the two little works before us, the author has attempted, and we think in a happy manner, to illustrate the influence of divine truth, and the process of conversion, in two classes of very amiable persons, who appear, in the eyes of superficial observers, not to need any such change as is denoted by the new birth. One class is composed of the more tender hearted, such as the matron and the youth; and the other, of the sober, reflecting, and respectable men of the world. The characters are all taken from the refined part of society, and nothing is admitted which should wound the finest feelings, or disgust the most delicate taste. Nor is their literary merit merely negative. We think them decidedly calculated to raise the tone of thought, and to refine the minds of those readers, whose previous attainments are such, as prepares them duly to appreciate their worth. And we believe that in our country, such a degree of mental cultivation is very extensively diffused; and consequently, that these

volumes are adapted for very extensive circulation and usefulness.

The general object of the writer seems to be to show the false notions of the nature of piety, which are entertained by many amiable persons; and to expose the weakness of the objections which sceptical minds adduce, against experimental religion. Although there is much that is didactic, and upon some very difficult points, yet the writer has had the address to keep up a good degree of interest. There is very little incident, and consequently the life of the pieces depends chiefly upon the air of sincerity and real earnestness which he contrives to give to his characters.

The books take something of a dramatic form. They are written with an easy mixture of narration and dialogue, which offers some advantages to the writers of similar works. This mode relieves an author, on the one hand from the necessity of making speeches, merely to keep up the thread of the story, where narration would do the thing better, and in fewer words; and on the other hand, prevents the awkwardness of the continually recurring expletives, "says he," and "says she."

In regard to the writer's views of the doctrines of the gospel, and of their practical bearing, they correspond, in the main, with those which prevail in this country. He seems to have studied Edwards with some attention, and probably Bellamy, and some other of our writers. Yet we cannot but think so quick and acute a mind would find itself abundantly repaid, for a still more careful examination of such writers. There is, in some of his statements, a want of discrimination, and in some of his arguments a want of completeness, which will weaken their force. It is easy for a man who believes, to jump at a conclusion but he must not expect unbelievers and cavillers to take the leap. If he cannot make his connexion perfect, his argument

is gone. We might be ourselves, disposed to controvert some of his positions, although we decisively approve his system. We should be still more apt to think that in some instances, he had failed, on the one hand, by attempting to explain what is inexplicable; and on the other, by not giving what appears to us to be the true explanation of questions which are within the reach of the human intellect. We refer our readers, who have access to the volumes, to page 105, of "*Profession is not Principle*," for apposite examples. President Edwards' theory about the origin of evil there adopted, appears to be an instance of the first, and the waving all inquiry into the nature of the Atonement on the same page, may pass for an instance of the other deficiency. To discuss these, and some other subjects, which the work has suggested, would carry us to a length not comports with our present design. On the whole, the works are adapted to give high ideas of the purity of God's Law, and to establish an elevated standard of Christian action, while they lead the mind to look only to the Lord Jesus Christ for justification and life.

We proceed to give a brief account of each book. The first in point of time is "*The Decision*." The principal character is a young lady of that class of persons, "who, though they at first revolt at the idea, that they whom they love and esteem, are not only themselves ignorant of true religion, but have educated them also in ignorance of it, are yet too honest and candid to resist *truth* when it is placed before them; and who cannot rest satisfied till they have examined, whether all is indeed right, both with themselves, and with those they love." The name of this young lady is Gertrude Aberley; and she, with her widowed mother, and Edward and Anna, her brother and sister, make up the characters in the first part or act. The scene is laid at Mrs. Aberley's

house in London. Mrs. A. from a mistaken view of the true interest of her children, had involved them in all the gaiety and dissipation of a London winter. Their cousin Charles Ashton, had recently forsaken a very dissipated course of life, and had become wholly and ardently devoted to true religion. He not only felt and exemplified its power, in himself, but he wished and laboured, that others might know the same peace, and engage in the same cause. Gertrude was the first among his friends, who began to listen to his appeals in favour of religion, and to feel the unsatisfying nature of the worldly pleasures in which she was involved.

"He gradually gained her attention; and she felt a wish to hear that kind of preaching to which he ascribed a change so unaccountable. With her mother's consent, she accompanied her aunt, Mrs. Ashton, to hear her cousin's favourite preacher. She heard; and her mind soon fully acquiesced in the truth delivered by a servant of God, whose life was holy, whose reasoning was conclusive, and whose manner bespoke the deep feeling he himself had of those truths he taught. Gertrude began to study the Scriptures, and felt that she never before had understood them. The life of gaiety in which she was involved became irksome to her; but she did not immediately perceive that it was her duty to forsake it." p. 7.

But before the following winter, her mind was made up, and her resolution became fixed, for the service of God. She had to encounter as much opposition as could be expected, in an affectionate family, absorbed in the gaieties of life, but who yet were so well informed on religious subjects, as to make the self-denial and spiritual-mindedness of a young convert a constant source of self-reproach and uneasiness. Her conversations with her mother and sister, which are detailed, are extremely faithful, judicious, and affectionate, and may well serve as a model to others in like circumstances. The first member of the family, however, who "*became infected*," was her brother Edward. "He had entered upon the follies and vices of young

men of his age and fortune, with an eagerness that made him spurn all restraint, and cost his mother many a secret tear." How great then must have been Gertrude's surprise, when Charles came into her chamber, and opened to her the workings of a heart, sick of folly, and longing to find substantial good. After describing to her, in language that will hardly be apprehended, in its full force and meaning, but by those who have themselves experienced the same, the conflict which had been going on in his mind, he tells her he had been to hear her favourite preacher, Mr. Percy. Perhaps we cannot give a fairer example of our author's manner, than by copying the account of the sermon, with the conversation to which it gave rise, between Edward and Gertrude.

"EDWARD. But, to shorten my story, when I was in a shop this forenoon, I saw an advertisement, purporting that Mr. Percy was to preach a sermon this evening in behalf of some charitable institution. I immediately felt an inclination to hear this person, whose preaching had produced such a marvellous effect on your mind; and at a time when I was sure no one who knew me would be there. I therefore disengaged myself from a party with whom I had promised to dine, and, when the time came, wrapped myself up in a great coat, and went to the church. It was about half full when I arrived, and I seated myself in a pew where I could have an excellent view of the preacher. I confess, Gertrude, for I must tell you both my bad and good feelings, part of my intention in going was to surprise you with my knowledge of the manner and style of your favourite. When I was seated in my pew, observing the people as they crowded in, I confess, Gertrude, the scene appeared to me very unattractive, and our friend Charles Ormond's lines, which he says are prose verse, came into my thoughts most forcibly. They describe the filling of a church of that kind to the life; and his own feelings were exactly what I experienced when I saw the unlovely assemblage of poor mechanics, and fine pious ladies, and fat citizens, all showering in, jostled together.

• My young eye, proud and careless, gazed abroad.

O'er those who who crowded there, nor loved the scene:

I cared not though their hearts were God's
abode,
But scanning, their poor aspects low and mean,
I shunned their crowding near, as holier I
had been.

And still they crowded in; some calm and slow,
As they had thought on him they worshipped there;
And some all haste, with eager anxious brow,
Bustling with selfish speed to seize a share
Of most commodious pew, with little care
How others sped—their kindling looks the while
Betraying their poor hearts, if unaware
Some earlier worshipper their speed beguile,
And sit where they would sit, with pleased unconscious smile."

GER. That picture is drawn by an enemy, Oh that I had been with you, Edward! I should have sat joyfully by the lowest and the meanest. But do go on.

EDW. Well, the people crowded in till there was no more room in the pews, and numbers stood in the passages. I began to think of coming out, it was so stifling; and an old labourer, who had drawn on his Sunday coat over all his week day filth, placed himself to stand and lean against the pew where I sat with a coarse dirty hand, holding an old greasy hat just under my nose.

GER. Oh Edward! Did you not think how much the poor old man must have loved the house of God, when, after a day of labour, he was contented to stand two hours that he might be present there.

EDW. Not till I had made a movement which made the old man look round. I suppose he saw disgust in my looks, for he immediately removed to a little distance, and putting his hat on the ground, stood without any support; no expression of displeasure passed over his mild but manly countenance. My heart smote me, but Mr. Percy at that moment appeared, and both my old man and I were instantly occupied. I confess, Gertrude, Mr. Percy's looks and manner are extremely prepossessing. He read prayers, during which my mind became unusually calm and happy, though I cannot say I was attending to them; but softening thoughts, which have been strangers to my bosom of late, again visited me; and I believe they were excited in a great degree by the devout and happy looks of my poor despised old man, whose face was now a little turned to me, and expressed much feeling, and even elevation, while he joined in the service. "How much fairer and purer his soul is than mine," thought I "Were we both

at this moment disembodied, and in the presence of our Judge, which of us should feel that he ought to shrink back, and give place to the other?" It was not difficult to decide that it would be the proud sinner, who had a few minutes before so unfeelingly insulted the poor saint. When prayers were over, I with great difficulty persuaded the old man to take my place, and I took his.

GER. Dear Edward! and were you allowed to stand.

EDW. Oh, indeed I was. There was no room any where; but I felt very happy; and after Mr. Percy began, I had not a thought for any thing but his discourse.

GER. What was his subject?—his text?

EDW. It was this—"Ye will not come to me that ye might have life." I do not recollect what part of the Bible he took it from.

GER. From St. John. Most gracious words! But proceed.

EDW. He began in a manner so calm, and dignified, and solemn, to describe those who would not come to the Saviour of the world that they might have life, that my attention was entirely fixed; and each description of character suited exactly some people who immediately came into my thoughts. He described our guardian, Mr. Lorn-ton, to the very life—his regularity—his abhorrence and dread of whatever is disreputable—his rectitude in all worldly matters—and yet his utter forgetfulness of God. His nicety in fulfilling every duty to his fellow-men, and his absolute contempt of his duty to God. No appearance of love to God—neglect of his instituted worship. Profanation of his Sabbath by travelling—or seeing company—or doing whatever he chooses, in contempt of that express command, which says,—Thou shalt do no manner of work on the Sabbath day, thou, nor thy servants, nor thy cattle.—Oh, Gertrude, how boldly we all dare to disobey God! Only think of the manner in which the Sabbath is usually spent, and how plainly the commandment forbids all we do.

GER. Yes, dear Edward, he is a long-suffering God, who bears with us. I sometimes tremble when I see the daring disregard of his plainest commandments, which my very dearest friends venture upon. It is an awful thought. But go on.

EDW. Mr. Percy described many characters. Our aunt Stanly most exactly—so formally exact in external religious observances, while her whole heart is engaged with this world.

GER. Edward, how can you judge of aunt Stanly's heart; Those descriptions are not intended to lead us to judge of others; they are intended to lead us to self-examination, that we may ascertain in what respects our own characters re-

semble those portrayed by the servant of God, whose duty it is thus to search and probe the heart, that it may be healed.

EDW. Well, I only wish aunt Stanly had been there. She must have recognized herself—prayers in the morning, and theatre in the evening, and—

GER. I will not hear aunt Stanly's character. Did he not describe Edward Aberley. (Smiling.)

EDW. Oh yes, and Mamma, too—so fond of her children, yet so—

GER. No more, Edward. It is not right—indeed it is not.

EDW. Now, Gertrude, I have said nothing, so it is you who are wrong in anticipating an unfavourable character of Mamma.

GER. I confess it is so; but I would rather hear Mr. Percy's character of you.

EDW. His character of Mamma, however, softened me to tears; and he concluded by saying there was the best hope of such characters; for they erred not from want of candour, but from want of light; and that they dreaded becoming truly and strictly devoted to God, not from indifference or enmity to real religion, but from a sincere apprehension that, in so devoting themselves, they would in some indefinite way be neglecting duties that they ought to fulfil.

GER. Well, I do think so of Mamma sometimes. But no more of her. Why are you so long in coming to the character I most wish to hear described?

EDW. Oh, because it comes so close; but I want your advice, so you shall have all. Mr. Percy kept my character to the last; and when he began to describe it, the interest and feeling of his voice and manner seemed to increase. I think I remember his very words. He said—"There is still another class of persons to whom I must speak, and ask them why they do not come to Christ that they may have life? Or, Perhaps, I may rather ask you, my young friends, (for to you I speak,) *Do you know Him whom you disregard and reject?* No, you know him not. I think I shall be able to convince you of this, if you will yield me your attention for a few moments, and let your hearts reply candidly to the questions I shall ask you. *Do you not believe, that if you listened to the remonstrance of the text, and attempted to come to Christ for life, that the first step you must take would be to give up all earthly enjoyments—all that at this moment is most attractive to you?—and all this you imagine must be given up, for what?—you cannot say for what. To you the idea of becoming religious is altogether an idea of deprivation—of giving up—of leaving what is delightful. You see that those of your own age who become religious, immediately lose all relish for their for-*

mer, and your present pursuits. You see that they immediately begin to love the house of God. They love to be alone, that they may pray, and read, and learn more of God. They see every thing in a new light; and their opinions and sentiments on almost every subject differ from yours; but all this, though an unaccountable something may lead you to respect and love them, does not convince you that they have in reality found that happiness which they assure you they have found. You only regard them as gloomy; or as having been so alarmed, by the preacher or by some other means, respecting the future state of their souls in another world, that, under the strength of the impression, they became willing, in order to secure their salvation hereafter, to live a life of gloom, and wretchedness, and self-denial in this world. Is not this really your only idea respecting religion, that it is the enduring of gloom and deprivation in this world, to purchase by that means happiness in the next? But you entertain this opinion, because you do not know that Lord and Master for whom Christians give up all that he disapproves. If you knew him as they know him, you would feel as they do, that he, and he only, is deserving of that place in your hearts which he, and he only can fill. These are perhaps words without meaning to you. Let me try to portray some faint traces of that all-glorious character; or, rather, let me ask you to look around on what you know and acknowledge to be his works, and say, do you trace nothing of his greatness, and also of his tenderness, on the face of his creation? Why is it all so fair and lovely? Why such profusion of all that is sublime, and soft, and touching? Why such perfection and beauty? and whence the power which these inanimate objects possess, to attract and charm the heart? and who formed the heart to feel that power? Is there no trace of the footsteps of one here, who, if we could find him, we would love with love unspeakable? But, my young friends, lovely and touching as his works of creation are, his work of redemption is still more lovely. His works of creation ought to lead us to seek after their all-glorious Creator, but in his work of redemption he has brought himself near to us. He has come in search of us. He has left that glory in which he dwelt with the Father, and where those highest spirits who are permitted to approach nearest to him are so overwhelmed by the brightness of the vision, that they veil their faces with their wings, and express continually their adoration, Holy, holy, holy, Lord God Almighty! This glorious Jehovah, in love to us, that he might bring himself near, close to us; took our nature into his, that he might in that nature fulfil the

broken law of God for us; that he might bear the punishment due to us for the breach of that law; and that he might experience and know all our feelings and griefs. He became our very nearest friend; for what other friend both sees our inmost feelings, and feels them also? He is the omnipotent God, and also man; and in that character he is at this moment present with us, reproaching us in those most tender and condescending terms, "Ye will not come to me that ye might have life." I have purchased eternal life for you, but you despise that for which I laid down my life. You have ruined yourselves—you have disobeyed the laws of God. "There is none other name under heaven given among men, whereby ye can be saved," but mine, yet ye will not come unto me! I have left the glory of the Father—I have taken the form of a servant, and have endured the cross for you, and ye will not come unto me! "Come now, let us reason together, saith the Lord; for what things are they that ye reject the Lord Jehovah?" And then, Oh, Gertrude! how forcibly Mr. Percy spoke; and what fools he made those appear who preferred the trifles of this world to the salvation, and friendship, and guidance of the Son of God. He described my character—in youth—health—with the advantages of education, friends, fortune, influence, and not a thought but to gratify the passion of the moment. He painted my guilt and responsibility so as to make me tremble, and inwardly to implore God to have mercy on me. He then described what such an one might be, if, convinced of his sins, he fled for refuge to Christ, who would receive him, and give him a new heart, and put his spirit within him, to lead him into all truth. Then, Oh, Gertrude, such a character as he described! a blessing to society—happy in his own soul—his Master's image becoming more and more visible in him. I cannot say all he said, but I can never hope to be such a one. Oh, that I could! (*Covers his face with his hands, and bursts into tears.*)

GER. And why not hope, my dearest Edward? Mr. Percy did not say you could make yourself such a character.

EDW. Oh, no! He said I could do nothing without Christ. It was on this point he so forcibly convinced me I had hitherto erred. He said we could no more produce even one good thought without Him, than a branch could produce fruit, if separated from its parent tree.

GER. Then, my brother, to become such a character, you have only to come to Christ, to believe in him, to learn his will from his own word; and when you have learnt it, to implore him to enable you to obey it,—pp. 23—32.

At the conclusion of a long interview, Edward determines to tear himself from his companions, and to retire to his estate in Scotland, "in order to make himself acquainted with the will of his God and Saviour."

Mrs. Aberley and Anna had gone to a ball, where they could not free their minds from the influence of the solemn truths which Gertrude had urged upon their consideration. They returned, satisfied that they had mistaken the road to happiness, and with an arrow in their hearts, which no human skill could extract. Next morning, at the breakfast table, they held a very interesting conversation with Gertrude. The result appears in the following extract.

Enter ANNA.

ANNA. Has Gertrude given you any intelligence respecting Edward, Mamma?

Mrs. ABER. Yes, my dear. But how pale and *misrested* you look!

ANNA. Oh I shall soon revive if I go with you into the open air. Let us drive a few miles out of town, and get some fresh flowers at Duncan's. But what has Gertrude told you, Mamma? Tell me, Gertrude, while I try to swallow some breakfast. I have no appetite.

Mrs. ABER. Anna, will you go to Scotland?

ANNA. To Scotland! Are you serious, Mamma?

Mrs. ABER. Your brother is gone there, and, Gertrude says, is anxious that we should follow him. If I find that he is serious, then I shall be so also.

ANNA. To Scotland! I cannot trust my senses—at this season too, when parties have multiplied upon us. Well, if I am to be no happier than I was last night, I shall not lose much. But our quadrille party at Mrs. Anson's—It would be treating her extremely ill if I deserted it, after having practised with her daughters all the winter. (*Shaking her head thoughtfully.*) You know, Mamma, that, is impossible. Gertrude, why do you smile? Do you think it such a trifle to be disobliging and uncivil?

GER. I think it possible that some other young lady may be found, *nearly* capable of supplying your place.

ANNA. Oh, indeed, it is not so easy; and, besides, every body is engaged long ago. But what is that you are about? You are become so very industrious, you seem to think it sinful to be a moment without a rag and a needle, like the children at the charity schools, that Cousin

Ashton will drag us to admire. Are you really going to mend that old pocket-handkerchief.

GER. (*Laughing.*) No. You see I am cutting it.

ANNA. And what is here? (*opening a little parcel,*) three baby caps! How nice and soft!

GER. And just made of an old cambric handkerchief.

ANNA. Well they are very nice. And have you undertaken to work for the Foundling Hospital?

GER. (*Laughing.*) No; but a poor woman whom Sally knows about, who, before, had a large family and a sickly husband, has had twins a day or two ago; and having prepared only a very spare provision of clothes for one, the other poor little thing had none.

ANNA. (*Remains thoughtful for a few moments.*) Gertrude, will you tell me exactly how you have spent your time since we parted last night?

Mrs. ABER. You seem to have forgotten, Anna, that you have not answered my question.

ANNA. Mamma, you will do me a great favour, if you will allow me to have Gertrude's answer first.

Mrs. ABER. Well, let it be so.

ANNA. Gertrude, do tell me how you have spent every hour since we parted?

GER. Dear Anna, I have not spent my time since last night in any unusual manner.

Mrs. ABER. Do, my love, gratify her. I too wish to know.

GER. Well, Mamma, you were scarcely gone when Edward came to me, and we conversed together for nearly an hour. Then Sally came to me to be taught to read, and to know something respecting another world, and her duty to God. I then remained alone for a short time—a happy little space—after which I went to bed; and while Morley undressed me, she took occasion to say she was afraid she had been disobliging to Miss Anna, but that her temper was naturally hot, and that nobody could help their natural tempers: for Morley often confesses herself to me.

ANNA. I hope you gave her a good lecture.

GER. No; But I tried to convince her that her natural temper might be changed, if she would apply to Him who alone can heal the diseases of the mind and heart. I then went to sleep, and slept profoundly till I was called in time to be dressed by seven o'clock.

ANNA. Morley, I am sure, would not attend you at that hour.

GER. How can you suppose it possible she should, after sitting up for you? Poor thing, I think she would be a better girl if she were taken pains with; but the

foolish books she lives upon, make her the ridiculous creature she is.

Mrs. ABER. What books?

GER. Every night that she sits up for you and Anna, Mamma, she employs herself in reading some foolish novel. She told me so herself, and said nothing else would keep her awake. You know, Mamma, the housekeeper makes all the other women go to bed. I gave her other books, but she says my books make her think herself so wicked she dare not stay alone; and when she goes down stairs she finds nobody but old John, who scolds her for being idle.

Mrs. ABER. (*Sighing.*) This is not as it ought to be.

ANNA. But go on, Gertrude; what did you do at seven o'clock this morning?

GER. I spent the next hour in private, Anna, and that is the happiest hour of all the day to me, and prepares me for whatever may happen; because I then seek that strength and guidance which is promised to those who ask for them. I then gave Sally another lesson. Then wrote a long letter to Edward, which he asked me to do; and then came hither in hopes of finding you and breakfast; but, being disappointed in that hope, I began to work at these baby caps, and have had time to make one while waiting for you.

Mrs. ABER. My love, are you so long up without food?

GER. Oh, no, Sally is very attentive to me, and the housekeeper also.

ANNA. Yes, they all love you. Morley says Miss Gertrude is an angel in temper, and gives no trouble; and that it is an honor to be allowed to attend her, besides making one better, just to see how good and quiet she is.

GER. Hush, Anna. You ought not to allow Morley to speak so foolishly.

Mrs. ABER. I must say Sally is the most changed creature I ever saw.

GER. Now Anna, answer Mamma's question.

ANNA. First allow me to tell you how I have spent my time since we parted, Gertrude.

GER. (*Smiling.*) But you know I always displease you by yawning when you describe your parties. But if you will spare me the decorations and dresses, I shall try to be attentive.

ANNA. I think my feelings last night were gloomy enough to excite your interest, Gertrude. The promise I half made to you returned to my thoughts continually during the whole evening; and I could not feel that any thing I did or said was such as it ought to have been in that presence in which you had desired me to remember I was. I wished to get rid of the thought, but felt frightened, as if I had been trying to separate myself from God. I can scarcely describe what I felt. I was

asked if I was unwell. I was rallied on my absence of manners; and aunt Stanly, who was near me at one time, said in a whisper to me, "I protest Anna, you look to night exactly as Gertrude did at the two or three last balls she honoured with her presence;" and so I answered, "I wish I was like Gertrude." I longed to get home, yet when I found myself alone I was no happier; for I could no more feel then that I was worthy to be in the presence of God than I was before. Oh! I have passed a wretched night, falling asleep and then waking in a fright. My mind was too uneasy to suffer me to sleep. Now I will answer your question, Mamma. If Mr. Percy was in Scotland, I should like to go there; but I would rather hear him than any other thing now. Oh, Mamma, Gertrude is more in the right than I am. I am sure she is.

Mrs. ABER. Anna, we must examine this matter more closely. Gertrude tells me your brother has gone to Scotland for the single purpose of enjoying solitude and leisure that he may read the Scriptures. I wish also to have some quiet time for the same purpose. As to your two objections, the quadrille party and Mr. Percy, I think you must try to get over the first; and Gertrude says the clergyman at Arnavoir is of the same sentiments with Mr. Percy.

ANNA. Is he so? Then I shall easily reconcile myself to the idea of Mrs. Anson's displeasure. But only think of Edward? Well I have thought him very odd of late. Do you wish to go to Scotland, Gertrude?

GER. I do very much indeed.

Mrs. ABER. Well then, I shall write this day to Edward, and in the mean time we shall make arrangements for leaving town. If your brother answers, as we hope he will, then we shall go to Scotland; if not, we shall all be glad to go for a time to Calmly Lodge.—pp. 51—56.

In Part II. several new characters are introduced. There is Ashton, the cousin to whom the whole family were so much indebted for his christian faithfulness. Mr. Lornton, the guardian of the young people. Mr. Ross, the minister of the parish where the family estate is situated, and Allan Cameron, the pious old soldier, who attended Col. Aberley, after his wound, on the day when "brave Abercrombie fell" in Egypt. The scene is laid at Arnavoir Castle, and the time is the day succeeding the arrival of Mrs. A. and her daughters. An interesting review is taken of what had trans-

pired during two months separation. The family had passed through some solemn and instructive scenes, and all had made progress in their knowledge of divine truth. Anna, with her characteristic ardor and rashness, had endeavoured to promote her piety, and to mortify the sinful affections, by excessive rigor and singularity. This leads to a few judicious remarks from Mr. Ross, which contain so much practical instruction to young converts, that we gladly copy them.

EDW. This is an evening, my dear Mr. Ross, quite after your own heart.

MR. ROSS. And what heart, my dear Mr. Aberley, could resist the influence of such an evening? God speaks to us by his works; and when their language is all gentleness and tenderness, shall our hearts not be softened, and reply in gratitude and love?

ANNA. Many who are still dead to the power of religion, are yet exquisitely alive to the beauties of nature.

MR. ROSS. Certainly, Miss Aberley; many are so.

ANNA. And they have expressed their admiration in language so powerfully impressive, that they have taken away all my pleasure in beholding those beauties. At this moment Lord Byron's lines, descriptive of his Lara's feelings on viewing the softness of moonlight, and his dark mind turning away from its loveliness, haunt my thoughts.

MR. ROSS. But, Miss Aberley, that description is beautifully just.

ANNA. But I now dislike every association of ideas which leads my mind back to the state it was in when I almost worshipped these authors.

MR. ROSS. Perhaps it would have been better for the world had such authors never written: yet there are some passages, even in Lord Byron, which are exquisitely beautiful from their truth. His delineation of a mind, conscious of its guilt and darkness, and ignorant of the way of peace, do more than impress and excite the imagination—they confirm some of the most important truths of scripture.

ANNA. But still it is the imagination that is captivated by such works—and surely it ought to be forced or starved into subjection.

MR. ROSS. (*Smiling.*) I am afraid it will not submit to be starved, Miss Aberley. It ought to have *proper* food; but if it is denied such, I fear it will become less nice, and be satisfied with what is poor and trifling. There is perhaps no other power of the mind which, in youth at least, requires such constant attention.

ANNA. I feel so. I cannot get it suppressed.

MR. ROSS. (*Smiling.*) No, I believe that is hopeless. But you can occupy it with what is really important, and really lovely, and really excellent.

MRS. ABER. You will find, my dear Sir, that my poor Anna has some very peculiar ways of thinking. I am rejoiced to think she will have it in her power to receive instruction from you. Edward is already deeply your debtor; and I am afraid you will find us all anxious to encroach on your precious time, and on your patience.

MR. ROSS. It is the delight of a minister of Christ, Madam, to be occupied in his Master's service, when his labours are valued. It cheers his heart, and strengthens his hands.

MRS. ABER. You are kind in thus encouraging us to trouble you, my dear Sir. I trust we are all in earnest, though my dear Anna is, I fear, in error on many points. I feel thankful that Gertrude, and not she, was the first of my family who became religious. I fear, had Anna been the first, she would have disgusted us all by her, what appears to me, absurd peculiarities. For instance, my Anna makes it a matter of conscience to dress in the most ridiculous and particular manner, so that all her young friends regard her change on that point, as a part of her new religion.

ANNA. But pray, Mamma, tell Mr. Ross how many precious hours I have lost in studying dress. Ought not such inclinations to be mortified? Besides, St. Paul says, that women professing godliness should not adorn themselves with costly array.

MRS. ABER. I do not wish it to be costly, my love. All I ask is that it shall not be particular, and throw an air of ridicule over us all. But, Mr. Ross, I must lay more of my poor Anna's peculiarities before you. During the last six or eight weeks we have been in London, she has considered it her duty to teach every person whom she had it in her power to speak to. Whoever was our visitor, Anna instantly attempted to introduce the subject of religion; and though the person she addressed might at the time be involved in the vortex of fashionable amusements, Anna would begin to condemn them all—dancing as folly and waste of time—concerts as the same—the theatre as utterly sinful—and going to admire Miss O'Niel as delighting in the sacrifice of a human soul, and consequently more inhuman than the Roman ladies were, who found pleasure in witnessing the earthly agonies of gladiators. She reprov'd every one; and, in short, has made every one dislike her; and all this, while she herself must necessarily have a very small portion of religious knowledge. Can all this be right?

Mr. Ross. Can Miss Aberley quote St. Paul's authority for all this, as she did respecting dress?

ANNA. Not exactly, for each particular Mamma has mentioned. Yet how should I have known that any of these things were sinful, unless Gertrude had taken pains to convince me that they were so?

Mr. Ross. Were you convinced they were sinful, merely by Miss Gertrude's saying so?

ANNA. No, certainly, unless I had seen that Gertrude had really lost all pleasure in such things, and really delighted in religion—I should not have attended merely to her opinions. But when I saw the change that had taken place in her, my conscience told me that what had produced that change, was a reality of love to God—a reality of wishing to please and serve him of which my heart was destitute—and I hope the consciences of others will speak to them the same language, when I speak truth to them. I am willing to be hated and scorned, provided I carry truth to any soul. You do not know, Sir, what I have suffered from the terrors of an awakened conscience; nor the anxiety I feel to lead others to leave that state of blindness in which I so lately was. Oh! what madness; what folly it now appears to me to spend hours, and days, and years, as I have done. Every thing respecting God and eternity seems now so awfully real! Why should I value people's opinion of me, in comparison with the chance of leading them into truth?

Mr. Ross. And have you, Miss Aberley, been the happy means of leading any one to the knowledge of the truth?

ANNA. Not that I know of; but I resisted conviction too long myself, to wonder at any one else doing so. But tell me, Sir, do you think I have been wrong? I beg you will speak truth—plain truth to me however severe. Was I wrong in attempting to point out truth to others, while so ignorant myself?

Mr. Ross. (*Gently.*) I feel afraid, my dear Miss Aberley, to condemn what was done under the impressions you describe, and with so much indifference respecting the consequences to yourself. Yet the very kindest and best services may be performed in such a way as to defeat the very intentions with which they are done. We must ever remember, in attempting to lead people to think as we do, that we are human beings endeavouring to influence human beings, and must use those arguments which we know by experience are attractive to the human heart. A real change must come from God; but He uses means suited to the end. A plain declaration of truth is one means, and conscience will be on the side of that truth; yet if it is declared in a manner

revolting to the heart, conscience has then to struggle against the disgust of the heart, and will not easily be heard. On the contrary, if the heart is won along with the conscience, all is won. St. Paul exhorts us to attend to what is lovely and of good report in all we do, and he himself is beautifully tender and gentle in his treatment of the ignorant. Now, my dear Miss Aberley, it is not *felt* to be lovely, neither is it of good report, for very young persons to presume to teach, particularly when they themselves have scarcely escaped from those errors against which they warn others.

ANNA. But if we receive light, are we entitled to put it under a bushel?

Mr. Ross. (*Smiling.*) No, we are to let it "so shine, that men seeing our good works, may glorify our Father who is in heaven."

ANNA. But is it not a good work to warn others from your own experience that they are ruining themselves?

Mr. Ross. You cannot, my dear Miss Aberley, by mere words, convince any one that your experience is light from heaven.

ANNA. But if I am utterly changed, they willfully shut their eyes if they do not see that the change is of God.

Mr. Ross. That must depend entirely on the nature of the conduct exhibited. I would not discourage you, Miss Aberley; but when God opens your eyes to perceive what that reality is which you now term an utter change, and when you come to look back on the present state of your heart and conduct, you will be less surprised at the slowness of others, and will wonder that you should have regarded yourself as "utterly changed," and that by the Holy Spirit. Forgive my plainness—what I say of you, I would say of any one who had come so very lately from a state of ignorance, into the knowledge of the first principles of truth.

ANNA. I love what you say. The severity of truth has become strangely agreeable to me. But then must I be silent? Must I never shew to others that way of salvation which I myself have found?

Mr. Ross. I do not say so; but it is not easy to lay down any rule on this point. What I would advise is this. As it is impossible that you should be otherwise than ignorant, study the Scriptures; might I say study them on your knees—at least with a praying heart, over every passage. Realize continually the presence of God in Christ. You know He is the only way to the Father. Search the Scriptures for those passages which reveal to you the character of your Lord, and in what relation he stands to you. Pray earnestly for his Spirit to enlighten your mind, and reveal the character and work of Christ to your soul—rest not till

you know what it is to "abide in Him"—till you can say, He is your peace, and your righteousness, and your joy. This is the first lesson a young Christian has to learn. Live near this Lord—without him you can do nothing. Follow on to know him more and more—make yourself acquainted with his word, praying for his grace to enable you to walk according to it; and, instead of aiming at distinguishing yourself by some great effort, undertake nothing without bringing the matter to him in prayer, imploring his guidance and his Spirit to shew you how unable you are of yourself to do any thing aright. Walking thus, you will not readily offend by speaking rashly or harshly to any one; and if you should offend by speaking truth in the spirit of love and meekness, you are then only in the path of duty.

ANNA. (*Sighing.*) I know little of such walking. You have made me feel how poor, and blind, and miserable I am. pp.—72—78.

The character of Mr. Lornton, we fear, is not a very rare one, among the more respectable class of irreligious men. There is reason to believe, that one who could accurately read hearts, would frequently find those who are not avowed atheists, nor even infidels, and who possess all this man's "regularity, his abhorrence of what is mean, and dread of what is disreputable, his rectitude in all worldly matters, and his utter forgetfulness of God;" who, when touched by the finger of the Almighty, and deprived of what they hold most dear, settle down into a sullen and desperate *atheism of the heart* which casts the gloom of desolation over their character. Yet they are not therefore to be regarded as certainly lost. *While there's life there's hope.* A conversation between Mr. L. and Gertrude, leads to the following remarks, which *speaks out* a train of thought and feeling, not by any means unexampled in irreligious minds.

MR. LORN. (*Sternly.*) What can we know of the mercy of God?

GER. (*Shrinking back, and with surprise.*) How!

MR. LORN. (*Bitterly.*) Twice in my life I have cast myself on what I had been taught was the mercy of God, and both times I might have equally prayed to the winds. Do not suppose, child, that all those whom you see disregarding the forms of religion, do so from utter indiffer-

ence to the subject. Most men have had their time of religion—their religious history—some dark enough.

GER. (*Gently but firmly.*) You have, my dear Sir, misunderstood the Providence of God respecting yourself.

MR. LORN. Twice, Gertrude, my whole happiness has been wrapt up in the lives of two dear objects. The first became ill. I prayed with my whole soul to that Being who I believed was merciful, and the only disposer of life and death. I prayed that the idol of my affections might be spared to me, and my prayer was disregarded. I then had just begun to know your father, and my disappointed affections soon centered in him. He was ordered abroad. I knew his brave and gallant spirit, and foresaw that he would be wherever danger was. Again I prayed and appealed to the compassion of the Most High. I heard that my most beloved friend was wounded. Still I hoped on the mercy of heaven; but heard of his death. Why should I pray, or believe there is that attribute in the divine character which we call mercy? Our little distant griefs cannot interfere with the course of things in the immense arrangements of the Deity.

GER. (*Mildly but warmly.*) And did you, my dear Sir, come into the presence of God, and say, "O God, thou hast taught us that thou only art worthy of the first place in our hearts. Thou hast condescended to say to each of us, 'Give me thine heart.' Thou hast even declared thyself a jealous God, who will suffer no rivals—no idols; yet here I have one precious, beloved, only possessor of my heart. Thou only art the disposer of life and death. I pray thee, ruin my soul, by preserving to me this rival who has usurped thy place in my affections, and separates my heart from thee its only good?" And when God in love refused this prayer, and took away that which came between himself and your soul, instead of returning to Him who in mercy smote that he might heal you, did you instantly set up another idol to worship with your affections instead of Him, and again insult him by prayers to preserve to you his rival; and are you displeased because in love he again refused you, and left your heart empty and desolate, that he himself might fill it? Are you not, my dear Sir, saying there is no mercy where all is mercy?

MR. LORN. (*Gently.*) You are a strange arguer, my child. According to you, God loves you not in giving you so many objects of affection, and would shew his kindness more by taking your mother, and brother, and sister from you.

GER. If I loved them more than him; but I hope he has the first place in my affections; and my constant prayer to him is, to suffer no rivals in my heart.

Mr. LORN. Well, my dear, may you always suppose your prayers are answered?

GER. Suppose! O my dear Sir, how dishonouring to the omnipotent, omniscient God, is your cold unloving assent to his general and superintending Providence; while you, not from disbelieving in revelation, but from his rejection of a prayer which it would have injured you to grant, spurn from you the revealed and most delightful truth, that so minute is the care of God over all of us, that even a hair of our heads cannot change colour without him!—pp. 88—90.

The peasantry of the estate were engaged in celebrating the event of Edward's coming of age, with great ceremony; and while he was addressing the people, and explaining the general system which he intended to pursue, in regard to his tenantry, old Allan Cameron was introduced, bringing Col. Aberley's bible, which had been committed to his care by the Colonel at his death. The whole scene is an interesting one. We can give only the latter part.

ALLAN. I was near Colonel Aberley when he received his wound. Two horses had been shot under him during the day. Some officers received him in their arms as he fell. I saw no more till after the battle was over. I was then sent for to him. A ball had been extracted from his side, and from that and other wounds he had lost so much blood, that he looked very faint and pale, but his countenance had the same sweet and noble expression as ever. I was commanded to keep all quiet around him. This was not easy, so many came to enquire for him. When at last we were alone, and all the camp at rest but the poor sufferers, he said to me, "Cameron, I may die of this wound. I have thought too little of death. Have you your Bible here? I have no Bible." I brought my Bible, but entreated him to try to rest, as the doctor had desired. He did so, and commanded me to do the same. I wrapped my cloak around me, and lay down by his bed. Early in the morning he took my Bible and began to read, I got up, but he commanded me to rest till he called me. He did not again speak for more than an hour, then said, "Cameron, come and tell me how you have read this Bible, so as to acquire that son-like feeling of confidence with which I heard you address God the other night. I feel none of it. The more I think of appearing before Him, the more I shrink from the reality as tremendously awful." He then lis-

tened to my poor endeavours to point out the way of return and access to God, with as much attention and humility, as if I had been worthy to teach him. God gave me words, and my love for him gave me earnestness, and my heart prayed for a blessing as I spoke. It was wonderful how soon he embraced the Scripture offer of a Saviour. I was enabled to point out passages in the Bible which seemed to meet the very longings of his soul. He never thought he would recover. However he did every thing that was prescribed. His time was spent in preparing for another world, and to his friends who visited him, he spoke very openly. Many an officer left him with looks of thoughtfulness seldom seen on their countenances; but Colonel Aberley had such a noble frank manner, that every thing he said was attended to. The last two days he spent almost entirely in prayer. He said to me, "I know now, Cameron, that son-like confidence in God, which so much struck me in your prayers." He then condescended to give me his hand, and said, "We are all sons of God, my friend, through faith in Christ Jesus—that Lord whom I have known so late, yet who has manifested Himself to me so as to overcome all the cavils of an ignorant and unbelieving heart. Once I would not have credited what I now feel. Oh! how lovely, how gentle are those characters in which our Lord and Master represents himself as coming to call us to another world—"The Son of Man—the Bridegroom!" How cold, how useless in the time of need—what an empty nothing is that, which in the vanity of our reasoning, we call natural religion. How altogether suitable! How altogether adorable the religion of my Lord, my Saviour, my God and portion forever!"—(EDW. GER. and ANNA are much moved. Mr. LORNTON takes the Bible and leans over it.)

EDW. (*Addressing Mr. Ross.*) How wonderful is all this! How near it brings us to an unseen world—to God, the hearer and answerer of prayer! How real is His presence every where! How similar the overpowering, the subduing effect of His adorable grace in every soul! My beloved Father—it seems as if he was at this moment present with us. Oh! may God enable me to act as if he were.

Mr. Ross. (*Earnestly.*) He will. he will. He leaves no work that he begins unfinished.

EDW. (*Goes forward towards the people, who gather round him.*) My dear friends, in speaking to you to-day, I have felt conscious that in declaring my own determination to devote my life to the service of God, you could not feel much confidence in my resolutions, young, and untried, and full of faults as you know me to

be. (*Cries of "We only know your goodness and kindness."*) Hear me without interruption, my friends. I have now an example to offer you, that you will think worthy of following. You loved my Father. (*People "Ay, as our own souls."*) Look at this Bible. Your master, when he came to die, felt that he needed from this to learn how. See, it is all marked with his own dying hand. (*The people gather close to look, and exclaim mournfully, "His own hand!"*) Yes, his own hand. I shall read you some of the passages—here is one. "There is none other name under heaven given among men whereby we must be saved, but the name of Jesus." I have told you that in this name is my only hope; but here is my father's own dying hand subscribing to the same single trust. You know the strict propriety of his life. If any man could have approached God in his own righteousness, he might. (*People, "Ay, at an earthly bar, none could have laid a fault to his charge."*) Yes, my friends, but when about to appear at an heavenly bar, even he found that he needed One to stand between him and the judgment he deserved there; and which of us then need hope? (*People, "None, none."*) Then I trust you will all flee for refuge to that Saviour to whom he trusted the salvation of his soul. I will read another marked passage from this Bible. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And this, "God sent not his Son into the world to condemn the world, but that the world through him might be saved." These are some of the passages of this word of life, on which my father rested his hopes for eternity. My friends, shall we not follow his steps? This is my own Decision, in the strength of God my Saviour. It is the Decision, in the same strength, of all my family. (*The people are much moved.*) Mr. Ross, you are our guide and teacher—you will, I am sure also, be our faithful reprove. Now, my dear Sir, before we separate, will you entreat God for us, that he may enable us to obey his most gracious command, to believe in his Son for the salvation of our souls; and to awaken all of us to the vast importance of that which Christ himself calls "the one thing needful." Pray, my dear Sir, that none of us may venture again "to give sleep to our eyes till we have found a place for the Lord in our hearts."

(*Mr. Ross and Edward, &c. take off their hats, while Mr. Ross prays.*) pp. 103--106.

The conclusion of the whole matter is, that

"There can be no half-measures in religion. We are not religious—we know not what it is—we deceive ourselves if we suppose we do, unless it is the subject that occupies our most serious and most anxious thoughts; unless all other subjects seem trifles compared to it; unless we see that we would gain nothing if we gained the whole world, and lost our own souls. We do not love God, and have no authority from Scripture for supposing we do, unless He has a place in our souls and affections different from, and superior to, and altogether unlike the place any human being holds there. We do not know Christ, unless He has so manifested himself to our souls, as to make us feel that He is supreme in all that attracts the love and adoration of the heart and soul. "Whom," as the Apostle says, "having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice, with joy unspeakable and full of glory." pp. 107, 108.

"Profession is not Principle," the other work mentioned, is a more labored production of our author's pen. The writer has here undertaken to expose the unsoundness of the religion with which "the wise men of this world" content themselves, when they rest in a mere intellectual assent to the authority of Revelation. He has set himself to awaken the conscience of a philosophic moralist; to remove the objections against vital religion, which arise in the mind of such a person; to ferret out his errors, and trace them to their principles; and to detect the fallacies with which, as we must fear, many an acute mind has reasoned itself into practical scepticism and final ruin. The design is a worthy one, and we think our author has executed it with a good degree of success. If in unravelling the subtleties, to which even men who call themselves honest, will betake themselves, rather than embrace the simplicity of the Gospel, which demands only the heart, our author has sometimes mistaken the exact point, "where wit and reason fail," he is by no means the first who has done so. We doubt whether he had settled in his own mind a sufficiently clear conception of the na-

ture of the obstacle which prevents a sinner from returning to obedience. There appears in him, and more in some other late writers on that side of the water, a strong tendency to represent it as a physical impossibility; as if man was not made with powers adequate to the exercise of holy affections. They do not indeed design to exonerate the impenitent from blame; but they rather weaken the hold which the truth ought to have on his conscience.

We have said thus much, because that when we commend a work, as we do this, we do not wish to make ourselves responsible for all that it contains. We are aware that it is no easy task to avoid both Scylla and Charybdis, in stating and *applying* the doctrines of grace. And the inherent difficulty is greatly increased, by the changing nature of the errors to be combated, and the deceitful character of the heart which is to be wrought upon. We will not absolutely assert that it is possible to exhibit these truths in a manner sufficiently impressive and convincing, and yet to leave no room for perversion, on the one hand or the other. Yet we do feel that a more thorough investigation of the subject would help such a mind as our author's, to meet some difficulties better than he has done.

It will be easily apprehended, that the object in view obliged the writer to enter, in a measure, into some of the most difficult points of theology. There may therefore, be in this volume more passages, which a superficial reader will be likely to pass over. Yet he has continued to imitate scripture so well, in illustrating the practical bearing of divine truth, that we think no one, who has the least spark of the spirit of inquiry about him, will fail to derive entertainment and instruction from a careful perusal.

The principal speaker is a gentleman of fortune and intelligence, by the name of Howard; who has, by

ill health, and the loss of a beloved child, been led to feel the necessity, and to experience the comforts of real religion. His friend Conway, a sort of *Christian deist*, hears of the change, and visits him with anxious curiosity, for the purpose of learning its nature. The few incidents of the story are pretty naturally interwoven in the conversations which take place during this visit. The wife, and son, and daughter of Howard, are introduced into the dialogue, as *dramatis personæ*, rather, it should seem, for the purpose of giving life to the picture, than as contributing essentially to the main design. The history of Arthur Howard, another son, now deceased, makes an interesting episode. The whole story is briefly this. Arthur, who was a cripple but possessed of a cultivated and acute mind, had been led to renounce a hollow-hearted profession of Christianity, and to embrace the truth in the love of it, through the persuasions of his young friend Travers. During Mr. Howard's sickness, before alluded to, his attention is turned to his soul, and he sees something how he stood related to a holy God. This awakens deep anxiety, and Arthur becomes his father's spiritual monitor. Arthur finally communicates to his father a narrative of his own conversion, and of the patient and judicious course through which Travers had led him. The truth made a deep impression upon the mind of Mr. H. The pious and happy death of Arthur, which took place soon after, was the blessed means of deciding his resolution, in favor of religion. He then endeavours to promote the spiritual interest of his other children. Charles, with tender feelings, but a proud heart, rejects the truth. Eliza receives it with meekness, and obeys it in the love of it. Travers becomes acquainted with her character, and offers her his hand, which is accepted. It is just at this time that the intercourse takes place between Howard and Conway, which

makes up the body of the work. In answer to the inquiries of the latter, Howard enters into a minute account of what had passed in his own mind; and labors, with great candor and faithfulness, to justify his religion, in the view of his philosophical friend. And not only does he give a reason of his own hope, but he endeavours to do it in such a manner, as shall establish equal conviction, excite corresponding emotions, and secure similar resolutions for God, in his companion. They had been old and intimate friends, and their views had been the same respecting their relations to God. The following extract gives a view of what had been their religion; so different from the service which God requires, so opposite to the religion of sinners.

How. Do not puzzle yourself, my dear Conway, to discover what it is about me that leads you to believe, you can scarcely tell why, that I am changed,—that I am not exactly what I was when we last met. The truth is, Conway, that I am not. You shall know all respecting this change, that I myself know. It is not only in my opinions, it is infinitely more in my feelings; and in both, most particularly so with regard to the Supreme Being, and the relation which man bears to him. How often have you and I, dear Conway, compared our opinions and feelings on those most important subjects. When we last met, we were nearly of the same mind regarding them. With what composure have we at times traced the character of the God of our conceptions, after having admired the wonderful order of his heavens, and the exalted sublimity, and touching beauty of the works of nature.

Con. Yes, Howard; and why not with composure? Is not a calm and rational state of mind the most suitable, when attempting to conceive or to trace the character of the Supreme Being?

How. Yes, Conway. Certainly we ought to trace the attributes of that Being from whom we received existence, and with whom we expect to pass eternity, with every power of our souls deeply and solemnly engaged, and as free as possible from all distraction. But what I wished to recal to your remembrance, was the remark we so often made, in the days of our warmest emotions, Conway, that while nature was before us,—while we gazed on the mingled grandeur, and

softness, and tenderness, of a glorious sunset, for instance, or autumn moon-light, we did not reason,—we loved, we adored. It was when the impression was past that we began to reason. We considered the result of those reasonings very beneficial to us, and those moments of rapture which led to them as the purest and sweetest of our lives, and I doubt not they did tend to calm and elevate our minds. But, Conway, did we after all know God? or did we in truth ever worship him?

Con. Did you not say this moment, Howard, that, on viewing the sublimity and beauty of God's creation, we loved, we adored?

How. Yes, Conway; our hearts were filled to painfulness with feelings of love and adoration, but on what or whom did we bestow those full affections? We gazed on the loveliness of creation, till our hearts panted to find and love its Creator,—but did we find him? We retired and became calm; and recollecting the beautiful order of the heavens, and the profusion of charm that was displayed through all nature, we saw dimly, that he who created and sustained the greatness, and minuteness, and loveliness, and order of the whole, must himself be inconceivably great, and inconceivably wise, and inconceivably lovely,—and we felt that in our natures we were at an inconceivable distance from him; and he passed from our thoughts as altogether inconceivable, while we believed, that amidst the wonderful vastness of his providence, we, as a part, and in connexion with other intelligent parts of a great machinery, would be sustained in existence till we came to the moment when we must submit to the common fate, and pass through death—we hoped to immortality; but the nature of that immortality we guessed at too dimly, to rest our thoughts upon it,—at all events it would be happy to the virtuous.

Con. Well, Howard, I know not that by reasoning we can approach any nearer to God. But, my friend, you speak as if we had actually denied the truth of Christianity; now, in a modified sense, neither of us ever rejected the Bible as the guide of our hopes,—and its morality, at least that of the New Testament, though perhaps impracticable, we considered beautifully pure,—and its Founder—

How. Do not proceed, Conway. Pardon me for interrupting you, but I know your opinions; they were mine, and it is in these opinions I am utterly changed. Those I formerly held, now appear to me tremendously guilty. You are offended, Conway; but I must speak to you, my friend, dear to me as my own soul, what now appears to me truth as clear as day. Conway, we have both erred, dreadfully erred. My letters to you have betrayed the change in my soul. Oh! if you knew

how I have attempted to express my meaning in those letters so as not to shock you, or seem to you a madman!—and now I have almost convinced you that I am one.” pp 9—12.

The particular sin, which seems to have made the deepest impression upon Howard, is that of ingratitude. It would be as reasonable to find fault with others, for not having eyes like our own, as to decide against the reality of their conversion, because their views of guilt do not entirely correspond with our preconceived notions, or our religious experience. It is easy to conceive that there may be a great difference, as minds are so different. Thus a high minded man shall be chiefly affected with a view of what is base in his conduct, a man of scrupulous honesty, by what is dishonest, and the tender conscience with the guilt of violating God's holy Law. “By their fruits ye shall know them.” And we know that fruits, the same in kind, have yet endless *varieties*, in appearance and flavour, according to the trees on which they grew.

Howard proceeds to describe the process by which he was brought to feel that there was something in religion which he did not possess; a peace, an intercourse with God, and a confidence in his fatherly care, which he had never yet enjoyed.

“*How.* To me it appeared perfectly just reasoning to conclude, that I was in a very deep degree guilty of ingratitude to God. It appeared also clear to me, that I had acted like a fool in superciliously neglecting, as I had done, the only book in the world, whose pretensions to inspiration had borne the test of the strictest examinations of ages; and on which, those men whose characters I revered as the wisest and best the world ever saw, had rested their hopes of immortality. Nor did I myself know of one single instance where candid examination had ended in a different result.

Con. My dear Howard, I cannot help doubting that last assertion.

How. I only say, Conway, that I never knew of its ending differently. Amongst all those with whom I have conversed intimately on the subject of religion, I have never met with one who even pretended to know the Bible thoroughly, but those

who are guided by it. On the contrary, it is as general to despise the knowledge, as the belief of it. I know men, indeed, who, from early education, are pretty well acquainted with the language of the Bible, and who can quote it fluently for bad purposes; yet even they, I now find, are ignorant of the general scope of scripture, and the connexion of the words they quote,—or if not ignorant, they shamefully pervert their obvious meaning. I appeal to yourself, Conway, when you and I last met, though we termed ourselves Christians, and had partaken of Christian rites to qualify ourselves for holding civil offices, did we know the Bible?

Con. I cannot say that I am intimately acquainted with the Bible; yet I have read it through more than once, and often read portions of it on a Sunday,—besides, you know I frequently attend church with my family, where I have so often heard it read, that it seems quite familiar to me. I cannot, however, pretend to be master of its contents.

How. I understand you, Conway, from my own experience. We hear detached portions of scripture in church, till we become intimate with its peculiar language, while we have scarcely admitted one of its precepts or doctrines into our minds.

Con. Perhaps so, Howard but proceed.

How. Well, my friend, you know me well enough to believe that I would no longer continue in this state of ignorance, at least of the Bible, which it was in my power to examine. As to my ingratitude, I prayed to God to forgive me. When I sought, however, for a plea to urge, that I might obtain forgiveness, I could find none. I said, ‘Merciful God, forgive me, for hitherto I have not been aware of the guilt of this ingratitude;’ but why have you not been aware? was a question I could not answer, but by going a step further in acknowledging guilt,—‘because I have been so much occupied with thy gracious gifts, that I have forgotten Thee the giver.’ I felt that I had no excuse to plead. I had from my youth been my own master. Time for investigation, and a disposition for research on other subjects, had been gifts of God bestowed on me. How then could I be excusable in having found God himself the only subject of no interest. Conway, I cannot describe to you the utter change which was produced in my soul by this strong feeling of self-condemnation. I had been accustomed to regard myself as one above the common level in character; but all appeared a vain dream, when I discovered that I had been a fool on the only subject in the world which is in reality of any lasting importance. In those moments, Conway,

our speculations regarding God seemed to have as much resemblance to the truth, as the setting sun has to death,—the one is a beautiful image,—the other an awful reality. I felt as if I had brought myself near to God by my heartfelt attempts at thanksgiving; and the idea of his presence was awful to me beyond expression. I had always, I supposed, believed in the omnipresence of God. I now felt what really believing it was. I felt continually, as it were, surrounded, and wrapt in the presence of One, so pure in holiness, that I shrunk from my own character in comparison, as from what in His sight must be pollution,—One so incomprehensible in the wisdom and vastness of his ways, as to make me feel the utter, inexpressible insignificance of every pursuit that did not lead to the knowledge of his character and will. I longed to read the Bible, for I felt that the little I knew of its language suited to my feelings, could alone express them,—such as these words of Job, ‘I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent—’

Con. What an expression, Howard! abhor yourself! Can you be serious?

How. If you recollect the character of Job, Conway, you will allow that mine never could have borne a comparison with his; yet these were his feelings on receiving a clearer manifestation of the character of God, than he had enjoyed before his days of adversity. It is ignorance, and inexperience of the vividness, the at times appalling vividness, with which the Spirit of God manifests truth to the soul, that makes us regard such language as extravagant. You are silent, Conway, but you look dissatisfied. Do you now, (*smiling*), think me mad?

Con. My dear Howard, did you, at the time you experienced those vivid impressions you describe, imagine yourself under the influence of supernatural agency?

How. No, my dear friend. Such an idea had never then entered my mind. I have since learned from Scripture, to ascribe to the Spirit of God all manifestation of religious truth to the soul.

Con. Proceed then, my friend, I intreat you.

How. Well, Conway, I wished to read the Bible. I was then, however, still unable to sit up above a very short time, and my poor Emilia continued to watch me with an anxiety which proved to me that she did not consider me out of danger. When I begged her to bring a Bible to me she became as pale as death. Only she and Arthur were in the room with me. He instantly started up, and clasping his hands together, rung for his servant, and hastened out of the room. ‘You feel worse,

Howard,’ said Emilia, attempting to appear composed. I assured her I did not, but she would not believe me; so unusual is it for us who call ourselves Christians, to consult, when in health, the source of our pretended faith. Emilia gazed on me with looks of apprehension, as if the time of our separation must be near. I felt that I had not strength for the exertion that a real avowal of my feelings would have occasioned; so soothed, and rallied her, till at last she was persuaded to leave me alone with a Bible which Arthur had brought to me. On opening this Bible, I found written on a blank leaf at the beginning, ‘Arthur Howard, my first read Bible, though styling myself a Christian, and in my twentieth year.’ So my poor boy has also discovered his criminal ignorance, thought I. Or rather your criminal neglect, said my now vividly awakened conscience; for I had never seriously attempted to instruct, or lead him to inform himself on the subject of religion. Poor Arthur’s reflection on himself spoke volumes to me. All my other children had been equally neglected. They had all, you know, Conway, been educated in the observance of the forms of religion; but further I had taken little charge on the subject, thinking it a part of their education in which their mother would succeed better than I. This unfortunate boy, who, by the carelessness of those to whom we had entrusted him, had been rendered an object of painful anxiety to his friends, and unable from his childhood to participate in any of the pleasures suited to his age; and who, from extreme sensibility, shunned society, in which, he said, every eye changed its expression when it turned to him,—this dear boy, for any thing I had taught him, was as little fitted for another world as for this. While my heart condemned me, it was at the same time inexpressibly softened; and though I felt unworthy to raise my thoughts to God, still I adored his goodness in thus having been a father to my neglected boy. Arthur’s Bible had many passages marked.

Con. (*Moved*.) Poor fellow! I am glad it was so.

How. Aye, Conway; but why so? Why is it, that when those we loved are gone to another state, we never think they were too religious, but feel the more secure of their being happy, the more certain we are of their having devoted themselves to God in this world?

Con. It is so, Howard; but go on.

How. I turned up several of those passages marked by Arthur. One arrested my attention. It was this,—‘Acquaint thyself with God, and be at peace.’ Now, Conway, what do you think is the meaning of that passage?

Con. I think the meaning pretty plain, Howard. We have only to recollect the

wretched superstitions of Heathen nations,—the miserable parent sacrificing his own offspring,—or the poor dark-minded devotee, with a sensitive conscience, but ignorant of the true God, attempting to propitiate his fancied deity, by tortures and blood,—we have only to recollect these, to enable us to understand how the knowledge of the true God imparts peace to the soul. That passage, I think, bears the stamp of inspiration.

How. I thought as you do, Conway, when I read it, and I also understood it in the same way; but on turning to some other passages, I began to doubt whether I really understood this,—at least the meaning I attached to the words did not seem to penetrate farther than the surface when compared with such passages as these,—‘God is my strength,—my shield,—my salvation,—Lord, lift on us the light of thy countenance,—as the hart panteth after the water brooks, so panteth my soul after thee, O God!—my soul thirsteth for the living God.’

Con. My dear Howard, that is eastern language and metaphor?

How. Supposing it is so, what is the meaning of the metaphor? To what does it allude?

Con. To that state of mind which you yourself described, Howard, when you said your heart had at times been filled to painfulness with love and adoration towards the Creator of the beautiful works of nature which surrounded you.

How. No, my dear Conway, the words I have quoted from the Bible, express the longings of the soul after a known and felt enjoyment. ‘My refuge, my hope, my joy,’ are not expressions ever used by those who know God only in his works. They are used by those who know, and have experienced, that there is such a thing as real intercourse between God and the human soul, on this side the grave.

Con. And do you, Howard, really believe that there is?

How. I do, Conway, most firmly. I know it is considered mere enthusiasm to believe this truth, though it is plainly revealed in the Scriptures. I once thought it was so myself, though there was to me a something so lovely in the dream, as I supposed it, in which religious enthusiasts lived, that I never felt the same scorn for them that I saw others do.

Con. I see nothing lovely in religious enthusiasm. How many poor ignorant creatures have had their brains crazed by such fancies, and then given, in their vulgar language, their disgusting dreams to the world.

How. Nothing that is the production of a vulgar mind can be relished by a refined one, I confess. It was not from such productions I learnt the sentiments of

those I deemed enthusiasts. It was from the writings of Augustine particularly, and others of a later date, who are of the same sentiments, in all of which I found this firm belief in a felt communion of soul with God. But I shall proceed in my own mind’s history. After I had read a good many of the passages marked by Arthur, I became so exhausted, that I was obliged to lie down, and soon fell asleep. When I awoke, I perceived that Arthur had come unheard into my room, and was seated close to my bed. He leant upon it, his cheek rested on his hand, and his eyes raised earnestly to heaven. You remember, Conway, how sweet and expressive his countenance was; at that moment it really was heavenly. He seemed as if his spirit held intercourse with an adored, but invisible intelligence. For some moments I did not interrupt him, but watched his looks. They expressed adoration, and earnest intreaty, mingled with a softness of confiding love that filled his eyes with tears.

‘Arthur!’ said I, at last, ‘who is there present here, besides you and I?’

He looked at me, rather alarmed at the strangeness of the question, as I lay so as easily to perceive there was no other person present.

‘I have been watching your looks, my dear boy,’ said I. ‘You seemed to feel the presence of some loved but invisible being.’

He blushed deeply, and seemed embarrassed, and hesitated for a moment: then recovering himself, ‘Yes, my dear father,’ he replied, firmly but with much feeling, ‘my soul did seek to feel the presence of Him, whom having not seen, I love; in whom, though now I see him not, yet believing, I rejoice with joy unspeakable and full of glory.’

‘Arthur,’ asked I, with much interest, ‘Do you mean Almighty God by those expressions?’

‘I do, Sir,’ replied he, ‘but I believe I do not exactly mean your idea when you say, ‘Almighty God.’ I mean God the Son,—he by whom alone we can have access to God the Father.’” pp. 17—25

He then goes on to relate the instructions which he received from his son Arthur. The Christian fidelity, mingled with filial tenderness, exercised by this young man, is truly admirable, and worthy of imitation. So is his great caution, not to go beyond the scriptures in his efforts at the removal of difficulties.

We give the following passage, for the purpose of making a remark on what we deem a defect in the argument.

"How. Jesus Christ sums up all the divine law in these two requirements, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.' And are not these two requirements as much calculated to secure the happiness of man, as they are honorable to the great Lawgiver?"

Con. They have surely one defect,—they for whom they are intended, are utterly incapable of obeying them.

How. And whence that incapacity, Conway? Why is it, that while we profess to believe that God is supremely worthy of our love, we cannot love him supremely? And while we admire his beautifully simple and just rule, by which he instructs man to secure the happiness of his brother man, that we cannot obey it?

Con. To answer that question, my friend, I must proceed step by step to account for that which has never yet been accounted for,—the origin of evil.

How. No, my dear Conway, that would only lead you from the point. If we would submit to the teaching of him, who we profess to believe is the only wise,—the only omniscient, and whose teaching is fully confirmed by our own experience, we would believe that the cause of this incapacity is the aversion of our hearts to the purity of his nature and laws. We do not see, with the clearness that he sees, this state of our feelings, because we never experienced that fulness of love for him,—the all-perfect, all-lovely,—which he intended at our creation should constitute the full satisfaction and happiness of our natures, and with which, when he contrasts the present state of our feelings, he terms it plainly 'enmity;' and we, full of self-love as we are, will allow that, at times at least, we feel a distaste for thoughts of God, an impatience under his moral restraints, and a disposition to forget his existence, and to act as if we ourselves were the end of our own being.

Con. And how is all this to be prevented, Howard? How are we to change these hearts, and restore them to that state for which they were intended?

How. That is the only inquiry of any importance, amongst all the inquiries of the busy human mind; because, till it is answered, every other pursuit is mere vanity,—mere trifling on the brink of an eternity of separation from God. The answer of God to this question, throws light on all that is of any moment for us to know on this side the grave.

Con. And what is the answer of God to this question?

How. It is this,—he has himself undertaken to renew us by his Spirit, after the image of Christ, if we will only bend our stubborn souls, and ask him to do so.

You look disappointed, Conway." pp. 38—40.

The passage contains a pretty good view of the *ground* or reason of our incapacity to keep the commandments of God. We only wish our author had shown the nature of the incapacity. We believe it is simply a want of will, an unwillingness to give up things that cannot be enjoyed in consistency with that Law. So that in fact "the cause of this incapacity" is nothing different from the incapacity itself. The use of the terms, incapable, and incapacity, and the like, is so liable to mislead, or at least, to afford an occasion for perversion and cavilling, that too much care can hardly be exercised, in giving prominence to the fact, that man alone stands in the way of his own obedience, and that if he is finally lost, it will be *wholly* his own fault. The passage likewise leads to another remark. We do not fully understand Howard's last answer. It seems to imply that, in his view, the renewing influences of the Holy Spirit, or *regenerating* grace, is a conditional gift to unrenewed sinners which is *promised*, "if we will bend our stubborn souls, and ask him to do so." Our difficulty is in determining the state or character of a sinner, in this attitude of asking. Is he regenerate, or unregenerate, when he "bends his stubborn soul?" Is not the struggle between the world and God in fact over, when he comes to this point? If he has really humbled himself under the mighty hand of God, he has done what he was commanded to do; he has exercised Christian humility.

The next extract shows the folly of that miserable refuge of lies to which it is so fashionable to resort, by those who reject the atonement of Christ. The idea that God no longer requires obedience, but is *satisfied* with something short of it is the most wretched delusion that can be thought of.

Con. But, my dear Howard, do not even the strictest religionists allow that it will be by the sincerity, not by the perfection of our obedience, that we shall be judged at the last day?

How. No, Conway; that is one of those glosses in explaining scripture of which I spoke, and one which has completely established itself as an undeniable religious truth, while there is not a shadow of ground for it in the Bible. Can you, Conway, recollect any passage in scripture, which implies that our omniscient Judge will accept of a sincere but unsuccessful attempt to obey, in the place of exact obedience?

Con. Does not Christ himself make an excuse for his disciples, when, instead of watching with him, as he had requested in his hour of agony, they fell asleep? He said, in pity of their weakness, and aware of their sincerity, 'The spirit indeed is willing, but the flesh is weak.' I have always admired the gentleness and magnanimity of these words, at such a time.

How. And yet, Conway, if you will examine the passage which is constantly produced in favor of your opinion, you will find that you have been admiring an explanation of our Lord's words which they cannot bear. We shall read the passage as St. Mark has it; (*reads*) 'And Jesus cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou?' (Why so pointedly address Peter, and not James and John, unless in allusion to his having so confidently declared that he was ready to suffer and die with his Lord?) 'Couldst thou not watch one hour? Watch ye and pray, lest ye enter into temptation; the spirit truly is ready, but the flesh is weak.' Is this an excuse? Is it not rather a most serious and gracious warning, to which, had the sincere but self-confident Peter attended, he might have been saved from the weakness, will you call it? I must say—crime of denying his Master an hour after. There is, besides, no other instance which can possibly be understood as you understand this. Christ never extenuates the faults of his disciples; on the contrary, he always reproves them; and had he done otherwise, he would not have been, as he was, the teacher and the example of the most perfect holiness." pp 43—45.

We now come to Arthur's narrative of his own conversion, which he drew up for his father. We give the following account of his first interview with Travers. It had been brought about by their friends, in hopes that Arthur's acute mind would be able to detect the fallacy of the arguments by which Travers was continually endeavouring to awaken their consciences, and persuade them to seek the salvation of their souls.

I believe we both felt a little embarrassed on finding ourselves *tête-à-tête*, as each was perfectly aware of the anxious wishes of Mrs. Travers and my aunt. Travers spoke first.

'I believe, Mr. Howard,' said he smiling, and reddening as he spoke, 'our friends expect and hope that you and I shall commence our acquaintance by making war on each others opinions on a certain subject. I know for whom conquest is ardently wished; therefore, as one against many, I think I shall take what advantage I can, and begin, by plainly asking you of what religion you are?'

'Of what religion?' repeated I, smiling in return; 'of the Christian religion, I presume.'

'Then we are on plain ground. A Christian must mean a disciple of Jesus Christ, and that is all I aim to be; and if I misunderstand any of the doctrines taught by my divine Master, or disobey any of his precepts, I most earnestly desire to be better informed, and to be more faithful in future.'

I said that he had indeed gained an advantage over me,—that I had spoken without reflection,—and that I perceived I had an opponent with whom I must define terms.

'Then, may I beg of you to define your idea of a Christian?'

I hesitated.—'Why, a Christian is now a national appellation. It was, I believe, in that sense I used the term.'

'May I ask you to define its meaning in that sense?'

'Why, it is opposed to the ignorance and grossness of Heathenism and Mahometanism. A Christian in this sense, particularly a Protestant, means a person whose mind is perfectly freed from superstition, who regards himself as a free and intelligent being, and who worships that true God, whose character is, in his mind, freed from those dreadful attributes in which ignorance and superstition clothe it; and this Being he boldly ventures to worship, according to the dictates of his own conscience.'

'And where is Christ, in this system of Christianity?' asked Travers, gently.

'He was the Founder of the system.'

'How?'

'He visited this world to reveal more perfectly the character of the God of mercy and benevolence to mankind; and himself to show them an example of perfect virtue.'

'Do national Christians consider themselves bound to follow that example?' asked he, looking earnestly at me as he spoke.

'Certainly; following that example, I might have said, was the definition of a Christian.'

'In what do they follow it?'

On Travers asking this question, I recollected what my aunt had said of him,—that he did not believe there were half-a-dozen people in England who would get to heaven. 'Do you expect,' asked I, 'that imperfect creatures can follow a perfect model? As it is, was the standard of morals ever so high in any country, as it now is in this? Are not the very purest morals of Christianity, those to which the voice of the whole nation appeals, when, in any controversy, its voice is heard?'

Travers smiled.—'True; you have described the effect that the knowledge of true Christianity has upon a nation. Every conscience bends to its authority, as what the light of truth there says, would be right and just in all. You have traced this universal knowledge of morality, in this country, to its true source,—the knowledge of Christianity; but you have not answered my question.'

'I cannot answer it otherwise. If making the morality taught by Jesus Christ, the morality of a whole nation, does not constitute a Christian nation, I know not what would.'

'Let us leave these generalities,' said Travers, 'in which we forget individual responsibility, and allow me to ask one question. Do you suppose all those men, who receive the sacrament to qualify themselves for civil offices, believe in the doctrine which that ordinance represents, and which they profess to believe by appearing there?'

'I certainly do not.'

'And is there any part of the New Testament, which would not condemn that appearance as hypocrisy, deceit, and fraud?'

'I could not say there was.'

'Can men who do this, really be disciples of Jesus Christ?'

I was silent.

'Can they, in sincerity, worship a pure and holy God? To what, or whom, can they internally direct the excuse they make, when they thus perjure themselves? If they really in heart adored a holy God, they would not dare thus to disregard his omniscient and omnipresent holiness. If they worship a Being who they think will not condemn such falsehood, they worship,—not the God of Christianity, but the Satan, whom Christianity warns us against as the god of this world.'

'You state the matter too strongly,' said I, half displeased; 'I know men, who would spurn from them with indignation the very idea of hypocrisy and fraud, who yet thus qualify themselves for office without any scruple.'

'And without believing in that atonement represented in the sacrament?'

'Yes; without being able to believe any thing so incomprehensible.'

'Are they Christians, then, either in faith or morals?'

I felt that I was becoming warm, and remained silent; and Travers immediately changed the subject, and did not resume it again during that visit." pp. 90—94.

Another extract is designed to illustrate the cautious and gradual manner, in which these philosophic minds receive light upon religious subjects. The living reality of Scott's "Force of Truth," still more strikingly exemplifies, that religion is not, in fact, an irrational thing, but is rejected by philosophic minds, on other grounds.

After the perusal of Arthur's narrative and some fragments of his writings, Howard and Conway resume their conversation. We give a short extract here, as an example of Christian faithfulness in pressing truth upon the conscience.

How. I did not say that the objects of faith were simple, or easily understood. On the contrary, I have said that scripture itself declares their great mysteriousness; but I say, that believing them saves the soul.

Con. But, my dear Howard, belief is not a thing in our power. Belief is an effect, a consequence.

How. An effect, or consequence, of what?

Con. (Smiling.) I know to what that question leads.

How. All I wish is, to induce you to do that which will produce this effect, this consequence. If you fairly and candidly do your part, if you examine your own mind, and discover what those objections are, which lead you to but half credit the Bible, and then listen with candor to the answers which learned, and wise, and good men, have given to these objections, I shall not fear the result: and if, at the same time, you examine scripture itself with the degree of faith you already possess—

Con. (Interrupting him.) The faith I already possess! Do you think I already possess any of that which you call faith?

How. My most dear Conway, you do not possess the faith which will save you, but you possess that which, if alone, will condemn you. You believe in God, yet you make scarcely any attempt to know his character or will. You believe that Jesus Christ came into the world to teach us that will, yet you take no pains to make yourself acquainted with the character or office of that 'Teacher sent from God.' You half believe the scriptures are inspir-

ed, yet you rest satisfied to remain half ignorant of them. To what, then, my friend, can your belief lead, but to make you criminal in the sight of that God, whose word, and whose heavenly Messenger, you have thus slighted? Faith, without effects, according to St. James, 'is dead.' It is nothing, or worse than nothing. Have I said more than the truth, Conway? for I have been describing my own state of mind when I last saw you." pp. 144, 145.

The conclusion shows Conway, fully convinced of the reality of experimental religion, and of the desirableness and necessity of a change of heart as a preparative for heaven, and almost persuaded to be a christian. May our readers be, not almost, but altogether, such as they will wish to be, when they stand before Christ!

How. But now, my dear Conway, it is twelve o'clock, and I fear I must leave you.

Con. I must, then, hear of your other children when we again meet. I trust you will soon see them all of one mind with Emma and yourself.

How. And you also, Conway, do you wish the same for yourself?

Con. From my soul, I do.

How. And you will 'seek, that you may find.'

Con. I will.

How. Conway, there is one hour every night, after all my household have retired, that I spend alone; or rather, I should say, with God. Will you meet me at that hour to-night, and spend it with me, seeking the same presence?

Con. With you?

How. Yes, my dearest friend. We have had intimate union of soul in many pursuits,—why shrink from it in this?

Con. I do not shrink from union of soul with you, Howard; but this seems so strange,—yet I shall meet you; whatever follows.

How. Farewell, then, for a little. My family will again suppose I mean to monopolize you entirely. Let us go to them." p. 162.

Literary and Philosophical Intelligence.

The annual Commencement at Hampden Sidney College, was held on the 23d of September. The degree of Bachelor of Arts was conferred on seven young gentlemen, and the degree of Master of Arts on nine, alumni of the College. James Marsh, A. M. was elected Professor of Languages and Belles Lettres.

The University of Georgia held its Commencement on the 4th of August. Ten young gentlemen received the degree of A. B. and ten the degree of A. M. The degree of LL. D. was conferred on the Hon. William H. Crawford, Secretary of the U. S. Treasury.

At the annual Commencement of Nassau Hall, held on the 29th of September; the degree of A. B. was conferred on 47, and the degree of A. M. on 13. The degree of LL. D. was conferred on the Hon. Jonas Platt.

Measures have been taken for the erection of a Monument to General Washington, in Philadelphia. The citizens of Camden, S. C. have determined to erect a monument to the memory of Baron de Kalb, a Major General in the U. S. Revolutionary Army, who fell in battle near

that place. General La Fayette has been invited to lay the corner stone of both these monuments, as well as of that to be erected on Bunker Hill.

One hundred and sixty coloured persons of both sexes were to sail from New-York for Hayti on the 19th of October. Six vessels at Philadelphia, one at Port Elizabeth, one at Alexandria, and several others at Baltimore, are on the eve of sailing for the same destination. It is calculated that between three and four thousand of these persons will leave the United States in a few days, and that every fortnight additional numbers will be shipped off under the direction of President Boyer's agent, who pays the expense of their transmission by authority of the Haytien government. About 200 sailed in September from Philadelphia.

The Board of Managers of the American Colonization Society, have determined to send this fall if possible, two vessels with emigrants to Liberia.

Some intimation of the state of the Jews in Germany is furnished by the

fact that at Wiemar, in Hesse Darmstadt, an edict has been issued by which they are rendered admissible to the public gymnasia and the University. It is added that they are even authorized to intermarry with Christians, on certain conditions.

In 1789, the number of Roman Catholics in England was 69,376. In 1817, they had increased to 500,000. There were but *three* Roman Catholic schools of any note in England in 1781. It is now said that there are upwards of *fifty*.

A London paper mentions that a German residing in Japan, is writing a treatise on the Natural History of that country, which is expected to convey much interesting information.

Alterations have commenced at Windsor Castle which are expected to employ 600 men for five years.

Windsor Park embraces a circumference of nearly 27 miles—and the private rides now solely confined to the royal retinue, from their mazy turnings and wind-

ings, make the circuit greater than even 27 miles.

Very gratifying proofs of the general intelligence and enterprise of the Swedish nation are furnished by the progress of their internal improvements. During the past year, six canals were begun, one of which is 36 Swedish miles in length, and employs 2,791 workmen. Two rivers were cleared and rendered navigable, so that lumber from their almost interminable forests, may now readily be transferred to any part of Europe. Eleven hundred colonists were transplanted to the forests of Dalecarlia, which they are cutting down and settling. Large marshes were drained, and converted to excellent land. A large building for a Library was erected at Upsal, at an expense of 50,000 rix-dollars. Six hundred and forty-two thousand rix-dollars were expended on repairing of cities, aqueducts, bridges, &c. Three great public roads were finished, leading across the mountains of Norway. Much has also been done to rebuild and repair their fortresses.

List of New Publications.

RELIGIOUS.

The Faithful Minister's Monument. A Sermon preached at the funeral of the Rev. John Giles, senior pastor of the second Presbyterian church and society in Newburyport, Oct. 1, 1824. By Samuel Porter Williams.

A Sermon delivered before the Hampshire Missionary Society at their annual meeting, Northampton, Aug. 19, 1824, by Rev. Moses Miller, with the 23d Report of the Trustees, and an abstract of the Treasurer's account.

MISCELLANEOUS.

Adam's Latin Grammar, Abridged; and arranged in a course of Practical Lessons, adapted to the capacity of young learners. By William Russell. A. H. Maltby and Co. New-Haven.

The East Haven Register: in three Parts. Compiled by Stephen Dodd, Pastor of the Congregational Church in East Haven. pp. 200, 12mo. A. H. Maltby and Co. New-Haven.

Elegant Lessons; or the Young Lady's Preceptor, Being a series of appropriate

Reading Exercises in Prose and Verse; carefully selected from the most approved authors, for Female Schools and Academies. By Samuel Whiting, Esq. Second Edition.—New-Haven.

A Greek Grammar, principally abridged from that of Buttmann, for the use of Schools.

A Summary of the Law and Practice of Real Actions. By Asabel Stearns, Professor of Law in Harvard University.

A Letter to John Lowell, Esq., in Reply to a Publication entitled "Remarks on a Pamphlet printed by the Professors and Tutors of Harvard University, touching their Right to the exclusive Government of that Seminary." By Edward Everett. 8vo. pp. 102.

The Ladies' Companion. Containing, First, Politeness of Manners and Behaviour, from the French of Abbé de Bellegarde. Second, Fenelon on Education. Third, Miss More's Essays. Fourth, Dean Swift's Letter to a Young Lady Newly Married. Fifth, Moore's Fables for the Female Sex, carefully Selected and Revised. By a Lady in the County of Worcester, Mass.

Religious Intelligence.

SANDWICH ISLANDS.

[The following extract from the *Missionary Herald*, after noticing the death of the king and queen of the Sandwich Islands, gives a brief historical sketch of the mission to those islands.]

The *Missionary Herald* for August, contained a notice of the voyage of the king and queen of the Sandwich Islands to England, with the circumstances attending this extraordinary event. Such a proceeding, in the Ruler of more than 150,000 souls, whatever may be thought to be the degree of their barbarism, we believed could not fail to be followed by important consequences.

Reho-reho no doubt regarded himself as going to a land, where the Sabbath was observed; where were a multitude of churches for Christian worship; where were numerous preachers of the Gospel, in character like the missionaries whom he had left behind; and where the good book of God, the Bible, was every where enjoyed. He probably expected to find whatever the missionaries had recommended to him, as suitable to be adopted in reference to his own people, carried into effect where he was going; and might possibly (for he possessed considerable sagacity,) have designed to remark the aspect of a country, which had been long Christian.

After all the notices respecting the state of religion in England, which this work has heretofore contained, we surely need not stop to give our views of the actual moral and religious condition of that favoured country. But it is easy to see, that this young and inexperienced prince, immediately on his arrival, *might* be thrown into such circumstances, without the fault of the pious people there, that, during his whole stay, he should behold very little of genuine religion, and very much of a demoralizing character. We are not well informed as to his real circumstances, in the few weeks of health which he enjoyed after his arrival; but have reason to believe, that, from political considerations, he was induced to keep himself partially secluded from society, except that he visited the theatre, and the gardens of pleasure.

The queen was the first who was attacked with a pulmonary inflammation; occasioned, in part, it is to be presumed, by her introduction into an atmosphere more cool, and dense, and humid, than she had been accustomed to; and in part, doubtless, by an unpropitious change of regimen, though the style of living in Woahoo, was not wholly unlike to

the English manner. She died early in July. Her character has always been favourably described by the missionaries. Comparing her with her own countrywomen, she must have been an interesting female; and many expectations of good from her influence, have been destroyed by her premature death—for she had scarcely passed the morning of life, when she died.

The king survived her only a few days, and then sunk under the same disorder, brought on, probably, by the same causes, only aggravated by his former dissipation.

The effects of this mysterious providence upon the Sandwich Islands, and upon the mission, are yet to be known. We think, however, that the friends of the mission have no reason for solicitude. The question of a successor cannot, as we can see, involve much difficulty. Though the heir to the kingly authority, a brother of the late king, is young, his title has been often acknowledged, and will not probably be contested. The principal chiefs are all friendly to the mission. And whoever is appointed regent, it may confidently be hoped, that the young prince will be situated where, during his minority, he may enjoy the salutary influence of the missionaries.

The dealings of God towards that mission, have been wonderful from the first. The original missionaries embarked at Boston, before intelligence of any change in those islands had reached this country; and a speedy change was then wholly unlooked for. The brethren expected to find the old king alive, and strongly attached to his idols. They expected to find the morais standing, and the taboo system in full force. They expected to meet a long and determined opposition from a powerful, idolatrous priesthood. They expected to see human victims offered in sacrifice, to behold bloody battles, and to experience many dangers, before idolatry was overthrown. But not one of these expectations was fulfilled! Tamamahaha the 1st. suddenly died, and his son, the late king, on coming to authority, burned the morais, annulled the taboo system, abolished the priesthood, put an end to all sacrifices, and in short, overthrew idolatry. War was the consequence. But before the missionaries arrived, the Providence of God had hushed the islands to peace; and the messengers of salvation found a people without any religion, waiting, as it were, for the law of the true God!

But the missionaries needed a patron: and a patron was provided. Among the natives found wandering on our shores, was the son of Tamoree, king of one of the leeward islands. This son had been taken under the care of the American churches, and was sent home to his father in the same ship that carried the missionaries. This secured the warm friendship and kindest services of Tamoree, which have been continued to this day.

And when some foreigners, anxious to prejudice the natives against the missionaries, endeavoured to make the islanders believe, that, if they listened to such men, they would incur the displeasure of the English nation; and when, also, these foreigners propagated the most erroneous reports, with respect to the influence of missions on the South Sea Islands, with the same object in view; all their machinations were overthrown unexpectedly and at once. God put it into the heart of the British government to purchase a vessel at the distant colony of New South Wales, and send it as a present to the king of the Sandwich Islands. This vessel, on the way to its destined place, touched at the particular island, in the cluster of the Society Islands, where Messrs. Tyerman and Bennet, a deputation from the London Missionary Society, happened then to be. The captain, who had this vessel in charge, offered to take a mission to the Marquesas, by way of the Sandwich Islands; and the brethren resolved that such a mission should be sent. These gentlemen accompanied by a missionary, who had long been on these favoured islands, and one or two of the converted natives, arrived at Woahoo just in the crisis produced by these evil reports. The visitors were Englishmen; they were also from the Society Islands; they came, too, in a vessel belonging to the king of England: and Mr. Ellis, and Auna, and his wife, could speak in the language of the Sandwich Islanders. The false reports were contradicted; the false impressions were removed; and the American Missionaries then rose higher in the general estimation, than they had ever been before!

Nor was this all. The plan for proceeding to the Marquesas was providentially defeated. Instead of remaining at the Sandwich Islands but three weeks, as they had contemplated, the deputation were confined there more than as many months, and made a strong impression on the natives, and greatly strengthening the hands of the missionaries: and finally, at the earnest request of the king and his chiefs, Mr. Ellis, and the Taheitean chief were induced, contrary to all their original plans and expectations, to take up a permanent residence there. Thus, the language of the islands has been soon-

er acquired by our missionaries, the Gospel has been sooner preached, and books have been sooner prepared, printed, distributed and read.

We think, moreover, that we have the key to the mystery, why Mr. Ellis was not permitted, in the Providence of God, to accompany the king to England: but not being quite certain of the fact, we shall not at present make use of it. Thus much we can say. Every providence seems to have had a merciful bearing upon the mission: and we can see how almost every thing, which, at the time appeared adverse, has been overruled for good.

The preceding remarks we have been led into, by a consideration of the influence, which the king's death might have on the mission to his subjects. As the Lord hath done in time past, so we trust he will do in time to come. He has provided for the exigencies of that mission, when man could not foresee them, and of course could not provide for them. Man is short-sighted and feeble; kings and rulers are subject to death: but the "Lord reigneth—let the multitude of isles be glad thereof."

SAMARITANS.

[THE following account of an interview, with the Samaritans dwelling at Sychar is from the Journal of Mr. Fisk, published in the Missionary Herald.]

After taking some refreshment we went to visit the Samaritans, having first sent to the Kohen, or Priest, to know if a visit would be agreeable. His name is Shalmar ben Tabiah. His first name he sometimes pronounces Salomer. I believe it is the same as Solomon, which the Jews in Jerusalem now pronounce Shloma. He received us in a neat apartment, and we immediately entered into conversation. Ten or twelve other members of the sect soon came in. Our conversation was in Arabic. They represent the number of their houses to be 20 or 30,—about 60 pay the capitation tax. They say there are no other Samaritans in this country, but they are quite disposed to think they are numerous in other parts of the world. In Paris they suppose they were very numerous, until, in a time of war between the French and some other nation, the Samaritans were dispersed. They say that there are, however, four still living in Paris. They inquired whether there are any Samaritans in England, and seemed not at all gratified when we told them no. On learning that I was from America, they inquired if there are Samaritans there. I told them no; but they confidently asserted the contrary, and that there are also many in

India. They maintain that they are the lineal descendants of Jacob : the Kohen and his sons, only, of the tribe of Levi ; one family from the tribe of Benjamin ; four or five from Manasseh, and the rest from Ephraim. We asked what they would do for a priest, if the Kohen and his sons should die, and thus the tribe of Levi become extinct. They replied, (ba zah ma beseer,) "this does not happen." They all speak Arabic, but their books and public prayers are in Samaritan. They call their language Hebrew, and that which we call Hebrew they call Jewish ; for they say their language is the true Hebrew in which the law was given. The difference consists in the use of a different alphabet and different pronunciation. They go three times a year to Mount Gerizim to worship, but do not offer sacrifices there now, as they did formerly, lest they should be molested by the Turks. But they offer their sacrifices in a more private way, in the city. We understood them to say, that they have no daily sacrifice. We visited their synagogue. It is a small dark, but neat room, with an altar, but without seats. We were obliged, before entering, to pull off not only our over-shoes, but also our slippers, which are not prohibited even in mosques ; and Mr. Jowett was obliged to take off an outer garment, which he wears, that is lined with fur. No person can approach the altar, except the Kohen and his sons. They expect a Messiah, who is to be a Prophet and King, but a mere man, to live 120 years, as Moses did, and to reign at Naploos over all the world. Those who do not receive him, are to be destroyed with the sword. The promise concerning the woman's seed does not, they believe, refer to the Messiah ; but that, concerning a prophet like unto Moses, does refer to him, as does also that concerning Siloh. Gen. 49 : 10. They admit the sense of this passage as given in our translation, and try to show that there is still a sceptre somewhere in the hands of Judah. The Messiah will come when Israel repent. They say the story of the separation between Israel and Judah, under Jeroboam and Rehoboam, is a lie of the Jews. The city of Luz or Bethel, they say, was on Mount Gerizim. Gen. 28:19. Jesus, they say, was also on this mount, and that Judges 19:10 as it stands in our copies, is not true.

20. We renewed our visit to the Samaritans. We had yesterday requested to see their ancient copy of the law. The Kohen objected, but after much persuading, and indirectly presenting the motive which generally prevails in this country, i. e. the offer of money, he at last consented to show it to us this morning. In order to do it, he said he must first bathe, and then put on a particular dress for the oc-

casion. On our arrival at the synagogue, we waited a short time, and he appeared, entered the synagogue, approached the altar, kneeled and put his face to the floor, then opened the little closet which contained the holy book, kneeled and put his face to the floor again, then brought out the brass case, which contained the roll, and opened it so as to show us the manuscript, but we were not allowed to touch it. It is in the Samaritan character, and the Kohen says it was written by Abishua, the grandson of Aaron, thirteen years after the death of Moses, and 3260 years ago. See 1 Chron. 6:4. Another brass case stood near this, containing an exact copy of the original manuscript, said to have been made 800 years ago. On a shelf in the synagogue, were a considerable number of copies of the Samaritan Pentateuch. We saw also the relic of the Polyglott Bible mentioned by Maundril. The Bible of the Samaritans contains only the five books of Moses. They have however, Joshua and Judges, but in separate books. They say that since Joshua there has been no prophet. He was the disciple of Moses, and inferior to him. David was king in Jerusalem, but not a prophet. We inquired whether the Samaritans held it lawful to read the books of Christians. They said there was no law against it, and we left with them one Testament in Arabic, and another in Hebrew.

At noon we left Naploos. A little way from the gate we observed, on our right hand, a mosque, which I suppose to be the one that travellers have mentioned as the place bought by Jacob "at the hand of the children of Hamor, Gen. 33:19. Jacob's well is to be seen near by, but through the ignorance of our guide we missed it. At six o'clock we arrived at Singil, and took lodgings with a Greek family, the only Christian family in the place. Before our arrival, we were overtaken by a heavy rain.

REVIVAL OF RELIGION IN GERMANY.

To the Editor of the (London) Baptist Magazine.

SIR,

Two pious German ministers of the reformed church, named J. Christian Reichardt, and J. George Wermelskirck, gave me, this morning, the following account of the revival of religion in Germany.

It was not till since the close of the war, that any general attention was excited respecting evangelical religion. Five years ago there were five or six ministers belonging to each of the churches in Berlin, which amount to twenty-one, but not any of them evangelical persons ; now there is no church where there is not, at least, one

pious, evangelical pastor, preaching the doctrines of the Gospel, and adorning it by their conduct.

In the University of Berlin, there are thirty or forty pious students. One of the professors, of the name of Tholock, about twenty-five years of age, who knows fifteen languages, is in the practice of receiving these every Wednesday at his own house, for the purpose of giving them religious instruction. About ten of these usually associate with my informant on a Saturday evening, at the University, for praying with them, and for reading and expounding the scriptures. Four of the professors in the University are pious evangelical men. One of these, named Neander, Professor of Evangelical History, is a converted Jew, of good reputation, and considerable standing.

When Professor Tholock was, some time since, at Copenhagen, he inquired for a long time in vain, at the University, after pious young men: at length, by accident, a person, who called at the inn, was discovered by him as being of that character, and he introduced him to a considerable number of pious youth, who were earnestly seeking after God.

The pious students, who have been mentioned as at the University at Berlin, were from different German Universities, and their statement respecting them was, that in all of them there were devoted youths, consecrating themselves to the service of God.

At Erlangen, in Bavaria, there are in the University three Professors; one of whom has the reputation of being one of the most learned men on the Continent.

At Basle, in Switzerland, they were informed, by one of their companions, that, in the year 1818, about twenty young men were brought to know the grace of God in truth. As they had no evangelical instructors, they frequently met together for reading the scriptures and prayer. One of these is engaged by the London Society for promoting the conversion of the Jews; and another named Burkhardt, brother to the late excellent Missionary, of that name, is an assistant minister with Dr. Steinkopff, in the Savoy, London.

At Albufelt, in Prussia, there is a minister of the Lutheran church, named Doring, the apostle of the age. He pays particular regard to young persons. On a Monday evening he collects at his house about two hundred unmarried men; and on a Wednesday evening, about forty young ladies; for the purposes of giving them religious instruction. He is indefatigable in visiting the prisons and hospitals, distributing religious tracts, and has been the instrument of the conversion of many to the knowledge of Christ. In all this vicinity, the churches are supplied

with, at least, twenty evangelical pastors. The people, when they want a minister, no longer inquire for those who are distinguished by their literature; but they say, when one is recommended to them, "Is he a pious minister?"

A minister named Couard, about thirty years of age, who preaches in a church in Berlin, has an excessively crowded congregation of six or seven thousand hearers: he lately preached seven sermons from "Ye must be born again." The churches are forsaken where the Gospel is not faithfully preached.

The same spirit of opposition exists there as in this country against evangelical religion. If they observe any to listen attentively, or appear serious and devout, they call them by way of reproach, "Head hangers."

A person, from the neighbourhood of Brunswick, gave the following account. "Above five years since, there was not one pious person in all the neighbourhood, nor any evangelical minister. Two farmers were walking in their fields, when one of them, as if his mind had been instantly impressed with the subject, said, 'We possess all these riches, but we have never returned thanks to God, the giver of them. Surely we ought to do so. Come, let us kneel down, and give thanks, to God, and seek his pardon and blessing.' They enjoyed so much pleasure in this exercise, that they resolved to meet at one of their houses, on a Lord's-day evening, for praying and searching the scriptures. Their wives soon united with them. Others, who observed them thus assemble, asked, 'What are you doing? We will meet with you.' Thus, persons from different villages were collected, till the room was over crowded. These meetings were held in other adjacent villages, until there were ninety or an hundred serious persons. At length, one of the Lutheran pastors in the neighbourhood became an enlightened man, and now they all attend upon his ministry."

These revivals are attributed to the establishment of Bible and Missionary Societies; and the work of conversion has been so rapid, especially among students in the Universities, that scores of pious youths are burning with ardour to be employed in Missionary labours in any part of the globe.

The two ministers, who are very serious, well-informed persons, who related the above facts, are about to visit Poland, in the service of the London Society for the Conversion of the Jews. J. I.

THE SOCIETY IN SCOTLAND FOR THE PROPAGATION OF CHRISTIAN KNOWLEDGE, has existed for nearly 120 years.

and is incorporated by royal charter. The Directors in their last annual report dated March 1824, say "Its ordinary funds and exertions have been directed almost exclusively to the education and religious instruction of the Poor in the Highlands and Islands of Scotland." Its operations have been uniform and steady for more than a century; during all which time no extraordinary call has been made on the charity of the public.—By its teachers, missionaries and catechists, the most important benefits have been conferred on a once rude and neglected population. 264 schools with 13,541 scholars, are supported by this Society, together with 11 missionaries, 16 catechists, and 38 superannuated teachers, at an annual expense of £4251. The Marquis of Bute is President of the Institution.

The Church Missionary Society have made preparation for the establishment of a Seminary for the education of their missionaries, at Islington near London. There are at least three other Missionary Seminaries in Europe—one at Gosport, (Eng.) one at Basle, (Switzerland,) one at Berlin, (Prus.)

At the last Monthly Concert in Boston, a letter from Mr. Garrett, at Bombay, who had received letters from Jaffna in Ceylon, communicated the very interesting intelligence that "*all the stations there have been favoured with the merciful visita-*

tions of the Holy Spirit, and that SIXTY OR SEVENTY NATIVES HAVE RECENTLY GIVEN EVIDENCE OF A SAVING INTEREST IN THE MERITS OF THE REDEEMER. Others are inquiring what they shall do to be saved."

GERMAN TESTAMENTS.

Not long since Messrs. Moser and Peters, two enterprising Germans, established in Carlisle, Pa. a foundry of Stereotype plates, and commenced the publication of an edition of the New Testament, in the German language, from the plates which they prepared. They have already printed and sold 2500 copies, and are now striking off another edition, which will make the number amount to between 3 and 4 thousand. They are retailed to subscribers well bound with clasps, after the German method, at the rate of 75 cents, and in sheets at 37 1-2 cents per copy. The demand for them has been very great, and the typographical execution of them does credit to the printers.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

(In the Month of September.)

To the American Board of Commissioners for Foreign Missions, 4,404 77.

To the United Foreign Missionary Society, \$935 78.

To the American Education Society, \$358 67.

Ordinations and Installations

Sept. 1.—The Rev. ABIEL PARMELE, over the Presbyterian Church in Warsaw, N. Y.

Sept. 15.—The Rev. NATHANIEL CHAPMAN, over the Congregational Church and Society in Bristol, Me. Sermon by Rev. Professor Smith, of the Theological Institution at Bangor.

Sept. 21.—The Rev. JOHN B. STEELE, over the Reformed Dutch Church of Boght, N. Y. Sermon by the Rev. John Ludlow, of Albany.

Sept. 23.—The Rev. MICHAEL QUIN, over the Church in Patterson, N. Y. Sermon by the Rev. J. Dewing.

Sept. 26.—The Rev. WILLIAM WITHINGTON, was admitted to the order of Deacons, at Newburyport, by the Rt. Rev. Bishop Griswold. Sermon by the Bishop.

Sept. 28.—The Rev. ERASTUS MALT-

BY, as a Missionary of the Connecticut Missionary Society, and the Rev. LEONARD BACON, as an Evangelist, at Windsor, Con. Sermon by the Rev. Mr. Robbins, of East Windsor.

Sept. 29.—The Rev. THOMAS WILLIAMS, over the Congregational Church and Society, of the West Parish in Attleborough, Mass. Sermon by the Rev. Dr. Emmons.

Sept. 29.—The Rev. ROBERT G. ARMSTRONG, over the Church and Congregation in Smithfield, N. Y. Sermon by the Rev. J. Dewing.

Sept. 30.—Messrs. HEMAN M. BLODGETT, JOSEPH I. FOOTE, STEPHEN FOSTER, JAMES NOYES, EDWARD PALMER, ZABDIEL ROGERS and ROYAL WASHBURN, as Evangelists, at Boxford, Mass. Sermon by the Rev. Mr. Perry, of Boxford.

Oct. 6.—The Rev. HORACE SESSIONS, and the Rev. ELBRIDGE G. HOWE, as Evangelists at South Wilbraham, Mass. Sermon by the Rev. Mr. Strong, of Somers, Con.

Oct. 6.—The Rev. H. HERSEY, at Barnstable, Mass. Sermon by the Rev. Mr. Palfrey, of Boston.

Oct. 6.—The Rev. JUBILEE WELLMAN, over the Congregational Church in Frankfort, Me. Sermon by the Rev.

Professor Fowler, of the Theological Seminary at Bangor.

Oct. 12.—The Rev. JAMES MARSH, Professor of Languages and Belles Lettres in Hampden Sidney College, was ordained at Hanover, N. H. to the work of the Ministry.

Oct. 20.—The Rev. WILLIAM MITCHELL, at Watertown, as an Evangelist, by the South Consociation of Litchfield, Con.

View of Public Affairs.

FOREIGN.

SPAIN.—The fortress of Tariffa, mentioned in our last as having been taken on the 4th of August by a body of exiled Constitutionalists, was retaken by storm on the 19th, by the French and Spanish troops. The prisoners were delivered up for trial. We hear nothing further of the prospect of a "simultaneous struggle" throughout Spain. The affair of Tariffa seems to have been a mere act of desperation on the part of the exiles.

FRANCE.—The death of LOUIS XVIII. was announced at London, on the 13th of September. He is succeeded by his brother, the Count d'Artois, whose title is Charles X.

GREECE.—Among the most interesting events in the history of the Greek revolution are the taking and retaking of the island of Ipsara. The Captain Pacha, after spending a month at Mytilene in raising and concentrating his force, set sail on the 3d of July, with a fleet said to consist of more than 180 vessels, and carrying from 30 to 40,000 men. The forces of Ipsara amounted to about 7000. On the morning of the 4th the Pacha commenced landing which he effected without difficulty in consequence of the treachery of 300 Albanians to whom the only two places favourable for a landing had been confided, and who instead of defending these important posts turned their arms upon the Greeks. It became necessary that the

Greeks should abandon the town and castle and retire to their monasteries on the hills. Under one of these was a mine of powder. The Turks after two unsuccessful attacks upon it, increased their numbers for a third attempt, when the Greeks suffered them to rush in and then blew up themselves and enemies together. Many of their women and children also perished with them. The destruction of lives was great on both sides.—The Turks massacring all that fell in their way, and the Greeks defending themselves with desperation. Even women were seen contending hand to hand with the barbarians, and when they had no other means of avoiding captivity, throwing themselves and their children into the sea.

The Captain Pacha, having accomplished the object of the expedition, returned to Mytilene, leaving the desolated island in possession of 2000 of his Egyptian troops.

But the possession of Ipsara by the Turks was of short duration. Three days after its capture, the Greek government at Napoli di Romania sent to its aid a fleet of more than 50 sail; the result of which was that nearly the whole of the Turkish fleet and garrison left at the island were destroyed. Various accounts estimate the aggregate loss of the Turks at from eight to upwards of twenty thousand men. Among them were the 300 traitors, whom the enraged Greeks annihilated during the first attack.

Answers to Correspondents.

S. W. is received.

I. P. W. and A. B. are necessarily deferred.

Φ. B. will probably hear from us through the friend whom he undertakes to vindicate.

We handed W. L.'s communication to K. as he requested. Our only objection to publishing it, is its inconclusiveness. It is written with an excellent spirit, but discovers a want of that knowledge of the Scriptures in their original languages, and of Biblical Archæology which is indispensable to a proper investigation of the subject.

CHRISTIAN SPECTATOR.

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[VOL. VI.]

Religious Communications.

On Betraying Christ.

A SERMON.

One of you shall betray me,—Matthew, xxvi. 21.

THE circumstances in which these words were spoken, and the occasion in which they originated, are familiar to every reader of the gospel. Our blessed Lord had nearly filled up the life of sorrow and suffering to which he had condescended, and was just on the eve of that tragical scene which was to complete the price of man's redemption. He had before often intimated to his incredulous disciples that he was to be cut off by a cruel and ignominious death; but never till now did he disclose to them the awful secret that this was to be brought about by the treachery of one of their own little number. It would have been a great thing for them to be told, on infallible authority, that their master must die; for they had given him their strongest affections, and had looked forward with confident expectation to the time when they should share in the glories of a temporal kingdom. But then they might have hoped according to the ordinary course of events, that they should be indulged the melancholy privilege of soothing his last agonies by their vigilant and affectionate attentions. But no, he is to be denied the privilege of dying in their arms, and they the privilege of endeavouring to minister to the con-

solation of their dying master. He is to be betrayed into the hands of his enemies, and to be hung up on a cross, a public spectacle of disgrace and agony.—But even then, they might enjoy the melancholy consolation of reflecting that they had all been faithful to him unto the end;—that in his own beloved family he had found none but friends; that they had stood by him to the last, and rendered him every assistance and every consolation in their power; and made a united and most vigorous effort to deliver him out of the hands of his enemies; and if he *must* suffer, they might be able all of them to wash their hands of his blood, and to appeal to each other, and to him, and to the world, that they had all borne for him a love stronger than death. But no, far from this; their hearts were wrung with the melancholy intelligence that one of them was to be the traitor;—yes, one of that little number, who were then eating and drinking with him at the same table, was to be instrumental in procuring his master's death. Is it any wonder that their hearts should have sunk in fearful expectation, and that each one should have begun to utter the expressive and anxious interrogation, 'Lord, is it I?'

The event fastened the guilt and the odium of this horrid act upon Judas; the very man perhaps, of whose integrity and fidelity the disciples were most unsuspicious. E-

ven then, while he was apparently as much devoted to the interests of his master as any of the disciples ;— even then, while he was mingling with him in an act of professed friendship, and virtually pledging himself to be faithful to the end, the malice and treachery of hell were awake in his bosom ; and in a short time he was seen at the head of the murderous band which came with swords and staves to seize the innocent sufferer, and carry their horrid plot into execution.

I doubt not Christians, that when you have read the history of this horrid act, and have marked the conduct of this most wicked man, you have been almost ready to believe that the same degree of guilt never blackened the character of any other man. But perhaps you mistake in this opinion. No other man, it is certain, ever was, or ever can be guilty of precisely the same sin, in form, of which Judas was guilty ; but I am by no means certain that many a false professor may not find as low a place in the world of wailing as he :— and you mistake, if you suppose that the sin of betraying Christ was confined to Judas, or that it may not be committed in substance now as well as when our Lord was on the earth. Every false professor of religion is chargeable with it ; and the object of this discourse is to exhibit some of the forms in which it appears, and the awful guilt with which it is connected.

I. I am first to mention some of the ways in which professed Christians betray their master.

They do this, in the first place, *when they are ashamed of their religion*. The language of a Christian profession is that we are not ashamed of the gospel of Christ. When we come forward and voluntarily take upon ourselves Christian vows, and promise to live devoted to the Lord in all the ways of holy obedience, we virtually declare that we will glory in nothing in comparison with the cross of Christ. But how painfully

frequent are the instances in which the subsequent conduct gives the lie to this declaration ! How often have you witnessed cases in which the Christian professor has manifested a shrinking timidity in the presence of the world, and has been afraid to take a decisive stand in favour of religion.—But I hesitate not to say that the man who is not willing that the world should *know* that he has renounced their ungodly practices, and has resolutely determined on a religious life ;—nay, the man who shrinks from reproving vice, because it may subject him to worldly reproach, is so far a traitor to his master. Christ will acknowledge none as his friends, who are ashamed of his service. If we dare not carry our religious character into the world with us ;—if we are not willing that all—high and low, rich and poor, should know that we are Christians, and should know it from our conduct as well as our profession ; it is a sure indication that the elements of treachery are lurking in our bosoms ; and it is not improbable that it may yet be acted out in some of its more visible and odious forms.

And here, professing Christians, as I pass along, I wish to bring this matter home to your heart, by way of examination. You have never sold your master for thirty pieces of silver ; but have you never sold the credit of his cause for a still more paltry consideration ? When you have been thrown among the ungodly and profane, have you never felt willing that they should remain ignorant that you were a professor of religion ; and have you not, even at the expense of your own conscience, been willing to appear compliant and courteous ? When you have seen that religion was unfashionable in the circle in which you happened to fall, and found that all around you were given to trifling and vanity, have you not sometimes secretly wished that you might be free from the restraints of a Christian profession, and that you might even forget that you had

solemnly covenanted with God? What name, professing Christian, I put it to your conscience—what name does this conduct deserve better than treachery; and who will say that *he* is slandered, who being guilty of this conduct, is called a traitor?

2. Those professors also betray Christ, who attempt to make a compromise between his service and that of the world. I do not mean that Christians are forbidden to enjoy the world, or that religion lays an icy hand upon any truly innocent and rational indulgence: still every one on entering the family of Christ, does virtually renounce the world as a portion; and promises to sacrifice every enjoyment which may come in competition with his Christian obligations. But how many are there, who, after a while, practically forget that they engaged to make this sacrifice; and as they cannot decently throw off, in a formal manner, their Christian obligations, they endeavour to bring down the standard of duty to their own taste, and to persuade themselves that all the pleasures of the world to which their inclinations lead them are innocent. They may even plead for these pleasures as a part of religion, notwithstanding they are directly fitted to drive every serious thought from the mind; and they may charge you with being unreasonable, and endeavouring to defeat the kind purposes of our heavenly father, if you admonish them ever so kindly of the guilt of such indulgences. But nothing is more certain than that such conduct as this indicates a spirit of treachery towards Christ: and let me add that the world understand this matter perfectly. It is not the professor who is most ready to sink the character of the Christian in that of the worldling, whom they in their hearts respect most; it is not the person whom they see handling the sacramental elements in the church, and then going out into the world with as keen a relish for its pleasures, as those who profess to have no other portion; but it is the

man between whose profession and whose conduct they observe a happy consistency; who after having professed before God to have renounced the world as his supreme portion, proves by his life that he actually *has* renounced it. This is the man whom the world respects most, even though it may heap upon him a load of malediction. That professor, therefore, who attempts to unite religion and the world as objects of pursuit, while he acts the part of a traitor to Christ, defeats the very purpose at which he aims; for even the open enemies of religion discover his inconsistency, and secretly despise him as more guilty than themselves.

3. I remark, once more, that those professors are especially guilty of betraying Christ, who become open apostates from his religion.—In order to this, let it be remembered that it is not necessary that a man should come into the church with a deliberate design to stab the cause of christianity; on the contrary, he may have been the subject of very serious impressions; and he may have joined the church with a resolution that he would live a holy life; but his faith proves to be that of a stony ground hearer;—when tribulation or persecution arises because of the word, he is offended; he gradually yields to one sinful indulgence after another till the sensibility of his conscience is extinguished, and he openly renounces all pretensions to religion, and comes out before the world in the character of a scoffer. It may be that he is now heard to profane the name of God; or that he is seen with the poisonous cup of intoxication at his lips, or that he makes the piety of others as well as his own former professions the subject of profane jesting. Such a man, be assured, has the guilt of Judas blackening his heart. His master looks upon him as a traitor, and the most profane and abandoned persons in society secretly exult in a comparison of their characters with his.

But let it be remembered that it is

not necessary that you should make a profession of religion in order to be guilty of this sin in substance: it may be justly chargeable upon you, even if you have never come within the limits of the Church: for suppose you have professed to feel the power of religion, and to indulge a hope in the mercy of God through the atonement of Christ; and suppose you have not joined yourselves publicly to the people of God; yet if after these professions and these hopes you return again to the world, and cast off fear, restrain prayer, and give yourselves up again to vanity and sin, here is all the essence of an apostasy, and here is all the guilt of having betrayed Christ. You have betrayed his cause, so far as you were able, into the hands of the enemy; You have given them occasion by your conduct, to make religion itself the subject of reproach; and some probably have drawn from your experience that most false and fatal conclusion that the whole of religion is either delusion or imposture. Remember then, that if you go back to the world after having professed to be a christian, whether it have been publicly or not, you will always be regarded through life as bearing the guilt and the odium of an apostate; you will have done christianity an injury, which you will probably never have the power, even if you should have the disposition to atone for.

II. Such are some of the ways in which the Saviour is betrayed: without going into further particulars, I proceed, secondly to consider the aggravated guilt and criminality of this conduct.

1. This appears first, from the fact that it is a violation of the most sacred of all obligations. There is not a more solemn act on this side of eternity, than that in which the christian, by a voluntary profession, enters into covenant with God. While it is a transaction immediately between God and his own soul, angels and men are virtually called to witness his sincerity, and to testify against

him if he forget or disregard his obligations. He engages in professed reliance on God's grace that his life shall be devoted to religion, and that he will endeavour to the extent of his power, to glorify God, to benefit the world, and to adorn a christian profession. But all these obligations which he has once publicly acknowledged, and to which heaven and earth have borne witness, he deliberately and flagrantly violates. It is not merely the violation of a promise, but of a promise made under the most solemn circumstances; a promise made directly to the God of heaven and earth. Let the man who resolves on being a traitor to Christ, in any way, ask himself how he shall be able on his final trial to review the day when he entered into covenant with God, and publicly assumed the weight of christian obligations.

2. The criminality of this conduct appears farther from the fact that it indicates the blackest ingratitude; for who is this master whom the treacherous professor so wantonly betrays? Is it one whose conduct towards him has always been of a suspicious character; who has never manifested any interest in his happiness, and who has in no respect any claim upon his gratitude? No, it is the most kind and gracious of all masters; it is that compassionate Saviour who died to redeem him, who has offered his Spirit to sanctify him, and who has been always calling him in a voice of tenderness to holiness and heaven. What has *he* done, O false professor, that thou shouldst thus betray his cause into the hands of the enemy? What act of unkindness hast thou ever received from Jesus, that should make thee so ready to dishonour his religion and trample on his blood? Is this the testimony of thy gratitude for the poverty and degradation to which he submitted on thy behalf; for his being born in a manger, and dying on a cross? Has thine heart been changed into adamant that thou hast become insensi-

ble to all the obligations under which his sufferings have laid thee; so insensible that thou canst go over in substance with the sin of Judas, and put him to an open shame? Methinks, we should hardly have occasion to wonder, if the very rocks, should cry out to proclaim the ingratitude of those professors who betray their master; who profess to be his friends, when the spirit of treachery and malignity has full possession of their hearts!

3. But thirdly, the criminality of the sin upon which I am remarking, appears, also, from the consequences by which it is followed. A professor of religion in the view of the world, occupies an elevated station: he belongs to a city which is set on a hill and which cannot be hid: of course his conduct must be subjected to the most rigid scrutiny. Now then, when a professing christian deliberately and shamefully violates his christian obligations; when he is seen in the ranks of carelessness, walking in the way of the ungodly, or sitting in the seat of the scoffer; what think you must be the inevitable consequence? Why, one such professor, without doubt, does more injury to the cause of Christ, than a multitude of infidels. They have always been enemies by profession: it was their trade to ridicule and despise religion; but he has worn the mask of a friend, and of course is able to stab the cause with a much deeper and heavier thrust. His apostasy is exultingly alleged as a glorious and decisive argument against all religion, for here say its enemies, is the testimony of one who has tried it. Oh how black and deep must be the guilt of betraying Christ! What a violation of sacred obligations, what malignant perfidy, what base ingratitude, what tremendous consequences does it involve!

The first inference which we derive from our subject is, that the fact that there are some false professors, furnishes no argument against the truth of religion. The fact that Ju-

das was a traitor proves nothing against the other disciples; nor does the fact that there are traitors now in the church prove any thing against those whose lives are conformed to the gospel. And it is the most unfortunate weapon which the enemies of christianity ever wield against us, when they undertake to make religion answerable for the hypocrisy of its professors. For if religion were not something which is good in itself, who would even think of assuming the appearance of it? If it did not find an advocate in the breast of every man, the fact that there are those who assume the appearance of piety when they are strangers to the reality, in order to recommend themselves to the world, would be an anomaly of which there could be no explanation; for did you ever hear of a man who had assumed the character of a knave, or a liar, or a drunkard, merely to make himself respected in the community? If you tell us that there are hypocrites and traitors in the church, we admit it; but this proves nothing against religion, any more than the fact that there may be traitors in the state, proves that the whole state is given up to corruption, or that all civil government ought to be abolished. And you may triumph in the ungodly lives of professors, and build upon them an argument which shall quiet your consciences for the present in the neglect of religion; but take care that the day does not come when its fallacy will be exposed by the convincing light of a suffering eternity.

Finally: we learn from this subject that professors of religion have no reason to quiet themselves in regard to their spiritual state, merely because they are in the church. Judas was in the church, and a greater monster of wickedness, has perhaps, rarely walked the earth. And how do you know but that the elements of the same character may be in your own heart? The spirit may not yet have begun to operate; and yet the day may not be distant when your whole soul will

be brought under its dominion. Say not that you are secure from falling into any great sin, or even being an apostate from your profession, because you are not now sensible of any such inclination; you have not yet to learn that sin is insidious, that its progress is gradual, and that it often usurps the complete dominion of the heart, before the wretched victim has begun to suspect his danger. Rely on it, your only safety lies in living near to God, in cultivating an intimate acquaintance with your own hearts, and a deep sense of your dependence on the influences of the spirit. The moment you have come to imagine yourselves secure, that moment you have reached your greatest danger, and it will be strange if you should not soon, very soon have your eyes opened, at the expense of a guilty conscience, and a polluted character.

May God save you from the guilt of betraying your Master, for the sake of Jesus Christ our Lord.

To the Editor of the Christian Spectator.

In your Number for December last I observed the following query :

"Is present holiness in believers as really deserving of future reward, as present sin in unbelievers is of future punishment?" The proposer assures us that "an answer to the question in the Christian Spectator would afford gratification to some of its readers." Perhaps the following answer may not meet some particular point which those may have in view who wish for a public discussion of the question; but such as it is, you are at liberty to insert it in your work if you think it fitted to be useful.

The question I apprehend, contemplates an original and inherent desert of reward, independent entirely of any special obligation under which God has placed himself by promise to believers. This is the most obvious meaning of the

terms in which the question is proposed; and it is the only meaning which leaves any scope for discussion. For none can doubt that the penitent who now practises holiness, becomes as certainly entitled to a *gracious* reward, founded on the divine promise, as the impenitent to destruction. From this obligation under which God has been graciously pleased to place himself, in the economy of redemption, the apostle does not hesitate to assure us, that God is "*faithful and just* to forgive us our sins" on repentance. He would violate his covenant with the Redeemer and forfeit his pledge to the believer, should he not bestow pardon and eternal life on this condition. But while passages of this description extinguish all doubt of a reward being now made sure to the righteous as the covenant and oath of God can guarantee it, still they are far from proving that God is under any original obligation, independent of his promise.

With this explanation of the point at issue, I am prepared, not only to answer the proposed question in the negative, but one of a much wider scope. For why need we confine it to "present" in distinction from future holiness? or to "believers" in distinction from angels? I see not how any such distinction can alter the intrinsic nature of holiness, in creatures as it regards the reality of merit. If an angel deserves reward for the practice of holiness, so does a man. Though man be an inferior being, and placed in this nether world, and though he be still imperfect, yet the real holiness of which he is the subject, however small in degree of comparison, is of the same nature with that of the perfect above. And though man be now deep in debt for past transgression, while the angel, on the supposition of merit, may already be entitled to draw largely on the treasury of heaven; still let man's share of merit be at least cast into the balance against his crimes. If, then, no inferiority of grade or

condition, nor even the fact of past or mingled transgression can alter the essential value of holiness, there will be an advantage, I apprehend, in the practical bearing of the question, to discuss it in its widest scope.

The remarks I have to offer in support of the position, that *no creature can originally merit any reward of God*, may perhaps as profitably be cast into the form of a practical exposition of our Lord's words, recorded by Luke xvii. 7--10. "Which of you, having a servant ploughing or feeding cattle, will say unto him, by and by, when he is come from the field; go and sit down to meat? And will not rather say unto him; make ready wherewith I may sup, and gird thyself and serve me till I have eaten and drunken; and afterwards thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do."

I cannot repress the belief, that the genuine import of the above passage, is much more obvious than palatable to proud man. But that something more than a dry and speculative answer to the main question, may be drawn from this interesting portion of our Saviour's instructions, I shall take the liberty of dwelling, to some extent, on its import—its justice—man's proneness to misconstrue and evade it—and his guilt in so doing.

The requirement is obviously two fold.

1. The things we are to do. *When ye have done all those things which are commanded you.*—Commanded by whom? and where? By God—in the whole volume of his perfect law. Here, then, is the requirement of sinless perfection. We are to love God with all the heart, and to perform all the duties to him which would naturally flow from

such perfect love. We are to exercise an expanded and impartial affection towards all men, and to discharge the kind offices connected with such holy philanthropy. With a sense of the divine inspection, we are unceasingly to employ every talent committed to our trust, so that at his coming our Lord may receive, not merely his own, but his own with usury. All this we are to do, not as drudging slaves impelled by fear, but with the utmost alacrity and delight.

This, as every one acquainted with God's law well knows, is no overdrawn sketch of what he requires. And let me here remark, it is the law for the inhabitants of heaven as well as of earth. Of course the premises contained in the passage before us, fully embrace the enlarged proposition I have chosen to discuss and reach equally to angels and the just made perfect as to man in his present state.

2. When we have done all which God has commanded, we are to say; *We are unprofitable servants.* This part of Christ's requisition regards the feelings we are to cherish, in view of what we have done, even on the supposition of our perfect obedience. We are to feel that we have laid God under no obligation—no, not even to "thank" us. The comparison with which he illustrates his meaning, fixes it to this import.

But would Christ require a perfect being thus to feel, when he had done all the things commanded him, if it were still a fact that his holy services merited a reward? could he in such a case direct him to pronounce himself an unprofitable servant, not deserving even the thanks of his Lord? Impossible. Of course this divine requirement goes at once to the vitals of the question and decides that no created being can merit any reward by his holiness.

God has indeed promised man rich and eternal blessings through Christ, and these are to be in proportion to his holiness. And hence

they are often spoken of in scripture as a reward. But it is to be remembered, they are a 'reward of grace, not of debt.' And the recipient is required to feel that he receives them as a promised gift, and not as the wages strictly due for his service.

In accordance with this position, is the whole tenor of divine requirements, promises, and instructions. For instance, we are directed to pray for every good thing, "in Christ's name." This could not be if *any* good were justly due for our holiness. The very attempt to explain this class of passages in accordance with the doctrine of our meritorious holiness, only exhibits their irreconcilable discordance.

Let us now turn our attention to the equity of this requirement.

1. It is observable that Christ appeals directly to the feelings and practice of men on this point. Doth the master thank the servant for obeying his commands? No. Then he must justify God in exacting service without an acknowledgment of obligation.

2. The case is much stronger in our relation to God than it can possibly be in our mutual relations with each other. What is the obligation of a servant to his master, or a child to his parent, compared with ours to that God who made us, in whose hand our breath is, and whose are all our ways? Or what is the right we have to the unremunerated service of the brute creation, compared with God's property in us? You indeed feed the ox that toils in your field; but it is not as a remuneration but only to fit him for to-morrow's task. And when he has worn out his life in your service, you take off his yoke, and pamper him for a season—but it is for the slaughter. The fowls of the air and the fishes of the sea, which have neither been sheltered under your roof, nor fed from your garner, you kill and devour at your pleasure. Where is your warrant for these exactions and

depredations on the inferior tribes of living sensitive beings? Do you place it in their inferiority of grade in the scale of being? So are you inferior to angels, and by the same rule might be justly subjected to their dominion without the prospect of remuneration. But the rule is bad; for in neither case does superiority entitle to dominion any more than "power gives right" among men and nations. Do you base your prerogative on the gift of reason over beings which you denominate irrational? I deny both the conclusion and the premises. Precisely the same arguments evince the gift of reason to both the "horse and his rider." And if not, yet how does the deficiency constitute him your property?—But you are immortal while the 'brute must perish.' And have you hence the right to shorten his brief span of existence and subject him to toil while you permit him to live? But you are capable of knowing God, and are accountable to him, while the brute is not. And can then a knowledge of God and accountableness to him, enthrone you as sovereign lord over his inferior creation? But you will finally claim that God has given them into your hand. True, and it is your only claim. I acknowledge it a sufficient one. But let me ask, for it is a vital question in the present discussion; whence had God this perfect right over the life and service of animals, which we now claim as transferred to us? You unhesitatingly answer, 'by creation.' If then, God has such a right by creation over inferior animals as justly to transfer their unremunerable services and their lives into our hands, who can deny his right to retain us in his own service without bringing him in debt to us? It is he that has created and upholds us. And shall the fact that he has been pleased more richly to endow us and destine us to endless existence, strip him of the right he would else have had to our service? Shall the free

and precious gift which so infinitely enriches us, instead of increasing, annihilate our original obligation resulting from creation? Wild and impious absurdity! Yet I see not how the claim of human merit, can stop short of adopting this absurdity.

3. The equity of God's claim to our services without reward, is just as obvious as his right to require our service at all, or to bind us by any command. Indeed when I look simply at the divine government as it is and dismiss those circumstances from my mind which must necessarily be peculiar to human compacts, I find it impossible to distinguish, even in thought, between God's perfect right to all our services and his right to impose a single injunction. The remark is seemingly too obvious to need expression, that the whole foundation of God's sovereignty is totally different from that of human governments. He is not an individual lifted from among equals, vested with a delegated authority to frame rules of action for the common good, and bear for a limited period, the sword of common power. His right is undelimited, inherent, and eternal; or it does not exist. It results directly from his relation as Creator. Yet I apprehend it is by overlooking this distinction, and suffering the thoughts to become entangled in the associations of human government, that any reflecting mind has failed to see the absurdity of human claims on God for the practice of that holiness which he has commanded.

How, let me ask, can he *command* any service, unless it be strictly due to him? And if due, it cannot be meritorious. If it be not due, he can exercise no authority; and can only propose conditions of compact to which his creature may accede or not without the imputation of rebellion.

In human governments, the case is reversed. When the ruler requires the services of individuals, justice demands an equivalent; and

that because he has no original right to them. Nor indeed are the services rendered to him, but to the nation over which he presides, and it is the nation too on whom he is to make his demand. He only acts with the delegated authority and in behalf of the community, to guide its energies for the common good.

It seems a plain case, then, from an inspection of the foundation of God's authority, that we must either deny his right to rule at all, or renounce the thought of meritorious holiness in his subjects. The assertion of such merit, aims a blow at the subversion of his throne.

4. Should God see fit to annihilate a whole order of such perfect beings as the holy angels, who could presume to charge him with injustice? Who can affirm that he has not already done it? or may hereafter, in some period in eternity? as he has given us no assurance to the contrary. Has he not a right to do what he will with his own; and are not they his in every possible sense? Has not existence been a blessing instead of a burden to them? and would they not pass out of being, indebted to him, and not he to them? But if holiness is meritorious, God is bound to continue them forever. And I see not but he would have been bound upon the same principle to continue Satan for a while in a state of fruition after his fall, till he had received his arrearage of reward for past holiness, or else to mitigate his punishment in due proportion.

5. If holiness be meritorious, where is the necessity of a Redeemer for fallen men? The apostle assures us that if there had been a law which could have given life, then Christ is dead in vain. But why is it not actually so, on this supposition? In such a state of things, for ought we can see, God might consistently have reclaimed man to his duty, knowing that his law would in due time be honored by the reparation of this meritorious obedience. And thus

man might, in the perverted sense of the term, "work out his own salvation."

Thus, as it appears to me, whether we reason from the nature of our relation to God, or from other revealed truths which we all acknowledge, the equity of the divine requirement shines conspicuous.

But notwithstanding the clearness of Christ's requisition as expressed and illustrated by his own lips, together with its manifest equity; still it is but too obvious a fact, that men are prone to misconstrue and evade it. Let us next turn our attention to the reason of this fact.

Much might be said on a want of close and candid study of what God has taught—much on our being insensibly influenced in our conceptions of God's government by the analogies of human governments—and many saving clauses might be inserted on the score of man's fondness for system and his blindness to the full consequences of the errors he may interweave. But I pass such topics, and hasten to what is doubtless the general and chief cause—the pride of the human heart. We are ready enough to arrogate a boundless dominion over inferior creation, and that perhaps on a false and tyrannic principle, while we are backward to feel our own obligation to that being who is Creator and Lord of all. Placed on the pinnacle of a lofty tower, and casting a glance on the busy world below, man is quickly impressed with a full sense of his own elevation. But when he turns his eye upward and gazes at the sun, though millions of miles above him, it seems at only a moderate distance. Thus pride works an optical deception on the eye of the mind and induces the most extravagant and absurd estimate of our relations to God, and lifts us to almost a level with the "high and lofty One." And then we begin boldly to talk of justice and rights and merits, as though the Almighty and Eternal Father were altogether such an one as our

earth-born potentates, "whose breath is in their nostrils."

"In pride, in reasoning our error lies,
All quit their spheres and rush into the
skies.

Aspiring to be Gods, if angels fell;
Aspiring to be angels, men rebel "

What is there to which unhumiliated pride will not aspire? and what will it not lead a mortal to arrogate? It makes him haughty and domineering towards inferiors and equals, and insolent towards those above him. It makes him as restless and rebellious under restraint, as he is scornful and overbearing to those in his power; as backward to a sense of gratitude and obligation, as he is pertinacious in the exaction of the like tribute. It blinds him to a perception of his relative grade in the scale of being. Like the child that gazes on the evening sky, and fancies the moon and the fixed stars all at equal distance, and none of them much above the cloud that sails over his head; so the proud man lifts up his eye to the firmament of his superiors, and sees earthly princes and nobles, and heavenly principalities and powers, and the great God himself, occupying a common sphere—and that of trifling elevation. Hence he fixes the nature, and estimates the degree, of his obligations to God, by his human criterion, and that a defective one. Thus is he prepared to overlook, to misconstrue, or at all events to evade the plain but humbling requisitions which his Creator and Saviour has righteously enjoined upon him.

That such is the fact, is but too palpable from the proud and self-righteous systems which have been so industriously framed and eagerly embraced, and from the arrogant and self-righteous spirit which pervades the nations of Christendom.

The guilt of this conduct, whether perpetrated by the industrious framer or advocate of a false system of belief and practice, or by the more obscure but equally proud recipient of this poison to the conscience, will

be seen as nothing short of audacious rebellion against the king of kings, when the dead small and great shall stand before him. In language so plain that a child may comprehend it, he now commands all to serve him with alacrity, and yet with a heart prepared to renounce merit—to say, ‘we are unprofitable servants; we have done only that which was our duty to do.’ The man who proudly refuses to lift his hand in service till his claim to remuneration shall be acknowledged, or who foment rebellion among his fellow-servants by cunningly insinuating that the condition is unjust, and ought to be reversed—that it is not becoming their dignity to receive a *command* but a *stipulation*; alas, infatuated mortal, how will he answer it to his Lord and Judge! He can have nothing to utter but the lying plea of the wicked and slothful servant; ‘I knew that thou wast an hard man, reaping where thou hadst not sown, and gathering where thou hadst not strowed.’ And like him, he must be cast into outer darkness, where there shall be weeping and gnashing of teeth.

The view we have now taken of the relation existing between God and his creatures, in the discussion of this fundamental question, affords scope for some instructive remarks.

1. It becomes us to praise God for the exhibition of his unmerited goodness in continuing to holy angels their blissful existence. They take a lively interest in the displays of his goodness towards us, and strike their harps of praise over every new-born soul. “We are a spectacle unto angels.” And why should we not take a grateful interest in the display of the same exuberant goodness towards them? He is the same God “of whom the whole family in heaven and earth is named”—a family, knit together by bands of tenderest endearment. The more we extend our view of God’s kingdom, and expand our benevolent and fraternal affections, the

better. It elevates the soul and fills it with blissful devotion to that glorious Being whose goodness we every where behold.

The fact that angels are a superior order of beings so far from diminishing, actually enhances the exhibition of gratuitous kindness in prolonging their felicity. It is God who has given them their superiority. And where much is given, much is required. The mighty scale on which they have “wrought righteousness,” cannot change its nature by imparting the character of merit. Their deeds cannot be more than commensurate with their powers received, and responsibility incurred. True, they have persevered, perhaps for millions of centuries, in a course of sinless perfection. When Satan and his legions rose in revolt, they stood firm in their allegiance. When man fell they held on their glorious career. The universe will forever applaud their persevering integrity. Yet they have brought God under no obligation, and though deserving and receiving his approbation, cannot merit his thanks.’ Of course they cannot *claim* a prolongation of being. They know too well their relation to the great Creator to think, like arrogant man, of instituting a claim, or like proud Lucifer, of charging God as a hard master. The murmuring thought, the ambitious lust, would hurl them from glory to chains and darkness. No, they pour their ceaseless song for God’s daily and unmerited goodness. Though ages have rolled by while they have flown on rapid pinions to do his will, still it is their delight to appear in his presence and “say, We are unprofitable servants; we have done that which was our duty to do.” It is the very life and triumph of heaven to ascribe every thing to God, and arrogate nothing to self. While they then are praising God for permission to worship and serve in his courts on high, let us unite in their anthem as they do in ours, and thus as one great “fam-

ily" shall we swell each other's delight in mutual praises to our common Father for all his benefactions.

2. We are affectingly reminded of the mercy and goodness of God in the salvation of repenting sinners. His mercy through the Redeemer lifts us from the pit and pardons our crimes. Thus pardoned, cleansed, and justified, his gratuitous kindness displayed through his Son, then elevates us to heaven. To say that we are indebted to God for *pardon only*, and that when pardoned, we receive the eternal glories of heaven as the literal reward of our own holiness, is to despoil God of half the glory of our salvation. Salvation comprises both these precious favours: and if ever we reach the bright abode, we shall delight to unite with the apostle in the acknowledgment;—"It is not by works of righteousness which we have done, but of his own mercy he hath saved us," If it is mere goodness that upholds angels, what shall we say of that mingled exhibition of mercy and overflowing love, by which the chosen of our race are elevated to eternal thrones. Were we the subjects of angelic purity, God might blot us from existence, and no being could say to him, "what doest thou!" But since we have sinned, and merited endless pain, and our reformation here at best but partial; to save us from woe and raise us to reign with himself in glory, is grace unspeakable. Eternity cannot utter it. Boundless ages shall never cease to swell upon the enlarged view of the ransomed above. And as the great periods pass on, and his views expand beyond all earthly conception, his astonishment at the mercy and goodness of God in man's salvation, shall grow with the progress of his mind—it shall swell on his enraptured vision with the interminable ages of heaven. Angels will join in his ascription of "blessing, and glory, and honour to him that sitteth on the

throne and unto the Lamb for ever and ever." Their united anthem shall echo in full chorus from one end of heaven to the other while eternity endures—"not unto us, not unto us but unto thy name be the glory."

3. How futile is the attempt to gain heaven by our works. This is the fool's confidence—a spider's web—a refuge of lies which the hail shall sweep away. Suppose the vain-glorious wretch, thus attempting to scale the walls of heaven, already there, and clothed with celestial purity; he could not retain his seat one hour by right of merit. But he is neither there, nor vested in innocence. Here on this low earth—covered with "filthy rags"—under a mountain of guilt, he is ready to sink where he shall rise no more. Yet he has the madness to dote on his merits. O the blind folly of proud and guilty man! What will not his haughtiness attempt! Yet what can he do. He is as audacious as he is helpless—as arrogant as he is worthless. His proud infatuation has blinded him to his only resource: and that grace which alone can save him, is the only thing which can open his eyes to his folly and his refuge.

4. The eternal punishment of the impenitent, appears just and certain. As God justly demands the unremitted devotion of all our powers, a single omission would be a sin we could never cancel. But the sinner is also guilty of overt rebellion. If then he reject the offer of pardon through Christ, justice must consign him to punishment. The damned themselves must own their sentence just. "Every mouth shall be stopped.

Should they ever repent and become holy in the dark world of woe, their holiness cannot make amends for their sin. It can be nothing more than a discharge of present duty. Works of supererogation are impossible for even angels in heav-

en—much more for the rebels in hell. And there the voice of mercy will never sound.

But instead of reformation, they will only add sin to sin. When the decree has gone forth—"let him that is filthy be filthy still," the spirit will no longer strive,—and reform becomes hopeless. The justice of God will therefore shine conspicuous in their eternal punishment.

How dreadful to contemplate an immortal spirit, going on forever in rebellion, and sinking itself deeper in the flames of hell. As there cannot be a more glorious prospect than that of a saint in his interminable progress of knowledge and of bliss; so there can be nothing more overwhelming than to contemplate the everlastingly increasing progress of a poor guilty sinner in hell. We recoil with horror from the spectacle. Who then will dare brave the reality! And who can be idle or dumb, while there is hope of saving a soul from going down to the pit." V.

*The duty of Praising God.**

Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men. Ps. cvii. 8.

The works, in which the goodness of God is expressed in the present state, and for which we are called to praise him, are the works of *creation and redemption*.

This world is a stupendous example of the creative power and wisdom, and goodness of God. "The heavens declare his glory, and the earth is full of his riches."

His great power and goodness appear in the light of the sun, and moon and stars: in the various orders of creatures which he has brought into existence, and in the provision he has made for their

wants: especially in the existence of man, whom he made in his image, capable of obeying his laws, of enjoying his favour, and of seeing his perfection displayed in his works.

The goodness of the Lord appears in creation, not only in providing what is necessary for man and all creatures, but in rendering what is necessary, agreeable, so that they are induced to partake of it as a gratification, as well as for support. The light of the sun is not only useful, and necessary, but pleasant. The fruits of the earth are not only means of subsistence, but agreeable to the taste. There is a pleasing, as well as useful variety, in the changes of the year. "Every thing is beautiful in its season." A field, covered with snow in winter, considered in its associations, and appearance, is as truly beautiful as a field covered with verdure in summer. Trees filled with blossoms, are on the same principle, as beautiful in spring, as trees loaded with fruit in autumn. When we look abroad upon the scenes of creation, and in addition to the utility of every thing, consider how much there is to gratify the sight, the hearing, the smell, the taste, we must acknowledge that God is good. Like those pieces of coin, which are valuable not only for their intrinsic worth, but for their workmanship, all things are inscribed with the skill, the goodness, the image of the Creator.

His goodness is exemplified in social blessings. These are adapted to our joy in prosperity, and to our support and solace in adversity, to our interest, our improvement and our happiness in all respects. His goodness is expressed in schools and literary institutions, which are so necessary to expand, and enlighten and enrich the mind. It is expressed in the blessings of liberty; and in the influence of government by which our lives, our property, and our rights in general are protected.

* Conclusion of a thanksgiving Sermon, —see page 463.

But the gospel is the most glorious dispensation of his goodness. This breaks the fetters of sin. This looses the bands of death: brings us into the glorious liberty of sons of God, and renders us heirs of a glorious and blessed immortality.

In this world the Son of God has appeared—appeared in our nature. Here he has made an atonement for sin; and overcome the *powers of darkness*. Here he arose from the dead, and for our salvation ascended to the right hand of all majesty and power.

Here that blessed Spirit, who garnished the heavens; and who is the author of all life and light, is pleased to exert his gracious influence; in restraining and sanctifying men, in guiding and supporting them in the path of duty, and preparing them to receive a crown of glory, which fadeth not away. Here God has given the scriptures, and appointed sabbaths and the ministry of the Lord, and all the means of grace; and even the afflictive dispensations of his providence are over-ruled for good.

The Lord expresses his goodness in particular gifts. With these some of mankind are more highly favoured than others. The inhabitants of this country enjoy not only those blessings which are common to mankind in general, as food and raiment, but some blessings which are in a sense peculiar to them. They have more liberty than any other nation, and their form of government is more suited to a free people. And if they are only discreet in the choice of rulers they may experience the best government on earth.*

*The writer concurs in opinion with those who say, that though government is an institution of God, no particular form is prescribed in his word; but that in every existing form, it is to be respected and obeyed. Government must have some form. and the existing forms though not prescribed in his word, are yet of God, as they are rendered expedient or necessary in his Providence. The same form is not adapted to every portion of mankind.

They have the most religious liberty. Their consciences are under no restraint as to articles of faith, or modes of worship; and if they avoid being bewildered, or led astray by the multiplicity of doctrines that are preached, or the variety of forms they have opportunities to adopt, and study the scriptures, and make them their guide, they may be purer in doctrine, and simpler in worship and more eminent in piety, than any other portion of the Christian Church.

The same people are more highly favoured in some seasons than in others. They who have experienced the complicated evils of war, may well consider a state of peace an inestimable blessing. They who have suffered drought, and famine, have peculiar reason to rejoice in a plentiful harvest. They who have witnessed the wasting influence of pestilence, have peculiar reason to be grateful for the return of health.

Our experience the year past, and our present state, lay us under many obligations to gratitude. The earth has yielded an abundant harvest. Commerce, manufactures and the mechanic arts have not been without success. We have been at peace with foreign nations, and political animosities among ourselves have much subsided. Our judicial, naval and military establishments are respectable, and adapted to the public order and defence. Our literary institutions have increased in number, have been more liberally endowed, and become more extensively useful; and it must be from ignorance, or prejudice, if it be not admitted, that some of them have attained a high degree of eminence.

Our religious privileges have been continued and enlarged, societies have been supported among us for communicating the arts of civilized

But where the character and circumstances of a people admit of an elective and representative form, in adopting it they enjoy the most liberty, and have the most reason to be satisfied with the laws, and constitution under which they live,

life, and gospel instruction to remote regions of heathenism and infidelity by mission families, and the distribution of the scriptures and other useful publications: and by similar means, and the divine blessing attending them, the knowledge of the gospel has become more general in this country than in former years. Many churches have been enlarged, and in many places where the gospel has scarcely been before preached, new churches have been formed, and the Christian ministry and ordinances are established.

The subject must appear copious, should I refer you to the blessings conferred on this region of the country—on the inhabitants of this town—on this church and society—on our respective families and connexions, and to those of which we are individually and personally the subjects. And it is a high privilege that we may this day appear before God in his house, together with our relatives and friends, amidst a wide extent of blessings in almost every scene that we contemplate, that we may acknowledge his goodness, and offer that praise which is due to his name.

To praise him implies a sense of his original and infinite goodness.

He has expressed his goodness in creation, by bringing all things into existence out of nothing: and he expresses his grace, by forming creatures for the services and enjoyments of his kingdom who were worse than nothing. It is his design in all his works and dispensations to bring creatures to a knowledge of his character, and furnish inducements for them to love and adore him: and a view of his perfection, as infinitely superior to things created, is necessary that he may be the object of our praise.

The duty further implies gratitude for his benefits. He is the author of all good. He has created innumerable subjects of enjoyment, and faculties to enjoy those which are not created, so that we may

partake of universal good. We should be grateful for the benefits conferred on others, as well as on ourselves. If we do not rejoice in the provision made for their happiness, we shall be opposed to the goodness of God, and shall be incapable of the true enjoyment of it in any respect. Yet we should be peculiarly sensible of benefits conferred on us; for in not acknowledging the goodness of God in what we feel and possess, we should indulge ingratitude against the dictates of nature. We should be grateful for the consolation he has provided for us under the experience of evil: that he renders it subservient to good: that he “brings light from darkness, and order from confusion” that in this state of trial and change, he is preparing the way for the fullest manifestation of his glory and the highest perfection and happiness of his believing and obedient creatures.

To praise God implies a disposition to conform to him, to walk in his commands, to seek his glory, and the temporal and everlasting welfare of our fellow men. “Doing justly, loving mercy, and walking humbly with God;” for how can we be pleased with that goodness which we do not wish to resemble, and the laws of which we are not inclined to obey?

To praise God implies, that we trust in him for future support and happiness; for his goodness is infinite and inexhaustable. Our views of it would therefore be essentially defective, and very dishonourary to him, if what we have already received should discourage us from expecting what may be necessary in future.

“Godliness has the promise of the life which now is, and of that which is to come.” There is a connexion between the present and the future state: each is equally under the divine government, in relation to the same ultimate object. “God will therefore withhold no good thing from those that walk uprightly.” He has prom-

ised that he will provide for them, and support them in all their trials and changes. He has promised that the Church shall be continued, and rise superior to all opposition, so that the earth shall be full of the knowledge and glory of the Lord."

Though the world and all material systems are "reserved unto fire against the judgment of the great day;" yet the dead shall be raised, and after the judgment, to the righteous scenes will be opened extensive, varied, and glorious beyond expression or thought.

But God is the only object of praise, and the only ground of rejoicing. It should be the language of all intelligent creatures, "whom, have we in heaven but thee, and there is none on earth we desire beside thee. Things created are a shadow. Thou art the only original substantial, all-sufficient good."

Lay Presbyters—No. X.

EUSEBIUS, distinguished by the additions Pamphilus, Cæsariensis, and Palæstinus, received his christian instruction from Dorotheus, a presbyter of Antioch: his parentage is unknown. The intimate friend of Pamphilus, he taught in his school at Cesarea, after whose martyrdom, A. D. 300, he assumed his name; and, sometime prior to 320, became bishop of the church in that city.

Not less a courtier than theologian, he gained and preserved the confidence of Constantine, and was honoured with more than ordinary familiarity. To him was assigned the first seat at the emperor's right hand in the council of Nice; and to address him in their behalf.(a) He was also appointed to dedicate Constantine's temple at Jerusalem; and, at differ-

ent times, to make two public orations, at the palace at Constantino-ple.

Jerom calls Eusebius a defender and standard bearer of the Arian faction.(b) It was also the judgment of Photius(c) that he was an Arian blasphemer. He denominated Christ "a philosopher, and a truly pious man"(d); often spoke of Christianity as a restoration of the ancient religion of nature, and a substitution of moral virtues in the place of bloody sacrifices; and always inveighed against the consubstantiality, *ομοουσία*, of the Son as Sabellianism. If this were the only spot in his character, however fatal to himself, it would not prevent his competency as a witness; but his disingenuousness, a trait of character appearing in his profession of religion, his doctrines, his conduct in the council of Nice, his treatment of the Athanasians, in his adulation of Constantine, and his representations of the sacred canon, must affect the credibility of the historical representations he has given of the Church. His christianity was philosophy, his piety prudence, and his highest zeal the establishment of the visible church. That he sacrificed to idols, and thus escaped martyrdom, was openly charged upon him, and believed. Such prudent policy restrained the violence of passion, and saved him from much open opposition.

He wrote fifteen books of evangelical preparation, and twenty of evangelical demonstration; of the latter the first ten only remain. Next followed his Chronicle, and then his ecclesiastical history, in ten books. He also left four books of

(b) —impietatis Ariani avertissimus propugnator. 1 Vol. p. 483. Arianæ—signifier factionis. p. 493.

(c) εν πολλοις εσιν αυτον ιδεν τον υιον βλασφημουνα, και δευτερον αιλιον καλουντα. και αλλα τινα Αρειανικης λυσσης.—Photii Biblioth. p. 12.

(d)—Φιλοσοφος αρα, και αληθινος ευσεβης.—Dem. Evang. lib. III. p. 127.

(a) Some think Eustathius, and others that Alexander, had this honour, but the omission of the name by Eusebius, (life of Constantine, lib. III c. XI.) unless he had been the person had been inexcusable.

the life of Constantine; a treatise against Hierocles, in defence of Christianity; five books against Marcellus; a small gazetteer of the scriptures, in two books; but the last only survives; an oration in praise of Constantine; commentaries on the Psalms and on Isaiah. His numerous other works, have perished.

It was in the life-time of Eusebius, and much owing to his influence, that the Christian church received the accession of worldly power, riches, and honour, temptations of baleful influence. His advantages for writing a history were great; he mentions his access to the library collected by Pamphilus (e) and to that also of Alexander at Jerusalem (f), but the intimate of Constantine might command whatever evidence the civilized world possessed. What he wrote of his own days, is more credible; his account of the earlier ages of the church obviously bears, whether intentionally or not, a conformity to the then modern ideas of Episcopal domination. And so careful has he been to conceal the gradual progress of the *προεδωτες*, *presiding presbyters*, into the parochial, diocesan, and metropolitan bishops, that Blondell was able to find in his works, but three passages, in which he could discover a hint of the ancient state of things; and even those three have been written with so much caution, that they must be abandoned as doubtful proofs. His credulity in some things, forms so strange a contrast with his discernment and caution in others, that their consistency is an enigma, solvable only at the expense of his moral character. The success of a prayer of a deceased martyr, and her apparition to Basilicles (g); the efficacy of the prayer of Narcissus, whereby

water was turned to oil; (h) and of a piece of sacramental bread, sent by a child to a dying man for the removal of his guilt; (i) appear to have been firmly believed by Eusebius. But how a *rational* believer, who prized the Christian religion only as a system of philosophy, could have been firmly persuaded of such incredible things, is a difficult problem.

When he denominates those by whom the first promulgation of the gospel was effected, evangelists and apostles, *ευαγγελιστων και αποστολων*, (k) he follows the scriptures; and when describing a period somewhat later, he substitutes pastors and evangelists, *ποιμνες και ευαγγελισται*, (l) he is still not censurable, if by *ποιμνες* he intended the bench of presbyters in every church; but if by pastors, he meant the *προεδωτες*, presidents only of the respective congregations, he misrepresents the condition of the churches, at the period of which he there treats. And this sense is most probable, because he has used *προεδωτες* and *ποιμνες* as convertible terms. (m) It had been in the preceding ages accounted one characteristic of the orthodoxy of a church, that it could show a line of presiding presbyters, or bishops, from the days of the apostles; and we have seen, that Irenæus and others, have been careful to record their names; Eusebius from motives of another kind, not to be mistaken, has devoted a great number of his chapters to the perpetuation of the successions in the original churches; and has noticed, with great emphasis, many individuals of different ages, in distinct chapters, the enumeration of whose names, with whatever he has said of them, might have been exhibited together, with far less labour. but not with equal pomp. His efforts have had their premeditated effect. He

(e) Eccles. Hist. lib. vi. c. 8.

(f) Ibid. lib. vi. c. 22.

(g) lib. vi. c. 5.

(h) Ibid. c. 9.

(i) Ibid. c. 44.

(k) Lib. iii. c. 3.

(l) Lib. iii. c. 37

(m) Lib. viii. 2nd Suppt. c. 12.

has clothed the early presiding bishops in the dress of bishops of the fourth century. His example has been followed. It has been asserted "that it is as impossible to doubt, whether there was a succession of bishops from the apostles, as it would be to call in question the succession of Roman emperors from Julius Cæsar." This is true of the name, but a misrepresentation of facts. The *imperatores* among the Romans, when the word came first into use, differed not more in power and dignity from those emperors who afterwards governed the civilized world, than the bench of presbyters, or bishops, whom the apostles and evangelists placed in the respective churches; did from the lordly dignitaries, who have succeeded in later ages to the title of bishop. It is also as correct, to apply the term emperor, in its modern sense, to every commander of an ancient Roman band, as it is to use the word bishop in its modern European meaning, to designate the early persecuted and humble followers of the fishermen of Galilee. In like manner to degrade the presbyters, who were the highest kind of officers in every christian church, by making a portion of them laymen, is as unscriptural an error, as the erection of the *primus presbyter* in every church, to be the lord of his brethren, whether in the character of a diocesan, metropolitan, patriarch, or pope. In the former three centuries, the influence and the power of these *primi* among the presbyters, we have seen gradually increasing, until a parochial episcopacy became everywhere established. But from the time of Constantine and Eusebius, when the church, becoming more corrupt, was visited with riches and honours, a diocesan, and as the canons of the council of Nice discover, a metropolitan episcopacy prevailed. Bishops seem to have stepped up to a more elevated seat, and to have been accounted henceforth of a higher order. They were the political friends of Constantine,

and treated by him with discriminating attention. When he sent orders to Chrestus, bishop of Syracuse, summoning him to a synod, he directed him to associate with himself two of the *second bench*, at his own election; and also to bring three servants, all at the public expense.⁽ⁿ⁾ But although the degradation of presbyters, was the necessary consequence of such episcopal aggrandizement; yet were they, in no instance, merely accounted laymen. Amongst the numerous martyrdoms, recorded in the ecclesiastical history of Eusebius, not a single person is mentioned, who sustained the office of lay presbyter. We have seen in the works of Cyprian, the commencement of episcopal influence and rivalry; this appears to have advanced until by the righteous judgments of God, the Dioclesian persecution fell upon the christian church.^(o) But in the glowing description of this visitation, given by Eusebius, it was by no means his design to inveigh against the hierarchy; rather artfully he points the judgments of heaven against those who should resist usurpation. So remote were his desires from lessening his own office, that he approved the sentiment, that the Holy Ghost was communicated by the hands of the bishop,^(p) than which, no doctrine could have been more conducive to that sacred veneration, which has been the basis of ecclesiastical domination with the credulous. This error, coming in aid of a proposition, generally adopted, that there must be but one christian society in each city, would require only a large accession of converts, to ensure the erection of diocesan episcopacy in any place. Dionysius, bishop of Alexandria, prior to A. D. 270, says in

(n) *δυσ γε τινας των εκ του δευτερου θρονου και τρεις παιδας, &c.* Lib. x. c. 5.

(o) Lib. viii. c. 1.

(p) Lib. vi. c. 43. *Τους προελαθηναι υπο του επισκου—μη τυχαν, πως αν του αγίου πνευματος δωρε,*

Eusebius, that there were in the remote suburbs, places denominated synagogues, in which a portion of the congregation assembled for worship. (q) Athanasius, who was bishop of Alexandria in the life of Eusebius, shows that in his time there were different christian assemblies there, and that they were all collected in one, only in Easter. But although, from the cooperation of these causes, there were in Rome, one bishop, forty-four presbyters, seven deacons, and as many sub-deacons, forty-two acolyths, and fifty-two exorcists door-keepers, and readers, we find no lay-presbyter. Sub-deacons there were, but no sub-presbyters. The correct principle, that there could be but one *πρόεδρος presiding* presbyter in a church, produced parochial; and when associated with the unauthorized rule, that one church only could exist in one city, produced also diocesan episcopacy. But how lay presbyters came in, it will be soon enough to enquire, when they have found their way into the church. Come when they may, their introduction will be an innovation, equally unauthorized by the word of God, and at variance with the history of the church, during the three centuries; which have already passed under our inspection.

Eusebius relates, with much improbability, that "after the martyrdom of James, and the immediately consequent destruction of Jerusalem, it is reported, that the apostles and disciples of the Lord who were still left alive, came together from every place, with the relations of the Lord, according to the flesh, of whom many then survived. That they all held a council, and with one consent judged Simeon, the son of Cleopas, of whom mention is made in the gospel, to be worthy of the throne, *θρόνου ἀξιον*." (r) The apostolic

commission had no other limits, than the world; and the evangelists were also general officers, ordained to go from place to place and country to country, to erect new churches, or set in order those which had been planted.

The government of particular societies was committed to presbyters, who were generally men of ordinary gifts and talents. In the distribution of the fields of labour among the apostles, James the just, if he was an apostle, remained, because of the importance of the station, whence the gospel had proceeded, and where its chief proofs still existed, among the christians at Jerusalem, and in Judea, by a common consent. But in the age of Eusebius; the presiding presbyters, having monopolized the name bishop, and changed its meaning from the oversight of the church, to that of the original bishops themselves, claimed to be sole successors to the offices and honours of the apostles; or rather, according to the representation of Eusebius in the case of James, the bishop's throne was an honour above that of the apostleship. To the first seat in the presbytery of the respective churches, the succession was not yet reduced to uniformity: in some it was according to seniority among the presbyters; in others the successor was elected by, and out of the members of the bench, as at Alexandria in Egypt: in others, he was commissioned over their heads, without, or even against the voice of the majority of the presbyters; as in the case of Cyprian at Carthage: and sometimes, superstition, as in the choice of Fabianus, (s) decided the question. But upon the death of James, the choice of a successor is reported to have been deemed sufficiently important to authorize a call of the surviving apostles from the different nations, wherever dispersed. Nevertheless the same thing might have

(q) —εν προαίσις προέβη καί τινες, καὶ αὐτοὶ ἐπὶ τὴν ἐκκλησίαν.—Lib. vii. c. 23.

(r) Lib. iii. c. 11.

(s) Lib. vi. c. 29.

been effected as well by an evangelist, or by the presbyters of that particular church, no imposition of hands being then necessary to constitute a *προεδως*, *presiding* presbyter. That the blood relatives of the Saviour should have been convened, as though by their relationship they had authority or grace, which might aid the consecration, is just as credible as the rest of the story, which had rested upon mere report if it had any existence for two centuries, and as such is given by the credulous historian.

The circular, by which the synod of Antioch promulgated their excommunication of Paul of Samosata has been preserved by Eusebius. After specifying sixteen by name, it proceeds, "and all the rest present, who live in the adjacent cities and countries, the bishops, and presbyters, and deacons, and the churches of God, to our beloved brethren in the Lord greeting." (t) An evil had arisen beyond the control of a single church; its repression was important. The apostles and evangelists being long before removed by death, and the presiding presbyter having assumed powers beyond the restraint of his co-presbyters, a necessity was created that the neighbouring christians, both clergy and people, should concur in correcting the evil. Had lay presbyters existed, they must have been here included. If supposed either in the word presbyters, or churches; the hypothesis must extend to every church, and a class of such officers existed in every christian assembly, yet never discriminated in any enumeration, or by any occurrence, or circumstance, recorded by any writer, orthodox or heretical, during the first three hundred years of the church. The *ruling presbyter*, *προεδως*, (u) we have had in full detail. He was the *primus presbyter* on every bench,

equal in commission, but presiding in duty; his accumulated power and dignity, before the days of Eusebius, had come to be distinguished by the name bishop. The "helps and governments" (v) have been erroneously represented as "those who rule well, but do not labour in word and doctrine." If these mute officers had been found in every church, we should have heard of them. The man who can suppose, that such an office could have existed in the societies, in the days of the apostles, and no trace of it have remained afterwards; or that such officers could have been continued in the churches, but have escaped, so much as a whisper in all the divisions and agitations, in all the lists of martyrs and councils, and every mention among the friends and enemies of the church, for three hundred years, has a mind capable of any extravagance of credulity. He can adopt an erroneous and imaginary meaning of scripture, and afterwards adhere to it, not only without, but in opposition to, all evidence.

A charge, severe but probable, has been brought against Eusebius, of suppressing certain passages, particularly 1 John v. 7, from his edition of the New Testament. He was commanded by Constantine to cause fifty copies of the scriptures, legible and fit for use, to be written on prepared parchment, by skilful artists, and to send them to Constantinople by two public coaches, under the care of some deacon of his church. (w) These copies, having the influence of Constantine must have been received by the churches, for whom they were provided by the Emperor, with veneration. That in these copies Eusebius suppressed certain passages tending to establish the consubstantiality of the Father and the Son, particularly 1 John v.

(t) Lib. vii. c. 30.—*ἐπισκοποι καὶ πρεσβυ-
τεροι καὶ διακονοι, καὶ ὅτι ἐκκλησιας τοῦ θεοῦ, &c.*

(u) 1 Tim. v. 17. Rom. xii. 7, 8.

(v) 1 Cor. xii. 28.

(w) De vit, Courtant, Lib. iv. c. 36.

7, has been lately alleged, and too well supported. He excepted against the doctrine of those texts, in the council of Nice, but escaped censure by covering his regard for Arianism under the pretence of a fear of the heresy of Sabellius: In a letter to his charge, he defends his inconsistency, by softening the language of the creed he had reluctantly signed.(x). The disposition of the man, his opposition to the doctrines, the Emperor's coincidence with him in sentiments, the oppor-

tunity afforded him by Constantine, the complexion of the Greek copies generally, over which his edition must have had a decisive influence, and on the contrary, the supports which the text receives from Latin copies, and writers, Tertullian, Cyprian, Facundus, Vigilius, and others, all conspire with the certainty of his having omitted a portion of Mark's Gospel, to attach the blame of the defective copies to his disingenuousness.

J. P. W.

Miscellaneous.

For the Christian Spectator.

On the difference in the religious feeling of men of taste and others.

The Christian religion, being adorned with every excellence that either moral subjects can contain, or the mind is capable of conceiving, has been presented to men by its author under every form of inviting grace and beauty, that can compel to it the attentions of the intellect, or attract the soul's affections. God, in the same manner as he has shed on his angels an evident glory; and given to all beings of spotless virtue, robes of beauty and light that to the whole universe would show as the emblems of their honor and exaltation, so in presence of every faculty and power of the mind, he has chosen to exalt his religion by those circumstances of greatness that shall best express its divine nature, or gain it an audience before the interior feelings, that sit as the ministers and chief counsellors of the heart.

To wonder, it opens subjects whose amazing import may excite its activity, and the mystery of which may fix all its deep meditations.

To curiosity, it shows fields of boundless and increasing knowledge; objects that may draw upon, but never drain its exhaustless fountains. To admiration, it offers not merely the surprising beauties that truths clearly discovered always afford, nor the splendors of a common magnificence; but calling its view to all that the eye can see in the heavens or on the ample earth, it speaks of the day in which they came into being—of the high purposes of their existence, and of God who created, and who rules them from his throne. To taste it shows a higher employment, than that of refining from their dross, and heaping up in its treasures, the enjoyments of this world. It teaches how it may clear the sight of mortals that should look upward, how it may invite them to gather the joys that give immortal freshness and youth to those that taste them.

To every man therefore who looks upon religion as God has revealed it, there is an argument of persuasive force addressed to each different feeling in its turn. But in men of different natures, or in those whose minds cultivation has raised above the faculties that fall to the lot of most men, the thoughts which religious subjects excite will assume a different character and one that is

(x) Socrates Scholart, lib. i. c. 6.

tinged with the peculiar tendencies of each separate mind. The soaring intellect, charmed with the magnitude of the subjects presented to it, will pass the minuter parts and more delicate shades of religious science, following with intense eagerness and grasping with giant strength, the great lines and mighty relations of truth. The light and playful imagination will find an abundance of objects to amuse its labours, and ample fields in which to try its wing; ever bringing back at its return the sweets of happiness and piety to its possessor. The man who has made sadness the companion of his thoughts, and the attendant of his daily walks, will find that she has not forsaken him here; and will witness the softening of his feelings by the power of melancholy, and a shade of pensiveness mingling in his secret reflections. And in proportion as these, or other qualities of the mind have grown to preponderance under the hand of cultivation, will be their power over the course of religious thought. In like manner the taste that has been raised to high refinement by long acquaintance with the objects of its delight—skilful in all things of nature or of art to discover where their pleasures are contained, and practised to gather and retain them—that has not lifted her eye in vain to embrace the broad ocean and the swelling land, nor without profit to view the sky spreading above; but has stood on the mountain tops to see the landscape around; or walked on the shore when storms were agitating the deep; or watched the bright courses of the evening and morning star,—such a taste will bring from all the beautiful and sublime in nature, the first fruits of its delight, and the best occasions of its pleasure, an offering to God.

It is therefore a false view of the nature and importance of taste that would restrain its exercise from the high subjects of revealed religion. For if God has addressed his word to

every faculty of the mind, then it is evident that none should be inactive when he speaks; and if it be true that the character and feelings of the man have a natural effect to fix the complexion of piety; then it is also true that a mind whose faculties are cultivated, whose feelings are chastened and whose sympathies are active, is capable of receiving the truth of God with a clearer and more lively interest, than one of which the apprehensions are more dull and the tasteless exercised.

Where then shall taste find the sources of its religious pleasures?

In the scriptures of revealed truth which contain all that we know that concerns us as the creatures of God. And it will perhaps appear that in reading them, the man of regulated judgment acquires not only pleasure but advantage. For the scriptures are written in the language and style of men; and carry with them in these things, the common force of human productions. Where it is their motive to convince, their methods are the arguments of men; where it is their end to illustrate, their subjects are pictured in the imagery of the world, and when the deep emotions of the pious mind are seeking to express themselves, they break out in the same natural language of the soul, which orators and poets so diligently seek after.

The Bible, for the enlightening of our consciences, to judge of what is right, has given many precepts. But for the right ordering of our lives it has often adopted the more clear and more persuasive method of example. Here the lives of saints are put down for our imitation. It is easier to conceive and copy what stands before us in warm life, than what is laid down by ever so clear definition. Here are no characters drawn; but men moving, speaking, and thinking appear; and as a child learns from the tender looks of its mother, what are the feelings of maternal love, so do we learn from the expressions and conduct of these holy men, what

motives and what ardor prevailed in them. The unthinking reader would lose half the picture; but the taste that has been used to regard the expressive incidents, and the interesting though slighter shades that escape a hasty observation, would descend into these scenes, live in them, and walk among them.

Suppose then one of this character to have looked into the word of God. And suppose him to have opened at that history, most lowering on one page with the disclosure of human guilt, and on the other most brightened with forgiving mercy,—the relation of our Saviour's suffering and death. Here, in common with other men, will his heart be deeply affected by each sorrow of our suffering Lord as he follows him from the garden to the judgment seat, and from judgment to the cross. But in the closing scene how will his soul stand amazed at the cry that banishes the cheerful light, and makes the earth tremble in its deep foundations. Why did nature thus give signs of consternation. Why did all inanimate things thus tremble and start as if expecting their own dissolution. Why, but to awaken in all who marked these things, reflections that should force them to conviction. To make them ask what the heart is made of that can resist impression while the rocks are rending? What is the fibre of the soul that can stand unaffected in the midst of these terrors? What has shut up the sluices and dried the fountain of its sorrows, when God has hung in the heavens the signs of his mourning. And for what end were these things written; but to make the same real to all men in future ages? Nor have they failed in their influence. The reader has been present in the vividness of thought, at the acting of all these wonders, he has felt the interest of an actor in them, he involuntarily exclaims, "Surely this man was the Son of God."

If the faculties that bring up these things in their just and vivid conceptions, with a force on the mind of

present realities, add to the impressions of revealed truth, their influence is not less in those glowing productions of the inspired pen, that under the form of poetry or oriental imagery, have challenged the efforts of human taste for a superior. Or in those simple descriptions of pastoral life, to be found so plentifully in the early records of manners, how pleasing is the illusion that transports us to the land of the Patriarchs and places us by their side, the witnesses, almost the companions of their daily walks. We go with them among their households; and observe the conduct of their holy life. It is no longer a history—it is their living example, by which though dead they speak.

Among all the feelings which the scriptures inspire in the christian's mind, none are more open to influence from his natural character than those which embrace his hopes of future happiness. Hope is from its nature, closely connected with the imagination. The good we seek must be conceived of before we can desire it. At the same time no class of mental affections is more extensive than that into which our hopes enter. It is impossible for one who expects a life of immortality, not to indulge a constant desire to know what scenes shall break upon him when he has passed the gloom of the grave. To the country that lies beyond, he will send many a longing enquiry, what is that state in which I am to dwell; what are those happy employments that shall occupy me forever. On this point the scriptures are full of emblems too expressive to be misunderstood in their general meaning. But with respect to the outward circumstances of our being; the endless advances in knowledge; the manifestation of God's omnipotence that will be witnessed in the works of his hands; the errands on which we shall be sent through the creation, there is room for stronger or feebler conceptions.

Every christian indeed knows that

it is the favor and presence of God, which will sustain our immortal joys. Experience has taught him, what it is for the soul to be present with its maker. Here no imagination is barren, no conception is feeble; for fixed and certain knowledge is the foundation of hope. He looks to Heaven as a residence full of those sweet influences that sometimes pierce the distance and descend upon him. From this dreary world, he thinks of God and the society of the angels and just spirits, as a stranger in a strange land, who finds none to relieve his loneliness, thinks of his home, and of the hearts that alone care for him. Here then is the boundary of his wishes and here the measure of his expectation is full. If he has never looked around to consider how God first placed man in this world, to live by his love and service, no less than the spirits in Heaven; and yet how he has made it beautiful to his eye, and formed all its creatures to be sources of enjoyment, it may escape him that much more in Heaven, where all good things are the reality of what earthly joys are only the shadow, we may expect to find all things the sources and inlets of pleasure. And though he may have noticed how these occasions of our daily happiness are the medium through which God has exhibited his benevolence and raises our gratitude, it may not have occurred to him that the same means of bestowing good and of exciting gratitude are known wherever divine providence extends. He may even consider such hopes unworthy of the meditations of an immortal being.

And here I cannot but remark for a moment upon some ideas of the nature of spiritual existence, which it seems to me that the scriptures do not encourage. When the scriptures speak of new heavens and a new earth, of a city that hath foundations, of the natural body that is raised a spiritual body, they would appear to convey an idea of a soul dwelling

among things that have substance and reality. But there are some who look upon the soul as being itself nothing distinct from its thoughts and feelings. And when it leaves the body, there are some who consider it as passing into a state where it is conscious of nothing about it but the presence of other minds. So that when this idea is examined it seems to be, that the soul in a separate state is a mere nothing that is connected with nothing, and acted upon by nothing; but has its whole existence, in contemplation. Itself a mere shadow, fading away into the space that surrounds it. But it seems to me that when I have left the body, I shall not appear to myself less real than I do now, nor look upon other things as less of realities than such as are at this moment present to me. I cannot think when I have left behind me the hills and the floods, and the light of day, and passed these visible heavens, that I have taken a last look of the Creator's works of wisdom and power; but that under some new form of being I shall still be made sensible by every thing that surrounds and upholds me of the presence of Almighty Power.

With these thoughts I pass to a consideration too closely connected with this subject not to be noticed. It is this: That taste adds to the daily exercise of religion, by bringing up to notice many striking exhibitions of God's goodness to men. For it is after all true that religion comes down to mingle in the common current of our concerns, and is united with those outward things that are ever present, and become the daily and hourly occasions for pious feeling. And it is easy to see how the taste that is conversant with the most refined pleasures, and employs its thoughts in the most noble and just views of common subjects, will gain a propriety of feeling—a superior harmony and proportion to its religion. How the delicacies of thought, the tender shades of emo-

tion that pervade such minds, will mingle with the feelings of the heart, and give a just and sweet outline to them.

Taste does not so much create for us new pleasures, as point out where the sources of them lie. It lights up in the world a new medium of perception by which all objects are seen with additional clearness. Like the earth, watered by showers, the face of nature beneath its influence assumes fresh animation, its colours new laid, its perfumes breathing, its flowers expanding to the light. How many objects does taste lead us to notice, that would otherwise flow in in the general current of our pleasures unthought of. How many unnoticed marks of design and benevolence does it point out, that, when once observed, strike the mind with admiration. A wild African was hunting along the Mountains of the Moon; when, for the first time, he saw the marks of evident design exhibited in himself and all he could see. Like one newly waked he gazed around, and the mountains before him gave an impression of the greatness of God, that conducted to the belief of Christianity. I could never consider the effect as otherwise than natural. Doubtless these objects were placed as our instructors to manifest the invisible things of God.

None of these marks, whether of design or goodness, escape the man accustomed to close observation. In his solitary walks they mingle with his meditations, and become the materials of higher devotion. As the stream murmurs down, or the breeze sweeps by him on its soft wing, a voice seems to go forth—"O man, the companion of angels, with a soul more sublime than the mountains you look upon, more lasting than the earth on which you stand; partake of the bounties of Providence, but forget not their Author; look upward to the heavens and consider; for beyond the orbs which you see,

the Maker of all things holds his throne, and there he has fixed the mansions of your everlasting dwelling.

AHE.

For the Christian Spectator

On Preaching.

It is a matter of no small importance, to have clear and correct ideas of the nature and object of Sacred Rhetoric. Preaching appears in a very interesting light, to him who regards the truth as the means of persuading sinners to be reconciled to God; who feels that the salvation of souls depends, literally *depends* on his own fidelity. Preaching becomes to him, a matter of business. He feels that he has a real object to labour for, and that this object is one that may be accomplished.

The success which has, in late years attended the wise and faithful and persevering efforts of ministers, evangelists, and private christians, has thrown light upon some difficult points, and given *some* currency to an opinion that *success is the criterion of fidelity*. Without undertaking to examine the question, whether such an opinion can be defended, in its broadest extent, it is sufficient to take for granted, that there is a general connexion between means and ends, in the kingdom of grace as well as in the kingdom of nature. It follows that the kind of eloquence, which is most effectual in persuading men to act, in other cases, will be *most likely* to produce the desired effects, in the pulpit. "He is the orator, who accomplishes his object." A circumstance, unfavourable to the highest efforts of eloquence in the pulpit, is the difficulty of keeping a present attainable object immediately before the mind. The lawyer, or the legislator, who sees great interests depending upon this very speech, has not his zeal damped by the feeling that he is laboring for an

uncertainty; nor his indolence soothed by the idea, that what he fails of accomplishing this time, he can do more thoroughly by another effort. But the more that *facts* in the glad experience of the churches, lead towards the opinion that it is the proper *tendency* of motives to produce corresponding action, and that sinners are actually *persuaded* to repent and believe the gospel, the more will ministers feel the weight of a present object in all their labors. They will see the salvation of souls depending on every sermon.

This view of the office of preaching, beginning to be generally adopted, is evidently producing an alteration, for the better, in the style of sermons. Preachers are getting more into the use of the plain, straight forward style, of Chatham, of President Edwards, of nature. The necessity of the times is breaking up the studied phraseology, and the rounded periods, which please in the parlour, but tire in the pulpit, and substituting the language, and the manner of common life. Such a change is called for, by the popular voice, and sanctioned by reason and experience. The minister who has any thought of doing good, or who even wishes to acquire influence enough to secure the continuance of his employment, has got to lay aside, as well the polished elegance of the essayist, as the dignified march of the historian, and place himself among his hearers, and "talk to them face to face." L. W.

For the Christian Spectator.

The Pulpit.

THE PULPIT in a *figurative* sense has long been the theme of the moralist and of the poet. While I have admired the sublime strains of the one, and the spirit-stirring prose of the other, the question has often recurred to my thoughts, why has not the pulpit *literally* been made the theme of some able pen. Has the aspiring genius of the past and the present

age overlooked so humble a subject? The pulpit divested of *metonymy* it is true does not furnish a subject of great moral sublimity, but it has a *literal* sublimity which may excite a few important moral reflections. Since no writer has ventured into this humble region of thought I shall undertake the office of a pioneer, and make the *literal* pulpit a theme of discourse. The subject may be best considered under three general divisions.—The *altitude*, *location* and *structure* of the pulpit.

1. The *altitude*.—I have not enough of the spirit of the antiquary to search out the *date* of high pulpits, and not knowing the circumstances under which they were originated, I shall not presume to censure the occupants of the ancient desk for consenting to be elevated so far above their hearers. If however in the present age of *investigation*, I may hazard a conjecture concerning the origin of high pulpits, I will say that it is possible the idea of giving the pulpit a noble elevation may have been derived from that great moral distance which was supposed in primitive times to exist between the pastor and his flock, and from that apostolic reverence in which the ministerial office was held. I well remember in the days of my childhood, the overwhelming awe that seized me on hearing it announced—"the minister is coming!" and upon the Sabbath I was accustomed to regard him in his elevated station with all the reverence that I should feel for the monarch on his throne. But whatever may have been the origin of the high pulpit, and however cogent may have been the reasons for transmitting to posterity the custom of giving the pastor so high a sabbath-day elevation above his flock, it would seem in the present *levelling* age—since the moral distance between the minister and his parishioners is regarded so small, and the ancient veneration for the ministerial office is become so nearly extinct, it would seem that the

altitude of the pulpit is disproportioned to the moral state of the times. This remark may lead the reader to suspect that the writer of this article considers the ancient pulpit too high, and he is correct in his suspicions; but as I have arguments more conclusive to offer in defence of this position, I shall dismiss the argument for reducing the height of the pulpit, derived from the disproportion of its altitude, to the present altitude of ministerial dignity, lest I should unwittingly make room for a justifying inference in favour of reducing still lower the reverence for the ministerial office, which I fear is descending fast enough without the aid of arguments.

The *first* argument that I advance, then in defence of the position, that the ancient pulpit is too high, and consequently the modern one, which is constructed after the primitive fashion,—is derived from the fact that a house is not so easily filled by the voice, when the speaker is so far above his hearers. Sound, it is well known is produced by the impinging of agitated particles of air upon the ear. The farther the speaker is therefore, from the hearer, the more strength of voice is necessary to be heard. Now by reducing the altitude of the pulpit, you bring the speaker nearer to his hearers, and confer an inestimable favor upon weak lungs. Consider the height of the pulpit a perpendicular line, meeting a horizontal base line formed by the floor of the church. Another line, drawn from the top of the perpendicular line representing the height of the pulpit to the seat occupied by the most distant hearer, forms the hypotenuse of a right angled triangle. In proportion therefore as the perpendicular is shortened, the hypotenuse is shortened, and the distant hearer brought nearer to the speaker; and a good deal nearer, if some towering pulpits had their desert. Besides the advantage of being nearer to his audience, the speaker would have a more advantageous position

with respect to the mis-shapen galleries, the usual concomitants of a lofty pulpit, which often break his voice into a fearful number of uncertain sounds, that straggle away to his distant hearers, conveying a false report of his sentiments.

2. Those whose unhappy lot it is to occupy the seats near the base of a high pulpit, are reduced to the alternative of losing sight of the speaker, or of bending their necks into an unnatural posture, in order to fix their eyes upon him. If he chance to be a *popular* preacher it is a great loss, and a piece of incivility besides, not to give him the attention of the eyes.

3. The high pulpit removes the speaker so far from his hearers that he loses that feeling of familiarity which is necessary to awaken his own feelings and those of his audience. Distance also partially interrupts, that mysterious interchange of feeling which is produced by the glow of the countenance and the fire of the eye. It is well known that the preacher, and every public speaker, will be more animated when he is in the midst of his hearers than he can be at a distance from them. Every starting tear attracts his notice, the expression of every countenance kindles his feelings, and he imparts and receives that impulse which is the soul of eloquence. This is one grand reason that *conference preaching* has a superiority over the high-pulpit preaching. In the former case the speaker comes in contact with his hearers. He meets their eyes and glowing countenances. In the latter case he is so far removed that the effect of sympathy is sensibly diminished. We perceive the reason too that it is so much easier to *extemporize* in a lecture room, than it is from the pulpit high in the air. Of all positions for an extempore preacher, that of a high pulpit is the worst that could be devised. When a comparison is made between the eloquence of the bar and the pulpit,

the advantage of position which the advocate decidedly has over the preacher ought to be taken into the account. If the lawyer were obliged to address the court from a high rostrum, he would find the difference between such a position and the one that he now occupies.

The last, though not least objection which I make to a high pulpit is the effect it produces upon a man of feeble health, or delicate nerves. It is with a kind of shivering horror, that he looks over the precipice of his high station. He almost imagines that he is looking down from the battlements of a tower.

2. The *location* of the pulpit. It is not important in what part of the church the desk is located except in one respect. If the slips front the pulpit, which they ought always to do, and if the doors of the church are in the rear of the slips; every loiterer who merely steps in to satisfy his curiosity as to the *style and popularity* of the preacher, or if this be previously ascertained, purposely saves himself the tedium of the *whole* service, the audience are obliged to turn round in order to see who it is that comes in so late. If this happens frequently, it is a grievous annoyance to the preacher. The pulpit, therefore ought to be placed between the two doors of the church, or if there be but one, by the side of it, that the seats fronting both the pulpit and doors may save the audience the trouble of moving round to notice what stranger, or tardy hearer, or new hat and feathers, breaks in upon the stillness of the worship.

3. The *structure* of the pulpit. I must ask pardon of my readers, if on this topic I should happen to give vent to a few humorous and even splenetic remarks. I can imagine no assignable reason why the pulpit should borrow its form, and fashion from a tub. Whether the ancient veneration of tubs must be ascribed to a regard for the philosopher Diogenes I know not, but there seems to

have been some powerful reasons in the minds of our fathers for constructing their pulpits in the form of that philosopher's habitation. Even those who have ventured to make an innovation upon the long established custom of giving the pulpit a tub-like appearance, have made but half a reformation. But without enquiring into the sanctity or antiquity of this custom, I shall take the liberty to state some objections to the fashion of the whole tub and the half tub. They immure the speaker to the very elbows, and how can he be otherwise than awkward? He has no room to stir and his gestures can be little more than raising his hands and laying them down again upon the cushion. But what is most grievous of all, he frequently finds a long bible, that must be nicely balanced on the narrow rim of the pulpit, and he must not be too theatrical in his manner, or it will plunge into the abyss below. Now if the preacher uses notes, and, at the risk of losing all popularity, I aver that he ought sometimes so to do—if he uses notes, and is not well skilled in balancing, and besides is theatrical in his manner, he must hold his bible fast with one hand and gesture with the other. And sometimes also it happens that the tub is supported so slenderly that there is danger of its rolling off with its nerve-shaking occupant. The reader will probably smile, and possibly may be offended at these free remarks. But if he has for some time been a preacher, he will be ready to acknowledge that there is more truth than humour in them. To bring the subject to a conclusion then, in more serious language, I trust that it will be admitted that some important facts have been stated respecting the inconvenience of the ancient pulpit, arising from its altitude, location, and structure. And I cannot but think that among the various expedients devised for rendering the preacher more animated, a convenient pulpit holds a conspicuous

place. The object of this article is to turn the attention of the public to the great inconveniences of the ancient pulpit. It is quite too high, and in every respect is miserably adapted, both to the speaker and his audience. The evils which have been pointed out are removed, partially at least, by the modern style of church and pulpit building, but why not lay the hand of reformation upon the antiquated pulpit? The expense is trifling, and the pulpit is so defended from the weather that *time* will make but a tardy progress in removing the evil. As the occupants of the desk are more immediately concerned in this subject, I trust they will give it some attention. For their sakes chiefly I have written, and shall therefore name this production a

Concio ad Clerum.

To the Editor of the Christian Spectator.

A recent number of a certain religious magazine which I have long been accustomed to regard as among the very first periodicals in our country, contains a review of a late Sermon on the Atonement, written for the most part with great judgment, and throughout with an excellent spirit.

In the course of the article, however, I meet with the following sentence, respecting which I beg leave to ask a question or two.

"In like manner he who is afraid to bring up his doctrine to the full length and breadth of scripture language and ideas, and to say that Christ bore our sins in his own body on the tree, that he suffered for us (in our stead) the just for the unjust, that he was made a sin-offering for us, that he paid the price of our redemption, and *satisfied di-*

vine justice.—he who is afraid to use expressions of this sort, aims to be more cautious in his language than the Author of the Bible, and, in effect, strips the doctrine of atonement of all that gives hope, inspires confidence, calls forth gratitude and love; in a word of all that adapts this doctrine to the condition of sinners such as we are."

Now, Mr. Editor, as the writer, if I understand him, undertakes to specify what he means by "the full length and breadth of scripture language and ideas,"—and as the expression "*satisfied divine justice*" is not to be found in my Bible, it seems to me that he employs that expression to denote some "scripture idea;" and I therefore beg to be informed, if any man can tell me, *first*, what is that "scripture idea" expressed as directly and precisely as may be; and *secondly*, what is the "scripture language" in which the "Author of the Bible" has seen fit to express it.

This phraseology is not new to me. I have heard it from the pulpit a thousand times, and in six hundred of those instances it was evidently employed, as a multitude of common-place phrases are employed, without any very *distinct* apprehension of its meaning. But its occurrence in this connexion is in some respects peculiar, and it leads me to propose another and a more general enquiry :

How far does the perpetual abstraction and personification of justice, and mercy, and law,—making them all so many distinct and independent beings,—tend to promote correctness of conception, or conclusiveness of argument, in writers and talkers on the doctrine of atonement?

JONATHAN.

Review of New Publications.

Private Correspondence of WILLIAM COWPER, Esq. with several of his most intimate friends. Now first published from the originals in the possession of his kinsman, John Johnson, LL. D., Rector of Yaxham with Welborne in Norfolk. Philadelphia, 1824. pp. 385. 8vo.

THE publication of the private correspondence and history of men who have attracted admiration by their genius or learning, is an acquisition, on many accounts. Until modern times, documents of this kind were not extensively circulated. We have looked on the great characters of former ages, and extolled, without knowing much concerning them. From the works to which they owe their celebrity, we conjecture indeed what the authors were; but their private and confidential epistles would have afforded certain and particular information. In these effusions, a man unconsciously exhibits his true character. He betrays the secrets of his heart. We see him at his fireside, and in the moments of relaxation: and it gratifies the curiosity of readers, to know not merely the writer, but the man. Familiar letters are a species of autobiography which are not less authentic, and much more modest and graceful, than professed memoirs of one's self. The knowledge which his correspondent has respecting him, will keep him to the truth; and as he insensibly adapts his thoughts and manner, to the character of those to whom he writes, or to his own opinion of it, we read his communications with an interest extending both to him, and to them. Add to this, from these unbosoming details we learn the pantings and struggles of the mind after the particular excellence by which it be-

comes distinguished; and often we can trace the successive steps by which that excellence was attained. And finally, the opinions of these men concerning their celebrated contemporaries, or others of former ages, expressed and drawn forth in the confidence of friendship, are valuable hints, showing, if not the relative standing of the great among themselves, at least their disposition towards one another.

It is a want of something of this kind, as above intimated, which we feel in the information that has reached us concerning antiquity. In the individuals whose names have come down to us, we know little of the history of their hearts, and are seldom favoured, if we may so term it, with their domestic and every-day view of things. Except in the case of Cicero, Pliny, and a few others, we are mostly destitute of that moral or intellectual self-description and self-dissection, afforded by this familiar species of writing. Doubtless the paucity of works of fiction, in which domestic scenes, and the more hidden, but powerful passions are depicted, have also contributed to a dearth of information concerning the private history of the ancients. The resources of modern times, not only in novels and autobiographies, but in letters, are much greater than antiquity can boast of; and although the Romans are said to have cultivated letter-writing in particular, with great success, yet not many specimens of their accomplishment in this art have been handed down for our inspection.

Notwithstanding, however, the benefits attached to the publication of private letters, and especially of those that were never designed for the public eye, we apprehend that it is a procedure not wholly untended with danger. The effects

produced are often similar to those which are perceived in that species of biography, which details the miscellaneous conversation of a man of learning. Boswell rendered no essential service, on the whole, to the memory of Johnson, by a work of this description, in which wisdom is too apt to be mingled with folly. If the narrative be faithful, justice can scarcely be done to the person concerned, or to our idea of him, formed from his writings: for who can converse with the elegance, precision, or force, with which he can write? Who can present those tones, looks, and gestures, which impart to conversation half of its fascinations? Even so a man's familiar epistles, taken in connexion with the information they convey concerning himself, may do him less justice than his set compositions. The expectations created by the latter, would not be apt to be answered by the former.

In this view of the publicity given to the familiar epistolary effusions of men of genius, however it may fare with our judgment, our imagination suffers loss. It is much cooled down by an intimate acquaintance with them—an acquaintance, such as their letters furnish. In fancy, we love to contemplate these spirits, as moving in a higher and purer region than other men—as having a nobler order of ideas, or a different method of acquiring and exhibiting them—as feeding on angel's food, “on thoughts that voluntary move harmonious numbers.” But when we have an opportunity of coming into the chambers of this gifted portion of our race, especially into the chambers of their hearts, and of learning the springs that move within—the incipient form which their thoughts assume, the spell is, in a measure, broken. The demi-god and the angel are reduced more nearly to the measure, and appear too plainly in the earthliness of

common men. There seems too great a similarity in the processes of thought, and invention, when we inspect them closely, between one man and another, to leave much room for that exclusive admiration, to which the illusions of fancy, in this case, give birth. Add to this; there is that in familiarity and nearness of view, which, in itself, diminishes effect. The picture, or the statue, which would strike one as a masterpiece of the art, at a distance, is not designed to be inspected nearly, and in all its minute touches. So inspected, beauties would turn into blemishes, and expressive delineations into unmeaning blurs. There is no man whose internal texture is so fine, or perfect, that an intimate acquaintance with him, will not bring out to view, some coarseness or defect. There is no disposition so lovely—no genius so transcendent, as not to suffer an abatement in our admiration, when we see its possessor, like other men, engaged in the turbulent, or trifling concerns of life.

We know not any exception to this law of nature, in our sublunary world. Nothing here is perfect. The fairest objects have their deformities. The smoothest surface, when viewed in a microscope, presents to the eye its inequalities and roughnesses. Christian piety, we are assured, can be inspected closely and habitually, with less danger than any thing else, of having our respect degenerate into indifference. In itself, a holy mind must contemplate it, with unmingled satisfaction. But associated as it is on earth, with so corrupt a thing as the human heart, it shares the fate of every other estimable possession. Our admiration of any one individual, when he is intimately known, will necessarily be qualified. The interior of the pious mind being laid open to minute inspection, there is much in it which we can never view with complacency. Light there is, but it is mingled with shade. If it has

wisdom, it has folly also. Those productions of a powerful intellect which seem so perfect, and the emanations only of purity, own yet a connection with a mind, which groans under its sinful corruptions.

We have said more perhaps in illustration of this subject than was strictly necessary; and we have not said it from any regret that such a result, as has been described, takes place from an intimate acquaintance with illustrious minds. The good on the whole outweighs the evil. Our curiosity is gratified and our knowledge is increased, while only the wings of our imagination are clipped, or certain agreeable illusions are dissipated. From not knowing many particulars concerning them, we may fancy that Homer and Plato lived in some unearthly, abstracted manner—that they fed on some pure, ethereal aliment unknown to our modern bards and sages. But for being obliged to believe that the masters of mind, in these days, subsist like other people, we find some compensation, in the numerous documents we possess, furnished chiefly by their own hands detailing their private history.

It is needless to say that the operation of the cause of which we have spoken, is visible, even in Cowper—the name placed at the head of this article. It is a name exceedingly dear to us, and to every friend of talent and virtue, and we hail with heartfelt satisfaction, a portion of Cowper's private correspondence in addition to that which has already been before the public. But pure and splendid as his genius was, his letters show him in the imperfection and littleness of man. By this remark, we do not mean, that there is any cause for esteeming him less, on account of his letters, or what his letters disclose; (they constitute a portion of his deserved celebrity,) but they describe, and that faithfully, a frail and erring mortal. We see Cowper as he *was*, and not as our fancies, enchanted with the "more

than mortal sweetness" of his strains in the *Task*, would depict him, in almost angelic perfection. They characterize him under a peculiarity of circumstances, which associate the little with the great, the ludicrous with the dignified. Absorbed, as we may be, in the displays of his tender and sublime genius, we can scarcely help calling to mind, in view of his private history, that Cowper for the sake of enjoying life, was necessitated to become by turns, a painter, a gardener, and a bird-cage maker—and to pursue, in his maturer years, many of the sports and pastimes of childhood. We cannot help calling to mind, also, as to his intellectual and moral habits, that he was characterized by an almost feminine softness, by a distressing diffidence, depression of spirits, and want of self-control—that he was subject to unmanly terrors, and that he was scarcely exempt from superstitious weakness. Who would believe, unless told of it, that a man of Cowper's sense was horribly afraid of the month of January. Yet if these things must be, we are gratified to know them. Every item of information relating to the feelings and conduct of such men, is highly valued: and though we can by no means adore him, we feel it to be a privilege, as well to weep over his weakness and sufferings, as to rejoice in the instances of his splendid success.

Cowper has been the subject of much remark, both in the literary and in the religious world, and his works are evidently among the few, which are destined to immortality. As a poet, we may venture to assert, that he has seldom been equalled. There are strains of moral sublimity and powerful feeling in the *Task*, which none, except himself, or Milton, his only rival, in the religious poetic, could have produced. We know indeed that some flippant censures have been passed on Cowper's poetry; and it is possible, as some critics have remarked, that his ver-

ses, though full of thought are not so musical as to fasten on the memory, like those of several other poets; yet we doubt, leaving every one to judge what poetry best suits himself, whether a person of *genuine* poetic taste, unless swayed by some extraneous considerations, can fail to admire the author of the Task. As a *man*, however, we have not the least suspicion, but that Cowper interests every person who peruses his history. He was no common character. There was a peculiarity in the structure of his mind, and in his physical temperament, which astonishes every one. Such a capacity for relishing moral excellence, and the beauties of nature—such a tenderness and simplicity of feeling, approaching to an almost infantile sportiveness and innocence of purpose—such a dread of public notice, and yet such a desire to deserve it—such susceptibility of happiness, and still such an actual subjection to suffering, the world perhaps, never saw united in one subject. Rousseau, with his keen sensibility, and “perpetual hankerings after some unattainable state of voluptuous virtue and happiness,” may have been as singular a man, and as to natural constitution, singular somewhat in the same way; but the diversity in moral character, between him and Cowper is so great, that we feel it to be almost impious to compare them with each other. In Cowper's mind, there was a surprising mixture of solemnity and cheerfulness—of severity and tenderness; and what has been the lot of but very few, he was equally pathetic, and comic.

It is impossible, we conceive, in perusing his unadorned account of himself, in his letters, for readers not to share largely in all his feelings—his comforts and sorrows. Their attention becomes fixed—their sympathy is complete. We feel a regard for him, which rises into admiration, or is softened into pity, according as his mind is free to exert its powers, or is depressed by gloom.

Cowper carries us along with him, in spite of ourselves, and keeps us alive to every little incident he relates, and to every trifling project in which he is concerned, whatever, in our estimation, may become of the dignity of the narrator. Whether he designs to make us laugh, or weep, or both together, he seldom fails of success. No man ever said small things in so graceful a way. The great charm of his epistolary writing, is no doubt, the perfect ease and simplicity with which he expresses his thoughts. He seems to have penned down whatever occurred to him, and that just in the form in which it occurred to him, at the moment, without the least study or effort,—thus making his letters a most perfect copy of familiar and spirited conversation. Such were the clearness of his judgment, and the delicacy of his taste, that these effusions, though so wholly unpremeditated, fail not in the least as to correctness, either in the thought or expression. We have been accustomed to pronounce them, and to hear them pronounced, the finest model of letter-writing, in the English tongue. We know that general remarks of this kind are often made at random, and if not founded on an extensive comparison, are as liable to be wrong, as right. Since the publication of the former volumes of Cowper's letters, we have had an opportunity of judging between him and another distinguished writer of letters, the result of which has been a degree of doubt, in relation to which the preference is due. The appearance of the present volume, has, we believe set us right again. That Cowper excels Swift, Pope, and even Gray, in the essential qualities of the epistolary style,—ease, simplicity, and warmth of affection, we suppose all readers will admit. But Gibbon, with a mental structure, we should imagine, unlike Cowper's, and with moral feelings, we know, *wholly* unlike his, has, nevertheless left us letters, which

are admirable in their kind, and not unworthy of comparison with the bard's. We speak of them merely as *letters*, and are not at all solicitous to commend them, except for the talent, and a sort of natural pleasantness of temper, which they exhibit in the author. We deeply regret that productions, written not only with remarkable ease and playfulness, but with a spirit, an elegance, a richness of incident not easily surpassed, should be tarnished with any portion of that profane levity, and infidel sneering, which has literally blackened his celebrated historical work. The letters of Cowper are the effusions of a mind enlightened, and of a heart sanctified by the Holy Spirit, though the one was naturally strong, and the other susceptible. Those of Gibbon are the offspring of talent, learning, and feeling of an high order indeed, but wanting the perfect finish, and the irresistible charm, which evangelical piety imparts to distinguished efforts of the intellect.

It is with the religion of Cowper, however, that we have the most concern. On this part of his character much also has been remarked. Not that there has been any essential diversity of opinion among pious men, concerning the religion of the poet. It is decisively of the evangelical cast. So far as the friends of truth are concerned in their observations on this subject, it is only in some of the details of his religious character that they are not agreed—points concerning which there has been a want of information. In regard to the opposers of vital godliness, we have to say that Cowper has been abundantly pointed out by them, as an instance of the unhappy effects supposed to proceed from that system of doctrines which he embraced, in inspiring the last degree of melancholy and depression. Never was an opinion more unfounded. But it is not our design to detain our readers here, in vindicating the poet, or rather christianity

itself, against such an aspersion. We shall reserve a few thoughts on this topic, towards the conclusion of our remarks, since perhaps, the present publication has imparted additional light respecting the moral and constitutional peculiarities of the poet. While, however, good men have not been divided, concerning Cowper's christian character as a whole, they have discovered it, more in his poems, than in his letters, and in the history given of him by Hayley. It was the tenderness, by some so called, but we should rather say, the false delicacy—the religious indifference of this biographer, that induced him to suppress the most of those letters, in which serious topics are introduced. We are aware indeed, that the religion of the poet is tinged with a profound melancholy, and that the notice of it in his letters, is intended to apply chiefly to his own situation and prospects; but it is nevertheless religion, and religion, for the most part, of a deeply experimental stamp. His theological views are strictly orthodox, divested of their personal application, and wrong only when they are converted into arguments against himself. The publication of letters of this description, was therefore eminently due to the poet. If they are not necessary to assure the readers of his poetry, that he was a man of decided evangelical feelings, they are necessary at least to shew his consistency in some desirable particulars: They are necessary to illustrate more fully, that character of loveliness in which his poetry presents him, to serious readers. The correspondence and balance of every part of his character are thus restored and preserved.

The letters, of which specimens are about to be presented to the reader, are addressed principally to the correspondents of Cowper, whose names are already so well known, in the former volumes. Though they were withheld by

Hayley, we perceive in them no inferiority to those which he admitted into his collection. On the contrary, we are ready to think with Robert Hall, whose opinion of them is introduced into the preface of the book, that they are even of a "superior description to the former, possessing as much beauty, with more piety and pathos." We cannot think of satisfying our readers, with extracts from so miscellaneous a work, in which of course, there is no chain of thought or connection of story, that, by being epitomized, can enable them to comprehend the whole of it at once. Rather we design, by offering them some select letters, or parts of letters, to tempt them to read the entire volume and to taste the pleasure which has fallen to our lot. So far as Cowper's manner is concerned, we confidently predict that their satisfaction will be unalloyed: and even as to certain portions of the matter, though their view of his infirmities may spoil some of their fond fancies, and their sympathy with his distress may be too strong to be otherwise than painful, yet the consoling reflection will be found at hand, that he is hopefully gone to a world, where he is exempt, alike from the fear, and the experience of evil.

In the following letter to Joseph Hill, Esq. the office of a delicate and serious monitor, to the only one of Cowper's correspondents, if we are rightly informed, except Hayley, without a professedly religious character, is well performed, and the manner deserves imitation.

I rejoice with you in your recovery, and that you have escaped from the hands of one from whose hands you will not always escape. Death is either the most formidable, or the most comfortable thing, we have in prospect, on this side of eternity. To be brought near to him, and to discern neither of these features in his face, would argue a degree of insensibility, of which I will not suspect my friend, whom I know to be a thinking man. You have been brought down to the sides of

the grave, and you have been raised again by Him who has the keys of the invisible world; who opens and none can shut, who shuts, and none can open. I do not forget to return thanks to him on your behalf, and to pray that your life, which He has spared, may be devoted to his service. "Behold! I stand at the door and knock," is the word of Him, on whom both our mortal and immortal life depend; and blessed be his name, it is the word of one who wounds only that He may heal, and who waits to be gracious. The language of every such dispensation is, "Prepare to meet thy God." It speaks with the voice of mercy and goodness, for without such notices, whatever preparation we might make for other events, we should make none for this. My dear friend, I desire and pray, that when this last enemy shall come to execute an *unlimited* commission upon us, we may be found ready, being established and rooted in a well-grounded faith in His name, who conquered and triumphed over him upon his Cross."—pp. 36, 37.

The letter which immediately succeeds this, adverts to a reply, and contains a distinct recognition of the foundation of Cowper's hope,—the only foundation for sinners.

"I have a moment to spare, to tell you that your letter is just come to hand, and to thank you for it. I do assure you, the gentleness and candour of your manner engage my affection to you very much. You answer with mildness to an admonition, which would have provoked many to anger. I have not time to add more, except just to hint, that if I am ever enabled to look forward to Death with comfort, which, I thank God, is sometimes the case with me, I do not take my view of it from the top of my own works and deservings, though God is witness that the labour of my life is to keep a conscience void of offence towards Him. He is always formidable to me, but when I see him disarmed of his sting, by having sheathed it in the body of Christ Jesus."—p. 37.

Our author, about this period, possessed a more comfortable frame of mind, than was the case with him, during the greater remaining part of his life.

A letter to Mrs. Newton exhibits the poet in an interesting light, as a firm friend and a man of the most refined feeling. His humor, as will be seen in many of his letters, occa-

sionally bursts forth. In our extracts we shall give the humorous and cheerful, as well as the devout and gloomy, in order that Cowper, as he is, may appear. Indeed it is not easy wholly to separate these ingredients in his compositions.

"To communicate surprise is almost, perhaps quite, as agreeable as to receive it. This is my present motive for writing to you, rather than to Mr. Newton. He would be pleased with hearing from me, but he would not be surprised at it; you see, therefore, I am selfish upon the present occasion, and principally consult my own gratification. Indeed, if I consulted yours, I should be silent, for I have no such budget as the Ministers, furnished and stuffed with ways and means for every emergency, and shall find it difficult, perhaps, to raise supplies even for a short epistle.

You have observed in common conversation, that the man who coughs the oftenest, (I mean if he has not a cold) does it because he has nothing to say. Even so it is in letter-writing: a long preface, such as mine, is an ugly symptom, and always forebodes great sterility in the following pages.

The vicarage-house became a melancholy object, as soon as Mr. Newton had left it; when you left it, it became more melancholy: now it is actually occupied by another family, even I cannot look at it without being shocked. As I walked in the garden this evening, I saw the smoke issue from the study chimney, and said to myself, That used to be a sign that Mr. Newton was there; but it is so no longer. The walls of the house know nothing of the change that has taken place; the bolt of the chamber-door sounds just as it used to do; and when Mr. P—— goes up stairs, for aught I know, or ever shall know, the fall of his foot could hardly, perhaps, be distinguished from that of Mr. Newton. But Mr. Newton's foot will never be heard upon that staircase again: These reflections, and such as these, occurred to me upon the occasion; * * * * *. If I were in a condition to leave Olney too, I certainly would not stay in it. It is no attachment to the place that binds me here, but an unfitness for every other. I lived in it once, but now I am buried in it, and have no business with the world on the outside of my sepulchre; my appearance would startle them, and theirs would be shocking to me.

Such are my thoughts about the matter. Others are more deeply affected, and by more weighty considerations, having been

many years the objects of a ministry, which they had reason to account themselves happy in the possession of."—pp. 49—51.

The following to the same lady is chiefly humorous.

"When I write to Mr. Newton, he answers me by letter; when I write to you, you answer me in fish. I return you many thanks for the mackerel and lobster. They assured me in terms as intelligible as pen and ink could have spoken, that you still remember *Orchard-side*; and though they never spoke in their lives, and it was still less to be expected from them that they should speak, being dead, they gave us an assurance of your affection, that corresponds exactly with that which Mr. Newton expresses towards us in all his letters. For my own part, I never in my life began a letter more at a venture than the present. It is possible that I may finish it, but perhaps more than probable that I shall not. I have had several indifferent nights, and the wind is easterly; two circumstances so unfavourable to me in all my occupations, but especially that of writing, that it was with the greatest difficulty I could even bring myself to attempt it.

You have never yet perhaps been made acquainted with the unfortunate Tom F——'s misadventure. He and his wife returning from Hanslope fair, were coming down Weston-lane; to wit, themselves, their horse, and their great wooden panniers, at ten o'clock at night. The horse having a lively imagination, and very weak nerves, fancied he either saw or heard something, but has never been able to say what. A sudden fright will impart activity, and a momentary vigour, even to lameness itself. Accordingly, he started, and sprang from the middle of the road to the side of it, with such surprising alacrity, that he dismounted the gingerbread baker, and his gingerbread wife, in a moment. Not contented with this effort, nor thinking himself yet out of danger, he proceeded as fast as he could to a full gallop, rushed against the gate at the bottom of the lane, and opened it for himself, without perceiving that there was any gate there. Still he galloped, and with a velocity and momentum continually increasing, till he arrived in Olney. I had been in bed about ten minutes, when I heard the most uncommon and unaccountable noise that can be imagined. It was, in fact, occasioned by the clattering of tin patty-pans and a Dutch-oven against the sides of the panniers. Much gingerbread was picked up in the street, and Mr. Lucy's windows were broken all to pieces. Had this been all, it would have been a

comedy, but we learned the next morning, that the poor woman's collar-bone was broken, and she has hardly been able to resume her occupation since."—pp. 53—54.

The lively description that succeeds, shows the innocent sportive-ness of his mind, overwhelmed as he was, for the most part, with melancholy. It is addressed to the Rev J. Newton.

"If I had strength of mind, I have not strength of body for the task which, you say, some would impose upon me. I cannot bear much thinking. The meshes of that fine network, the brain, are composed of such mere spinners' threads in me, that when a long thought finds its way into them, it buzzes, and twangs, and bustles about at such a rate as seems to threaten the whole texture.—No—I must needs refer it again to you.

My enigma will probably find you out, and you will find out my enigma at some future time. I am not in a humour to transcribe it now. Indeed I wonder that a sportive thought should ever knock at the door of my intellects, and still more that it should gain admittance. It is as if harlequin should intrude himself into the gloomy chamber where a corpse is deposited in state. His antic gesticulations would be unseasonable at any rate, but more especially so if they should distort the features of the mournful attendants into laughter. But the mind long wearied with the sameness of a dull, dreary prospect, will gladly fix its eyes on any thing, that may make a little variety in its contemplations, though it were but a kitten playing with her tail."—pp. 56—57.

To the same person he imparts some interesting particulars concerning himself, and his situation at Olney.

"You wish you could employ your time to better purpose, yet are never idle. In all that you say or do; whether you are alone, or pay visits, or receive them; whether you think or write, or walk or sit still; the state of your mind is such as discovers even to yourself, in spite of all its wanderings, that there is a principle at bottom, whose determined tendency is towards the best things. I do not at all doubt the truth of what you say, when you complain of that crowd of trifling thoughts that pesters you without ceasing; but then you always have a serious thought standing at the door of your imagination, like a justice of peace with the

riot-act in his hand, ready to read it; and disperse the mob. Here lies the difference between you and me. My thoughts are clad in a sober livery, for the most part as grave as that of a bishop's servants. They turn too upon spiritual subjects; but the tallest fellow and the loudest amongst them all, is he who is continually crying out with a loud voice, *Actum est de te, peristi*. You wish for more attention, I for less. Dissipation itself would be welcome to me, so it were not a vicious one; but however earnestly invited, it is coy, and keeps at a distance. Yet with all this distressing gloom upon my mind, I experience, as you do, the slipperiness of the present hour; and the rapidity with which time escapes me. Every thing around us, and every thing that befalls us, constitutes a variety, which, whether agreeable or otherwise, has still a thievish propensity, and steals from us days, months, and years, with such unparalleled address, that even while we say they are here, they are gone. From infancy to manhood is rather a tedious period, chiefly, I suppose, because at that time we act under the control of others, and are not suffered to have a will of our own. But thence downward into the vale of years, is such a declivity, that we have just an opportunity to reflect upon the steepness of it, and then find ourselves at the bottom.

Here is a new scene opening, which, whether it perform what it promises or not, will add fresh plumes to the wings of time; at least while it continues to be a subject of contemplation. If the project take effect, a thousand varieties will attend the change it will make in our situation at Olney. If not, it will serve, however, to speculate and converse upon, and steal away many hours, by engaging our attention, before it be entirely dropped. Lady Austen, very desirous of retirement, especially of a retirement near her sister, an admirer of Mr. Scott as a preacher, and of your too humble servants now in the green-house, as the most agreeable creatures in the world, is at present determined to settle here. The part of our great building which is at present occupied by Dick Coleman, his wife, child, and a thousand rats, is the corner of the world she chooses, above all others, as the place of her future residence. Next spring twelvemonth she begins to repair and beautify, and the following winter (by which time the lease of her house in town will determine) she intends to take possession. I am highly pleased with the plan, upon Mrs. Unwin's account, who, since Mrs. Newton's departure, is destitute of all female connexion, and has not, in any emergency, a woman to speak to. Mrs. Scott is indeed in the neighbourhood,

and an excellent person, but always engaged by a close attention to her family, and no more than ourselves a lover of visiting. But these things are all at present in the clouds. Two years must intervene, and in two years not only this project, but all the projects in Europe may be disconcerted."—pp. 90—92.

In a part of a letter to Mrs. Newton, though he has incurred the censure of a critic,* he is supported by the word of God.

"The winter sets in with great severity. The rigour of the season, and the advanced price of grain, are very threatening to the poor. It is well with those that can feed upon a promise, and wrap themselves up warm in the robe of salvation. A good fire-side and a well-spread table are but very indifferent substitutes for these better accommodations; so very indifferent, that I would gladly exchange them both, for the rags and the unsatisfied hunger of the poorest creature that looks forward with hope to a better world, and weeps tears of joy in the midst of penury and distress. What a world is this! How mysteriously governed, and, in appearance, left to itself. One man, having squandered thousands at a gaming-table, finds it convenient to travel; gives his estate to somebody to manage for him; amuses himself a few years in France and Italy; returns, perhaps, wiser than he went, having acquired knowledge which, but for his follies, he would never have acquired; again makes a splendid figure at home, shines in the senate, governs his country as its minister, is admired for his abilities, and, if successful, adored, at least by a party. When he dies he is praised as a demigod, and his monument records every thing but his vices. The exact contrast of such a picture is to be found in many cottages at Olney. I have no need to describe them; you know the characters I mean. They love God, they trust him, they pray to him in secret, and though he means to reward them openly, the day of recompence is delayed. In the mean time they suffer every thing that infirmity and poverty can inflict upon them. Who would suspect, that has not a spiritual eye to discern it, that the fine gentleman was one whom his Maker had in abhorrence, and the wretch last-mentioned, dear to him as the apple of his eye? It is no wonder that the world, who are not in the secret, find themselves obliged, some of them, to doubt a Providence, and others, absolutely to deny it, when almost all the real virtue there is in it, is to be found living and dy-

ing in a state of neglected obscurity, and all the vices of others cannot exclude them from the privilege of worship and honour! But behind the curtain the matter is explained; very little, however, to the satisfaction of the great."—142, 143.

As Americans, we may overlook the prejudice which is apparent in the following extract. Doubtless, in his feelings he did us better justice, after he knew more concerning us, and our national character had more fully developed itself. Cowper, like many other distinguished literary men of that day in Great Britain, viewed our infant struggle for liberty, with no favorable eye. We shall perceive also that poets, as their original name, *fabricators*, would imply, are not always *prophets*. To the pious conclusion we cordially assent.

"As to the Americans, perhaps I do not forgive them as I ought; perhaps I shall always think of them with some resentment as the destroyers, intentionally the destroyers, of this country. They have pushed that point farther than the house of Bourbon could have carried it in half a century. I may be prejudiced against them, but I do not think them equal to the task of establishing an empire. Great men are necessary for such a purpose; and their great men, I believe, are yet unborn. They have had passion and obstinacy enough to do us much mischief; but whether the event will be salutary to themselves or not, must wait for proof. I agree with you, that it is possible, America may become a land of extraordinary evangelical light; but, at the same time, I cannot discover any thing in their new situation peculiarly favourable to such a supposition. They cannot have more liberty of conscience than they had; at least, if that liberty was under any restraint, it was a restraint of their own making. Perhaps a new settlement in church and state may leave them less.—Well—all will be over soon. The time is at hand when an empire will be established that shall fill the earth. Neither statesmen nor generals will lay the foundation of it, but it shall rise at the sound of the trumpet."—p. 153.

Nothing is easier than for Cowper to amuse his readers on any subject. Take for instance, his account of the supposed manner in which the

* New Monthly Magazine.

antediluvians passed their protracted lives.

"Let our station be as retired as it may, there is no want of playthings and avocations, nor much need to seek them, in this world of ours. Business, or what presents itself to us, under that imposing character, will find us out, even in the stillest retreat, and plead its importance, however trivial in reality, as a just demand upon our attention. It is wonderful how by means of such real or seeming necessities, my time is stolen away. I have just time to observe that time is short, and by the time I have made the observation, time is gone. I have wondered in former days at the patience of the Antediluvian world; that they could endure a life almost millenary, with so little variety as seems to have fallen to their share. It is probable that they had much fewer employments than we. Their affairs lay in a narrower compass; their libraries were indifferently furnished; philosophical researches were carried on with much less industry and acuteness of penetration, and fiddles, perhaps, were not even invented. How then could seven or eight hundred years of life be supportable? I have asked this question formerly, and been at a loss to resolve it; but I think I can answer it now. I will suppose myself born a thousand years before Noah was born or thought of. I rise with the sun; I worship; I prepare my breakfast; I swallow a bucket of goats milk, and a dozen good sizeable cakes. I fasten a new string to my bow, and my youngest boy, a lad of about thirty years of age, having played with my arrows till he has stripped off all the feathers, I find myself obliged to repair them. The morning is thus spent in preparing for the chase, and it is become necessary that I should dine. I dig up my roots; I wash them; I boil them; I find them not done enough, I boil them again; my wife is angry; we dispute; we settle the point; but in the mean time the fire goes out, and must be kindled again. All this is very amusing. I hunt; I bring home the prey; with the skin of it I mend an old coat, or I make a new one. By this time the day is far spent, I feel myself fatigued, and retire to rest. Thus what with tilling the ground, and eating the fruit of it, hunting and walking, and running, and mending old clothes, and sleeping and rising again, I can suppose an inhabitant of the primæval world so much occupied, as to sigh over the shortness of life, and to find at the end of many centuries, that they had all slipped through his fingers, and were passed away like a shadow."—pp. 171, 172.

Cowper's comments on his brother English bards are affecting, and in general just. As, however, he must have read in Johnson's work, the lives not only of Milton and Young, but also that of Watts, we rather wonder at the remarks in the beginning of the following extract.

"I have lately finished eight volumes of Johnson's Prefaces, or Lives of the Poets. In all that number I observe but one man—a poet of no great fame—of whom I did not know that he existed till I found him there, whose mind seems to have had the slightest tincture of religion; and he was hardly in his senses. His name was Collins."

"These luminaries of our country seem to have been kindled into a brighter blaze than others, only that their spots might be more noticed! So much can nature do for our intellectual part, and so little for our moral. What vanity, what petulance in Pope! How painfully sensible of censure, and yet how restless in provocation! To what mean artifices could Addison stoop, in hopes of injuring the reputation of his friend! Savage, how sordidly vicious, and the more condemned for the pains that are taken to palliate his vices. Offensive as they appear through a veil, how would they disgust without one. What a sycophant to the public taste was Dryden; sinning against his feelings, lewd in his writings, though chaste in his conversation. I know not but one might search these eight volumes with a candle, as the prophet says, to find a man, and not find one, unless, perhaps, Arbuthnot were he."—185, 187.

The writer's abasing view of himself, and of the human heart, is conveyed in a passage of peculiar energy and truth.

"Could I assuredly hope that God would at last deliver me, I should have reason to thank him for all that I have suffered, were it only for the sake of this single fruit of my affliction,—that it has taught me how much more contemptible I am in myself than I ever before suspected, and has reduced my former share of self-knowledge (of which at that time I had a tolerable good opinion) to a mere nullity, in comparison with what I have acquired since. Self is a subject of inscrutable misery and mischief, and can never be studied to so much advantage as in the dark: for as the bright beams of the sun seem to impart a beauty to the foulest ob-

jects, and can make even a dunghill smile, so the light of God's countenance, vouchsafed to a fallen creature, so sweetens him and softens him for the time, that he seems, both to others and to himself, to have nothing savage or sordid about him. But the heart is a nest of serpents, and will be such while it continues to beat. If God cover the mouth of that nest with his hand, they are hush and snug; but if he withdraw his hand, the whole family lift up their heads and hiss, and are as active and venomous as ever. This I always professed to believe from the time that I had embraced the truth, but never knew it as I know it now. To what end I have been made to know it as I do, whether for the benefit of others or for my own, or for both, or for neither, will appear hereafter."—pp. 221, 222.

Cowper's brief account of the events of his life, in a single paragraph, may gratify his readers and admirers.

"I was bred to the law; a profession to which I was never much inclined, and in which I engaged rather because I was desirous to gratify a most indulgent father, than because I had any hope of success in it, myself. I spent twelve years in the Temple, where I made no progress in that science, to cultivate which I was sent thither. During this time my father died. Not long after him, died my mother-in-law, and at the expiration of it, a melancholy seized me, which obliged me to quit London, and consequently to renounce the bar. I lived some time at St. Albans. After having suffered in that place long and extreme affliction, the storm was suddenly dispelled, and the same day-spring from on high which has arisen upon you, arose on me also. I spent eight years in the enjoyment of it, and have ever since the expiration of these eight years, been occasionally the prey of the same melancholy as at first. In the depths of it I wrote the *Task*, and the volume which preceded it; and in the same depths I am now translating Homer. But to return to St. Albans. I abode there a year and a half. Thence I went to Cambridge, where I spent a short time with my brother, in whose neighbourhood I determined, if possible, to pass the remainder of my days. He soon found a lodging for me at Huntingdon. At that place I had not resided long, when I was led to an intimate connexion with a family of the name of Unwin. I soon quitted my lodging, and took up my abode with them. I had not lived long under their roof, when Mr. Unwin, as he was riding one Sunday morning to

his cure at Gravelly, was thrown from his horse; of which fall he died. Mrs. Unwin having the same views of the gospel as myself, and being desirous of attending a purer ministration of it than was to be found at Huntingdon, removed to Olney, where Mr. Newton was at that time the preacher, and I with her. There we continued till Mr. Newton, whose family was the only one in the place with which we could have a connexion, and with whom we lived always on the most intimate terms, left it. After his departure, finding the situation no longer desirable, and our house threatening to fall upon our heads, we removed hither. Here we have a good house in a most beautiful village, and, for the greatest part of the year, a most agreeable neighbourhood. Like you, Madam, I stay much at home, and have not travelled twenty miles from this place and its environs, more than once these twenty years."—pp. 275—77.

The following lively description of the occupations in which he was once engaged, is contained in a letter to Mrs. King, in writing to whom he generally puts on an aspect of cheerfulness.

"You are perfectly secure from all danger of being overwhelmed with presents from me. It is not much that a poet can possibly have it in his power to give. When he has presented his own works, he may be supposed to have exhausted all means of donation. They are his only superfluity. There was a time, but that time was before I commenced writer for the press, when I amused myself in a way somewhat similar to yours; allowing, I mean, for the difference between masculine and female operations. The scissors and the needle are your chief implements; mine were the chisel and the saw. In those days you might have been in some danger of too plentiful a return for your favours. Tables, such as they were, and joint-stools such as never were, might have travelled to Perton-hall in most inconvenient abundance. But I have long since discontinued this practice, and many others which I found it necessary to adopt, that I might escape the worst of all evils, both in itself and in its consequences—an idle life. Many arts I have exercised with this view, for which nature never designed me; though among them were some in which I arrived at considerable proficiency, by mere dint of the most heroic perseverance. There is not a squire in all this country who can boast of having made better squirrel-houses, hutches for rabbits, or bird-cages, than myself;

and in the article of cabbage-nets, I had no superior. I even had the hardness to take in hand the pencil, and studied a whole year the art of drawing. Many figures were the fruit of my labours, which had, at least, the merit of being unparal- leled by any production either of art or nature. But before the year was ended, I had occasion to wonder at the progress that may be made, in despite of natural deficiency, by dint alone of practice; for I actually produced three landscapes, which a lady thought worthy to be framed and glazed. I then judged it high time to exchange this occupation for another, lest, by any subsequent productions of inferior merit, I should forfeit the honour I had so frequently acquired. But gardening was, of all employments; that in which I succeeded best; though even in this I did not suddenly attain perfection. I began with lettuces and cauliflowers: from them I proceeded to cucumbers; next to melons. I then purchased an orange-tree, to which, in due time, I added two or three myrtles. These served me day and night with employment during a whole severe winter. To defend them from the frost, in a situation that exposed them to its severity, cost me much ingenuity and much attendance. I contrived to give them a fire heat; and have waded night after night through the snow, with the bellows under my arm, just before going to bed, to give the latest possible puff to the embers, lest the frost should seize them before morning."—pp. 297—299.

Authors are very inadequate judges of the respective merits of their own works. Milton's preference of the *Paradise Regained* to the *Paradise Lost*, and Cowper's estimate of his translation of Homer, as compared with the *Task*, may be set down together.

"I would not give the algebraist sixpence for his encomiums on my *Task*, if he condemns my Homer, which, I know, in point of language is equal to it, and in variety of numbers superior. But the character of the former having been some years established, he follows the general cry; and should Homer establish himself as well, and I trust he will hereafter, I shall have his warm suffrage for that also. But if not—it is no matter. Swift says somewhere,—There are a few good judges of poetry in the world, who lend their taste to those who have none: and your man of figures is probably one of the borrowers."—pp. 373, 374.

In the following remarks taken from a letter addressed to his reverend kinsman, J. Johnson, we see how evangelical poets can estimate and aid evangelical preachers.

"You have a gracious Master, who, it seems, will not suffer you to see war in the beginning. It will be a wonder, however, if you do not, sooner or later, find out that sore place in every heart which can ill endure the touch of apostolic doctrine. Somebody will smart in his conscience, and you will hear of it. I say not this, my dear Johnny, to terrify, but to prepare you for that which is likely to happen, and which, troublesome as it may prove, is yet devoutly to be wished; for, in general, there is little good done by preachers till the world begins to abuse them. But understand me aright. I do not mean that you should give them unnecessary provocation, by scolding and railing at them, as some, more zealous than wise, are apt to do. That were to deserve their anger. No; there is no need of it. The self-abasing doctrines of the gospel, will, of themselves, create you enemies; but remember this, for your comfort—they will also, in due time, transform them into friends, and make them love you, as if they were your own children. God give you many such; as, if you are faithful to his cause, I trust he will!"—p. 383.

Our readers are aware, from what has already been intimated in our remarks, and some passages above quoted illustrate it, that Cowper labored under a mental derangement of a certain kind, the effects of which were most distressing to the unfortunate subject. The case must be admitted to be very singular, in the history of God's gracious dispensations; but doubtless, as will soon appear, in the poet's physical temperament, is to be found the principal cause of his calamitous malady. He professed to have no doubt that he once experienced the power of divine grace in his heart, and to have been made a child of God. But he at length imbibed the notion, that God, for wise, though mysterious ends, had destroyed his own work, or recalled his gift—that the Holy Spirit had departed from him,—and that though, in every other instance, the regenerated will be preserved by

the divine power, through faith unto salvation, such would not be allowed to be his own experience. God's presence he desired above every thing else, and yet he was destined never more to enjoy it, in time, or in eternity. Such was prevailingly his persuasion. To those who experimentally know the comforts and the hopes of religion, we need not say, that such a state of feeling must be agonizing beyond every other in this world. We have marked some of the passages, in which the author speaks of his spiritual views and prospects, under this gloomy aspect, and will exhibit them in continuity. These, together with one or two passages in the preface, disclose more than has hitherto been publicly known, concerning Cowper's derangement, and throw additional light on the religious history of this most excellent, but suffering mortal. Though the critics seem to themselves, to have discovered for a certainty, from the present letters of our author, what has often been previously conjectured and thrown out, that his melancholy and morbid state of mind were generated by his peculiar notions of God and religion, we think that a different view of the subject can be fully substantiated. Some of the passages we shall introduce are strikingly pious: others, perhaps, shew his aberration of mind, by their partial departure from an evangelical spirit.

"I have been lately more dejected and more distressed than usual; more harassed by dreams in the night, and more deeply poisoned by them in the following day. I know not what is portended by an alteration for the worse, after eleven years of misery; but firmly believe that it is not designed as the introduction of a change for the better. You know not what I suffered while you were here, nor was there any need you should. Your friendship for me would have made you in some degree a partaker of my woes; and your share in them would have been increased by your inability to help me. Perhaps, indeed, they took a keener edge from the consideration of your presence. The friend of my heart, the person with whom I had formerly taken sweet counsel,

no longer useful to me as a minister, no longer pleasant to me as a Christian, was a spectacle that must necessarily add the bitterness of mortification to the sadness of despair. I now see a long winter before me, and am to get through it as I can. I know the ground, before I tread upon it. It is hollow; it is agitated; it suffers shocks in every direction; it is like the soil of Calabria—all whirlpool and undulation. But I must reel through it; at least, if I be not swallowed up by the way."—pp. 161, 162.

"The latter end of next month will complete a period of eleven years in which I have spoken no other language. It is a long time for a man, whose eyes were once opened, to spend in darkness; long enough to make despair an inveterate habit, and such it is in me. My friends, I know, expect that I shall see yet again. They think it necessary to the existence of divine truth, that he who once had possession of it should never finally lose it. I admit the solidity of this reasoning in every case but my own. And why not in my own? For causes which to them it appears madness to allege, but which rest upon my mind with a weight of immoveable conviction. If I am recoverable, why am I thus? why crippled and made useless in the church, just at that time of life, when, my judgment and experience being matured, I might be most useful. Why cashiered and turned out of service, till, according to the course of nature, there is not life enough left in me to make amends for the years I have lost; till there is no reasonable hope left that the fruit can ever pay the expense of the fallow? I forestal the answer:—God's ways are mysterious, and he giveth no account of his matters: an answer that would serve my purpose as well as theirs that use it. There is a mystery in my destruction, and in time it shall be explained."—p. 182.

"Adam's approach to the tree of life, after he had sinned, was not more effectually prohibited by the flaming sword that turned every way, than mine to its great Antetype has been now almost these thirteen years, a short interval of three or four days, which passed about this time twelvemonth, alone excepted. For what reason it is that I am thus long excluded, if I am ever again to be admitted, is known to God only. I can say but this: that if he is still my Father, this paternal severity has, toward me, been such as that I have reason to account it unexampled. For though others have suffered desertion, yet few, I believe, for so long a time, and perhaps none a desertion accompanied with such experiences. But they have this belonging to them: that as they are not fit for recital, being made up merely of infernal ingredients, so neither are they

susceptible of it; for I know no language in which they could be expressed. They are as truly things which it is not possible for man to utter, as those were which Paul heard and saw in the third heaven. If the ladder of Christian experience reaches, as I suppose it does, to the very presence of God, it has nevertheless its foot in the abyss. And if Paul stood, as no doubt he did, in that experience of his to which I have just alluded, on the topmost round of it, I have been standing, and still stand on the lowest, in this thirteenth year that has passed since I descended. In such a situation of mind, encompassed by the midnight of absolute despair, and a thousand times filled with unspeakable horror, I first commenced an author. Distress drove me to it; and the impossibility of subsisting without some employment, still recommends it. I am not, indeed, so perfectly hopeless as I was; but I am equally in need of an occupation, being often as much, and sometimes even more, worried than ever. I cannot amuse myself, as I once could, with carpenters' or with gardeners' tools, or with squirrels and guinea-pigs. At that time I was a child. But since it has pleased God, whatever else he withholds, to restore to me a man's mind, I have put away childish things. Thus far, therefore, it is plain that I have not chosen or prescribed to myself my own way, but have been providentially led to it; perhaps I might say, with equal propriety, compelled and scourged into it: for certainly, could I have made my choice, or were I permitted to make it even now, those hours which I spend in poetry I would spend with God. But it is evidently his will that I should spend them as I do, because every other way of employing them he himself continues to make impossible. If, in the course of such an occupation, or by inevitable consequence of it, either my former connexions are revived, or new ones occur, these things are as much a part of the dispensation as the leading points of it themselves; the effect, as much as the cause. If his purposes in thus directing me are gracious, he will take care to prove them such in the issue; and, in the mean time, will preserve me (for he is able to do that in one condition of life as in another) from all mistakes in conduct that might prove pernicious to myself, or give reasonable offence to others. I can say it as truly as it was ever spoken,—Here I am; let him do with me as seemeth him good.”—pp. 249—251.

“The dealings of God with me are to myself utterly unintelligible. I have never met, either in books or in conversation, with an experience at all similar to my own. More than a twelvemonth has passed since I began to hope that, having

walked the whole breadth of the bottom of this Red Sea, I was beginning to climb the opposite shore, and I prepared to sing the song of Moses. But I have been disappointed: those hopes have been blasted; those comforts have been wrested from me. I could not be so duped, even by the arch-enemy himself, as to be made to question the divine nature of them; but I have been made to believe (which, you will say, is being duped still more) that God gave them to me in derision, and took them away in vengeance. Such, however, is, and has been my persuasion many a long day; and when I shall think on that subject more comfortably, or, as you will be inclined to tell me, more rationally and scripturally, I know not.”—p. 255.

“I have many kind friends, who, like yourself, wish that, instead of turning my endeavours to a translation of Homer, I had proceeded in the way of original poetry. But I can truly say that it was ordered otherwise, not by me, but by the Providence that governs all my thoughts, and directs my intentions as he pleases. It may seem strange, but it is true, that after having written a volume, in general with great ease to myself, I found it impossible to write another page. The mind of man is not a fountain, but a cistern; and mine, God knows, a broken one. It is my creed, that the intellect depends as much, both for the energy and the multitude of its exertions, upon the operations of God's agency upon it, as the heart, for the exercise of its graces, upon the influence of the Holy Spirit. According to this persuasion, I may very reasonably affirm, that it was not God's pleasure that I should proceed in the same track, because he did not enable me to do it. A whole year I waited, and waited in circumstances of mind that made a state of non-employment peculiarly irksome to me. I longed for the pen, as the only remedy, but I could find no subject; extreme distress of spirit at last drove me, as, if I mistake not, I told you some time since, to lay Homer before me, and translate for amusement. Why it pleased God that I should be hunted into such a business, of such enormous length and labour, by miseries for which He did not see good to afford me any other remedy, I know not. But so it was; and jejune as the consolation may be, and unsuited to the exigencies of a mind that once was spiritual, yet a thousand times have I been glad of it; for a thousand times it has served at least to divert my attention, in some degree, from such terrible tempests as I believe have seldom been permitted to beat upon a human mind.”—pp. 263, 264.

“This belief is connected in my mind with an observation I have often made,

and is perhaps founded, in great part, upon it: that there is a certain *style* of dispensations maintained by Providence in the dealings of God with every man, which, however the incidents of his life may vary, and though he may be thrown into many different situations, is never exchanged for another. The style of dispensation peculiar to myself has hitherto been that of sudden, violent, unlooked-for change. When I have thought myself falling into the abyss, I have been caught up again; when I have thought myself on the threshold of a happy eternity, I have been thrust down to hell. The rough and the smooth of such a lot, taken together, should perhaps have taught me never to despair; but through an unhappy propensity in my nature to forebode the worst, they have, on the contrary, operated as an admonition to me never to hope. A firm persuasion that I can never durably enjoy a comfortable state of mind, but must be depressed in proportion as I have been elevated, withers my joys in the bud, and, in a manner, entombs them before they are born: for I have no expectation but of sad vicissitude, and ever believe that the last shock of all will be fatal."—p. 294.

"A yellow shower of leaves is falling continually from all the trees in the country. A few moments only seem to have passed since they were buds; and in few moments more, they will have disappeared. It is one advantage of a rural situation, that it affords many hints of the rapidity with which life flies, that do not occur in towns and cities. It is impossible for a man, conversant with such scenes as surround me, not to advert daily to the shortness of his existence here, admonished of it, as he must be, by ten thousand objects. There was a time when I could contemplate my present state, and consider myself as a thing of a day with pleasure; when I numbered the seasons as they passed in swift rotation, as a school-boy numbers the days that interpose between the next vacation, when he shall see his parents and enjoy his home again. But to make so just an estimate of a life like this, is no longer in my power. The consideration of my short continuance here, which was once grateful to me, now fills me with regret. I would live and live always, and am become such another wretch as Mæcenas was, who wished for long life, he cared not at what expense of sufferings. The only consolation left me on this subject is, that the voice of the Almighty can in one moment cure me of this mental infirmity. That He can, I know by experience; and there are reasons for which I ought to believe that He will. But from hope to despair is a transition that I have made so often, that I can only

consider the hope that may come, and that sometimes I believe will, as a short prelude of joy to a miserable conclusion of sorrow that shall never end. Thus are my brightest prospects clouded, and thus to me is hope itself become like a withered flower, that has lost both its hue and its fragrance."—p. 335.

These, all will allow, are affecting representations, and the more so, considering the many proofs which Cowper gives, of a capacity to enjoy life in the highest degree, and of a deep sense of the value of spiritual blessings. They present a picture of one of the gloomiest, and at the same time one of the gentlest and loveliest minds, we have ever contemplated. The excess of his sufferings seems, however, in two or three instances, to have prompted something like temerity or irreverence, in his expressions. It was under the influence of impressions like these that Cowper did not feel himself at liberty to attend the worship of God in public, to which circumstance he alludes in several of his epistles. He considered that he was debarred from the sanctuary by the act or will of Jehovah himself—a purely deranged notion, as every one will admit, in a person who felt social worship to be a privilege. On this subject he speaks thus in a letter to Mr. Newton:—"A king may forbid a man to appear before him, and it were strange the King of kings might not do the same. *I know it to be his will that I should not enter into his presence now*; when the prohibition is taken off, I shall enter; but in the mean time, I should neither please him, nor serve myself, by intruding."

Now the question forcibly presents itself, how came the mind of Cowper to be involved in so distressing a darkness and despair—buoyant and cheerful as he was capable of appearing at times, and unquestionable as was his piety. To what law of physical nature, or to what constitution of grace, is to be referred so

singular an experience? The enemies of vital piety, as was formerly remarked, have been pleased to charge this gloominess of character, on the particular religious system which he embraced. There is, however, no real foundation for such an opinion. It appears with the greatest certainty, from Cowper's own representations, that the scheme of truth which he received, afforded him all the genuine happiness he ever knew. He enjoyed a high degree of spiritual consolation during a considerable period succeeding his conversion. It is in reference to this season, that he remarks so affectingly concerning his estimate of life, in the following sentence, in one of his epistles. "There was a time when I could contemplate my present state, and consider myself as a thing of a day with pleasure; when I numbered the seasons as they passed in swift rotation, as a school boy numbers the days that interpose between the next vacation, when he shall see his parents and enjoy his home again." What religion ever did more for a person than such a religion, in causing the day of death to seem not merely tolerable, but even delightful and eagerly to be desired. During the periods of his depression he still desired this spiritual consolation. The manifestations of the divine favor, he would have hailed with devout gratitude, and they doubtless would have cheered him in no ordinary degree. Such as the following is his language on this subject. "But this I can say—God knows how much rather I would be the obscure tenant of a lath-and-plaster cottage, with a lively sense of my interest in a Redeemer, than the most admired object of public notice without it. Alas! what is a whole poem, even one of Homer's, compared with a single aspiration that finds its way immediately to God, though clothed in ordinary language, or perhaps not articulated at all." He always spoke of it as *the one great occasion*

of his unutterable terrors and dismay, that he did not, and could not, enjoy communion with God—that he was destined to an eternal exclusion from the divine presence, and from heaven. From the above we may safely infer, that his religion, could he have believed himself permitted permanently to enjoy it, so far from ministering to his despair, would have cheered him with hope. Certainly when he did enjoy it, it imparted to him the few gleams of happiness, with which his days were brightened. Besides, the very peculiar notion which was so deeply fixed in his mind, that there *could be any one exception*, in regard to the final salvation of believers, is no part of the general system of doctrines that he embraced,—certainly none of true religion. This, we imagine, will not be pretended by any. Calvinism, or genuine Christianity, therefore, is guiltless of the charge brought against it, in view of the example of Cowper. It was a notion which he obtained elsewhere, than from the Bible, or any interpretation of it, consistent with the Calvinistic scheme. The mental derangement of which we have before spoken, confined in its operation to particular views, must be assigned as the cause of those distressing apprehensions that are too faithfully depicted in these letters. To what his derangement was owing, is still, we acknowledge, another question, and doubtless religion, like a thousand other things, has sometimes, in constitutions prepared for it, been the occasion of mental disturbance. An affliction of this sort, however, is so frequently connected with a physical cause, that it is hazardous, and the assertion would be quite gratuitous, to ascribe it to those religious views which Cowper had previously imbibed. We know not why full credit should not be given to the following statement of his kinsman in the preface above alluded to. "The unhappiness of this amiable man is to be re-

ferred to the cause already stated, (*viz.* aberration of mind,) and that again to an excess of hypochondriacal affection, induced in the first instance, as I have repeatedly heard a deceased friend of his and mine observe, by his having, in very early life, improperly checked an erysipelatous complaint of the face, which rendered him ever after liable to depression of spirits. Under the influence of one of these attacks, attended with evident mental obliquity, he was impressed with an idea originating in a supposed voice from heaven, that the author of his life had recalled the loan. This was rapidly followed by another to this effect,—that as he had failed to restore it, in the intervening moment, the punishment of his disobedience, would be everlasting destruction.”

The ties which connect our coporeal and intellectual part, are too delicate and subtle to come under the touch of human investigation. God attempers our natures as it pleases him, and we know that it is the order of his providence, that minds the most richly gifted, are liable, perhaps more frequently than others, to depression and derangement. Whether it be that the intellect, in this case, acts with a vigour unduly proportioned to the strength of the body, or like a tree overloaded with fruit, breaks down with its own abundance, we know not. But this we know that the obligations of moral agency do not attach to a mind which, through any unavoidable cause, is rendered incapable of its appropriate exertion: nor are the ravings and melancholy of God's children, in such a situation, to be identified with the spirit and character of Christianity. Cowper's horizon, as we learn with a painful interest from his history, became more and more clouded till the sun which revolved, but seldom shone in it, completed its setting. To his tender and agitated spirit, all was uncertainty and darkness, at the closing scene. But this

was neither his crime, nor his punishment. Such, an effect, terrible as it is, a peculiar constitution of body, through the permission of providence, is always capable of producing. The moral beauty of Cowper's character, and those

“lays
“Holy as saints to heaven expiring
raise”

which proceeded from his pen, are to be ascribed to the influence of evangelical religion, on so bright and cultivated an intellect. In him, saving his partial insanity, we are presented with an instance of the genuine impression of Christianity on those master-spirits, very few of which an age produces. And should we after all, be obliged to acknowledge, that through the intervention of a physical frame pre-disposed for such an effect—religion in its vigorous actings might have thrust aside from its balance, a mind in which it resided—that the brightness of truth dimmed the organ that met its rays, who shall regret this temporary calamity, in comparison with that deplorable issue of things, which would have been the inevitable consequence of the absence of religion! Who that thinks considerably would not infinitely prefer Cowper's despair on earth, to the impenitent sinner's despair in hell! The border land of the unknown world he approached with unalleviated and even increasing gloom; but how must his pure, though broken and hopeless spirit have exulted and triumphed, when Death levelled the barrier that had shut him out from his God! From that bodily frame, in which as the poet believed, he could scarcely be happy in heaven, could it attend him thither, he is mercifully set free. The light of the divine countenance is no longer shut out by the opaqueness of such an habitation. And in the day, when the bodies of the saints shall be raised and re-modelled, his spirit will join with alacrity, an associate once oc-

causing distress—thenceforth augmenting his joy. Such are our hopes concerning the subject of these remarks. Now to the eye of faith, be it remembered, the most

painful pilgrimage on earth with such an issue, is infinitely more inviting than the hypocrite's hope and the mere philosopher's composure; both of which are annihilated in the grave.

Literary and Philosophical Intelligence.

The following works are preparing for publication:—A volume of Familiar Sermons, by the Rev. Mr. Rand, Editor of the Christian Mirror, of Portland;—American Entomology, or Description of the Insects of North America, by Thomas Say, Esq, Professor of Nat. Hist. in the University of Pennsylvania;—A System of Pyrotechny, by the late Professor Cutbush of the Military Academy at West Point;—A Journal of the Cruises of John Paul Jones, by Lieutenant Hall, of the Navy.

The friends of Sacred Literature will be gratified to learn that Prof. Hodge of the Princeton Theological Seminary is about to commence a quarterly periodical work, to be entitled "*A Collection of Dissertations, principally in Biblical Literature.*"

This work will contain selections from the best British writers, translations from the most distinguished critics on the continent of Europe, and some original essays, together with literary and biographical notices, all having reference to the main object of the publication, which is, to excite a spirit for Biblical Studies.

Sacred Literature, taken in its widest extent, embraces an account of the MSS. versions and editions both of the Old and New Testaments, an examination of the character and worth of the *textus receptus*, of both testaments, a developement of the principles on which a more correct text is to be formed, and an application of these principles to their special object; also the great principles of hermeneutics or the science of interpretation, the auxiliary information necessary for a good interpreter, such as Hebrew and Jewish antiquities, Sacred Geography and Chronology, Ancient History, Oriental Manners and Customs, an exact knowledge of the Original Languages of the Bible, the languages and literature of the kindred Shemitic nations, etc. etc. and the application of this knowledge to the interpretation of particular passages or of whole books. That enough may be selected from this wide and important branch of theological science, to make up an interesting and useful magazine, we have no hesitation in believing.

It will be obvious to every one, that the various subjects embraced in the proposed publication receive, in most parts of our country, but comparatively a small share of attention. Those few, however, who have made them their study, will be the last to deny the utility of such a work as the one proposed, and it is hoped that they will have enough of the *esprit du corps* to grant the enterprising editor a liberal patronage in his laudable undertaking.

The editor promises to secure his work from sectarian bias. For ourselves this engagement was unnecessary, for we cannot conceive how those who are endeavouring to throw light on the sacred volume and to fix the principles of scriptural interpretation on the immovable basis of common sense and a sound philosophy, can descend from their elevated object to act the partizan, or to favour the local and temporary interests of any religious sect or denomination.

The students of Yale College had become so numerous, that the building which had been occupied as a chapel for about seventy years, was insufficient for their accommodation. The necessity for a more spacious house of worship was such, that, in Sept. 1823, the corporation of the College thought proper to direct the erection of the edifice now nearly completed. This house was dedicated as a place of worship, on the 17th of November. A numerous and very respectable audience assembled on the occasion, and the solemnities of the day were such as could not fail to interest and edify those, who witnessed them.

The building is three stories high, and seventy-two by fifty-six feet, exclusive of the tower, which is seventeen by about fifteen feet. The exterior is of the Ionic order. Four columns stand in front, supporting a terrace, on the right and left of the tower. On the exterior margins of the terrace is a balustrade with urns over each column. The tower is capped with an octagon story, on which stands a spire. Within, the house is handsome. The gallery is supported by Doric columns, over which stand Ionic columns

sustaining the floor of the third story. This story is finished in a plain manner, with apartments suitable for studies and lodging rooms. The whole presents a very handsome appearance, and does much credit to the reputable builder, who drafted it, and the several mechanical gentlemen who were employed in the work. It is understood that the liberality of individuals, in various parts of the state, and of one or two out of it, has reimbursed to the College treasury something more than one fourth part of the cost of the building. We hope, that those, who have exercised their liberality towards this institution, in this instance, will not grow weary in well doing; and that others will imitate their laudable example. We do not wish to see Yale College *rich*; but we do wish to see it furnished with all the buildings which its convenience demands; with a complete philosophical apparatus, on a liberal scale, and with a library, which shall contain all the valuable books in the world. We are quite willing that the officers should depend for their salaries upon the students whom their character, talents, and faithful instruction may invite.

We congratulate the public upon this acquisition to the College. But with our congratulation, we must unite the expression of our regret, that the want of means prevent the immediate erection of other buildings for the accommodation of nearly a hundred students, who are obliged to provide themselves rooms in the houses of the people of the town.

According to the Catalogue, the number of students at the College is, —Seniors 70—Juniors 110—Sophomores 93—Freshmen 76;—Students in Theology 18—in Law 14—in Medicine 81. Total 462.

The Secretary of State has communicated to the Legislature of Vermont, a return of the deaf and dumb persons in that State, agreeably to a late resolution; from which it appears that, in 47 towns, there are 79 persons of that description, 44 males, 35 females—11 over 30 years of age, 22 between 20 and 30; 37 between 10 and 20; 8 under ten, and one whose age was not returned.

Methodists.—According to the statements for 1824, there are 5 Bishops, and 1272 travelling Preachers; 138 Preachers have been admitted on trial this year; 158 remain on trial, and 138 admitted into full connexion, 48 located this year. Elders elected and ordained this year, 97, supernumerary preachers 43, superannuated 67, expelled 3, withdrawn none, died 19. Members in Society 328,523. In crease in the year 15,983. Increase in 5 years, 84,580.

Baptists in the United States in 1824.

STATES.	No. of Associations.	Churches.	Ministers.	Members.
Maine,	5	188	121	9771
N. Hampshire,	3	54	38	3319
Vermont,	7	131	85	9916
Massachusetts,	6	131	123	11839
Rhode Island,	2	46	35	4378
Connecticut,	3	65	65	7987
New-York,	22	483	353	38968
New-Jersey,	1	31	22	2201
Pennsylvania,	6	75	75	5458
Delaware,	1	7	6	484
Maryland,	2	30	27	901
Dist. of Columbia,	1	17	20	1673
Virginia,	19	293	149	17605
N. Carolina,	12	249	128	14102
S. Carolina,	7	214	123	14833
Georgia,	9	257	127	15574
Alabama,	7	128	72	4874
Tennessee,	10	174	128	10464
Mississippi,	3	63	31	2024
Louisiana,	1	6	—	101
Missouri,	4	58	14	2206
Illinois,	4	46	43	1161
Indiana,	7	141	105	4804
Kentucky,	23	437	164	29051
Ohio,	17	220	113	7342
Gen. Conference,	1	18	26	2862
F. C. B. G. C.	1	32	22	1284
Total,	184	3594	2219	225682
Total in 1822.	169	3122	1832	212599

It is mentinned as a remarkable circumstance that the small county of Westmoreland, situated on the Potomac about seventy miles below Washington; and containing only about two hundred voters, has produced three Presidents of the United States; three Secretaries of State; three foreign ministers; three Judges of the Supreme Court. three Governors, and three Revolutionary Generals. It is the birth place of General Washington, Mr. Madison, Mr. Monroe, of Arthur Lee, the first Minister to France, of Chief Justice Marshall, and Judge Washington, and Gen. H. Lee, and of Richard Henry Lee, the great orator of the first Congress, and who but for the illness of his wife, was to have written the Declaration of Independence.

The following Chronological List of the principal Officers of the United States' Government, under the Constitution, compiled from authentic sources, may be interesting to many as a convenient document for reference.

Presidents.

George Washington, of Va. app'd, 1789
John Adams, of Massachusetts, 1797

Thomas Jefferson, of Virginia,	1801	Return J. Meigs, of Ohio,	1814
James Madison, of Virginia,	1809	John M ^c Lean, of Ohio,	1824
James Monroe, of Virginia,	1817		
<i>Chief Justices of the United States.</i>			
John Jay, of New York, appointed,	1786	William Cushing, of Mass.	1796
Oliver Ellsworth, of Connecticut,	1796	John Jay, of New York,	1800
John Marshall, of Virginia.	1801		
<i>Attorneys General.</i>			
Edmond Randolph, Va. appointed,	1789	William Bradford, of Penn.	1794
Charles Lee, of Virginia,	1795	Levi Lincoln, of Massachusetts,	1801
Robert Smith, of Maryland,	1805	John Breckenridge, of Kentucky,	1806
Cæsar A. Rodney, of Delaware,	1807	William Pinckney, of Maryland,	1811
Richard Rush, of Pennsylvania,	1814	William Wirt, of Virginia.	1817
<i>Speakers of the House of Representatives.</i>			
<i>First Congress.</i> —1st and 2nd Sessions held at N. York, the 3d at Philadelphia.			
Fred ^k A. Muhlenburgh, of Penn. 1789			
<i>Second Congress.</i> —Held at Philadelphia.			
Jonathan Trumbull, of Conn. 1794			
<i>Third Congress.</i> —Held at Philadelphia.			
Fred ^k A. Muhlenburg, of Penn. 1793			
<i>Fourth Congress.</i> —Held at Philadelphia.			
Jonathan Dayton, of N. J. 1795			
<i>Fifth Congress.</i> —Held at Philadelphia.			
Jonathan Dayton, of N. J. 1797			
<i>Sixth Congress.</i> —1st Session at Philadelphia, 2nd at Washington.			
Theodore Sedgwick, of Mass. 1799			
<i>Seventh Congress.</i> —Held at Washington.			
Nathaniel Macon, of N. Carolina, 1801			
<i>Eighth Congress.</i>			
Nathaniel Macon of N. C. 1803			
<i>Ninth Congress.</i>			
Nathaniel Macon, of N. C. 1805			
<i>Tenth Congress.</i>			
Joseph B. Varnum, of Mass. 1807			
<i>Eleventh Congress.</i>			
Joseph B. Varnum, of Mass. 1809			
<i>Twelfth Congress.</i>			
Henry Clay, of Kentucky, 1811			
<i>Thirteenth Congress.</i>			
Henry Clay, of Kentucky, 1813			
until January 27th, 1814.			
Langdon Cheves, of S. Carolina, for the residue of the Congress.			
<i>Fourteenth Congress.</i>			
Henry Clay, of Kentucky. 1815			
<i>Fifteenth Congress.</i>			
Henry Clay, of Kentucky, 1817			
<i>Sixteenth Congress.</i>			
Henry Clay, of Ken. during the 1st session.			
John W. Taylor, of N. Y. during the 2d session.			
<i>Seventeenth Congress.</i>			
Philip P. Barbour, of Virginia, 1821			
<i>Eighteenth Congress.</i>			
Henry Clay, of Kentucky, 1823			

A Virginia paper states that a company boring a solid rock in the bed of Elk Creek for salt water, at the distance of about 24 feet, struck a large vein of beautiful water, exceedingly cold, and a little brackish to the taste, which discharges itself at the top of a small gun inserted into the rock, and about 18 inches high. At the distance of about 118 feet, they passed through a rich vein, or bed of copper, about four feet in thickness; and at the depth of about 180 feet, they opened a strong vein of wind, which instantly found vent at the top of the well in a tremendous roaring and spouting of water, throwing up perpendicular columns of that element, to the distance of 30 feet!! Although the diameter of the well is not more than 2 1-4 inches, it is supposed there is not less than 190 gallons of water discharged in one minute of time!! For some distance round this perpendicular shoot of water, plays an imperceptible gas or vapour, so very inflammable, as instantly to take fire whenever that element comes in contact with it. The verge of the circumference of this gas is not perceptible, therefore, those who are unacquainted with its ignitable qualities, in the act of putting fire to this curious lamp of nature, have found themselves enveloped in flames, and well singed before they had any idea of being within reach of its torch! It has been tried in vain to extinguish the flames with water.

The only effectual method is to smother it with a large cloth, which can only be applied when the spouting and flame has somewhat abated. The intervals between the times of spouting are uncertain, it has been known to spout two or three times in a week, and may be seen to spout at any time, by putting down the poles after the well has been eight or ten days unoccluded,

There are *nineteen* newspapers published and circulated in the provinces of Upper and Lower Canada. Six of them are published twice a week. Four are published in Quebec, and seven in Montreal. One in each of these places is published in French. Previous to 1809 there were only four papers in both provinces.

A letter describing a visit to Waterloo in July last states that "three conspicuous monuments are erected on the field. One to the memory of Col. Canning, who had served as aid to Wellington during the wars in Portugal, Spain, and France, and was killed on the spot. Another bears the names of about 40 Belgian Officers, who fell under the command of the Prince of Orange; and the third, or Prussian Monument, denotes the spot where Blucher entered the field. A noble Monument is to be erected on the place where the battle closed. It is to be 180 feet high, 700 broad at the base, and 140 at the top. Seven hundred men and three hundred horses are now employed in this work, and it will be completed next year. It has already gone up 20 or 30 feet. Some workmen employed in removing the earth while I was there, came to a grave where many had been buried in their clothes. I was surprised to notice that although the flesh had perished, the hair of several was uninjured."

Moscow is gradually rising from its ruins more regular and more fine; but it has lost its ancient Asiatic physiognomy. It now resembles the other capitals of Europe. In 1805 it contained more than 1500 gardens, and in 1812 it possessed 9158 houses, of which 2567 were of stone; 6591 of wood. In 1820 it had 1020 gardens, 8 or 9000 houses, 6 cathedrals, 21 convents, 267 Greek churches, and 7 belonging to other forms of worship. Before the fire, it contained in winter, 312,000 inhabitants, whereas at present it has not more than 200,000.

In England there are 19 Dukes, 16 Marquises, 105 Earls, 21 Viscounts, and 143 Barons, making a total of 304 Peers of Great Britain. To these must be added the 16 elective Peers of Scotland, and 28 for Ireland, and 9 Peerages which are at present held by females, and it gives a total of 357; the whole number of which the House of Lords can consist, without new creations. Not a fifth of this number ordinarily attend, many very seldom, and some never.

Answers to Correspondents.

Our Number for September it will be recollected contains a Review of Sermons on the Atonement. These sermons had excited much attention in the community; and one of them in particular, had been the subject of much remark and much diversity of opinion. They had been reviewed in most of our religious journals, and even commented on in the news-

papers. It seemed a duty, therefore, which we owed to our readers, especially to such of them as had not met with the discourses, to enable them to judge for themselves on a subject of so much public interest, so far as it could be done in a Review. This we honestly did; and, as might have been expected from our presumption, we in so doing brought on ourselves a measure of the same reprehension that had been so liberally bestowed elsewhere,—in some instances, it does seem to us, with quite as much zeal as discrimination.

We regret, however, that one of the authors themselves should feel aggrieved by our review. And we regret this the more, because it compels us to resume the subject; for having once given it our notice, we would willingly have let it rest, especially till the excitement and prejudices which it had occasioned should have passed away. But if by any means we have “misconceived and misstated” a writer’s opinions, truth and fairness require that he should be allowed to correct us. We therefore readily admit the following communication, and shall endeavour to give it that attention which it claims.

To the Editor of the Christian Spectator.

SIR,

Though I have received your journal from its commencement, it happened that the number for September did not reach me, till very recently. Having perused the “Review of Sermons on the ‘Atonement,’ with great care, and being fully persuaded that in this Review, several things contained in my own sermon, are *materially misconceived and misstated*, I offer you a few remarks; submitting to your sense of justice the question of their publication.

In page 486, the Reviewer charges me with holding that in the sufferings of Christ, there was a *literal execution* of the law. This sentiment I had expressly disclaimed, in these terms: “We contend not that the Redeemer endured precisely the same misery, in kind and degree, to which the sinner was exposed, and which he must otherwise have endured.” This sentence is quoted by the Reviewer, and in connexion with it, the following: “Inasmuch as the Scripture expressly declares that in redeeming us from the curse of the law, he was *made a curse for us*, we are constrained to conclude that his sufferings were a substantial execution of the threatening of the law, so far as the nature of the case admitted, or required.” These sentences are, by the Reviewer, repeatedly confronted with each other; and for the avowed purpose of fastening on me the charge of inconsistency and self-contradiction.

But the charge is grounded in mistake. The word *substantial*, as used by me, is obviously a *qualifying term*, and *opposed to literal*. And I appeal to scholars, and men of observation, whether this use of the term is not familiar, and well understood. What more common, than to remark of a narration of a matter of fact, that it is *substantially* true, where the meaning is, that it is not *literally* and *circumstantially* correct?

The Reviewer, then, was under no necessity of misunderstanding me; and had he understood me, might have spared his sarcastic remarks.

This representation, thus obviously grounded in mistake, becomes the more injurious, on account of the use which is subsequently made of it.

Towards the close of the Review, the writer, alluding to the expressions last quoted from my sermon, respecting the execution of the law, remarks as follows: “Because Dr. M. does not express himself in the same, or similar language, Dr. D. proceeds to say, that he has presented a scheme of the atonement which ‘tends apparently at least to subvert the law;’ which ‘gives such views of the divine character as are equally inexplicable and distressing;’ ‘which, for aught that can be seen,’ comprises in it a *virtual denial* of the atonement itself,” which calls for the interrogation, “where then is the foundation of the believer’s hope?”—and which, in conclusion, “is utterly irreconcilable with Scripture.”—In another passage (p. 486.) the Reviewer declares that these observa-

tions of mine proceed on the supposition, that the law was literally executed upon the Saviour.

Let me now, Mr. Editor, call your attention to the real fact. In my sermon (p. 18.) the theory collected from Dr. M.'s discourse, is thus characterized: "A scheme which represents the atonement as an *exhibition* or *display*; a *symbolical transaction* merely; which rejects or omits the Saviour's *substitution*; which denies that his sufferings were *vicarious*, and of course denies that they constituted a *proper satisfaction* for the sins of men."

Be pleased to remark, that it was on *this scheme, considered as a whole*, that the observations so obnoxious to the Reviewer were made. This is perfectly plain to every reader. Yet, in the face of this undeniable fact, the world is told that the whole ground of all this reprehension, is a mere difference of expression, between Dr. M. and myself; and not only so, but that I have severely criminated him for not acceding to a sentiment which I had myself explicitly discarded!

I feel myself authorized to say, that all this is not merely unjust, but the *extreme* of injustice.

To the charge of "misrepresenting Dr. M.'s discourse," I have nothing to oppose, but a simple denial. So serious a charge ought to have been substantiated by an induction of particulars. If, in my attempt to trace his principles to their practical results, I have erred, this may be false reasoning; but it is not, properly speaking, misrepresentation.

Nor shall I offer any reply to the *candid* suggestion of the Reviewer, that in the opinions I have formed and expressed of the tendency of Dr. M.'s Sermon, I have been influenced, rather by circulating rumours, than by the nature and merits of the case. This and some other remarks, *admit* no reply. Points of decorum are not matters of argument. And if the Reviewer has wandered from his path, it is no part of my duty to follow him.

Much, however, is said respecting the points in which the three sermons agree—"the necessity of an atonement—the fact that an atonement has been made—the character of the Saviour—the fact that the atonement is the only ground of salvation—and the sufficiency of the atonement to answer fully the end to be secured by executing the

penalty of the law on transgressors." The Reviewer then asks, "Are not these the great and leading points of doctrine which the subject embraces? Do they not constitute the whole subject, so far as it is clearly a matter of revelation?" I readily answer, yes, with one exception only—THE ATONEMENT ITSELF. This is surely a point of some importance; and on this point, it was natural to look for information in a sermon professedly written on the nature of the atonement. In that sermon (Dr. M.'s) we are informed that the Atonement "was in its nature, simply a display or exhibition, intended to impress on all creatures a deep sense of 'the righteousness of God' as a moral governor. The grand defect of this account is, that it represents that as the *essence* of the atonement, which is one of its great appendages, or results. Because God has set forth Christ as a propitiation, to declare his righteousness, it certainly does not follow that the propitiation of Christ, and the manifestation of God's righteousness are synonymous and convertible terms. With just as much reason it might be contended, that because the miracles of Christ manifest his divinity, therefore the manifestation of his divinity constitutes the essence of his miracles. That the atonement affords an illustrious manifestation of the righteousness of God, is unquestionable; but this manifestation is its *result*, its *effect*, not its *essence*."

That sermon, moreover, omits, and apparently rejects the doctrine of the Saviour's substitution in the place of sinners; denies that his sufferings were vicarious (in the received sense of the term) and of course denies that they constituted a proper satisfaction for sin. My sermon, as it is well known to all who have perused it, maintains the affirmative on all these points; and contends that in these, mainly, consists the essence of the atonement.

I have no hesitation to add, that on these points, I have the support of Professor Stuart. The doctrine of his sermon is, that Christ suffered as our Substitute; or, that his sufferings and death were an expiatory offering, on account of which our sins are pardoned, and we are restored to the divine favour. This doctrine he proves by the induction of such Scripture texts as these: *Who his own self, bore our sins in his*

own body on the tree: . . . by whose stripes ye were healed.—For he hath made him to be sin [i. e. a sin offering] for us, who knew no sin. "He was not," says the Professor, "an isolated monument of suffering, and of God's displeasure against sinners; not merely a sign that sin could be pardoned, by which only an abstract testimony could be given, like that which the rainbow gives of God's covenant to drown the earth no more, &c. &c."

Such being the case, Mr Editor, the ingenuity and labour employed by your Reviewer, to convince the public that the points in question between Dr. M. and myself, are points of small importance—are ingenuity and labour thrown away. Indeed, the attempt seems much like an insult on the public understanding. The points in contest are vital to the Christian scheme and the Christian hope. And without fear of contradiction I affirm that they have been so regarded by the great body of approved divines, from the Reformation to the present time.

It is not less important to add, that these doctrines have ever been the grand support of the humble and pious, in their anticipations of death, and their approaches to eternity. Here too, the heart-broken and self-despairing have found refuge and rest. Let them not be driven from this last resort. If philosophers in their bold speculations, are determined to cast all other gospel doctrines into a mould of their own construction, let them at least leave the ATONEMENT untouched. Let this SANCTUARY for the guilty and wretched of our race, remain inviolate. Let this RIVER OF THE WATER OF LIFE be left PURE AS IT FLOWS FROM THE THRONE OF GOD, AND OF THE LAMB.

Permit me, Mr. Editor, with all due respect, to remind you, that to the superintendence of a Christian journal, and especially of a Christian Review, are attached the highest and most sacred responsibilities. To furnish a monthly repast to men of taste; to lovers of science and literature, is confessedly an affair of some importance. But there is an object, compared with which even this has neither dignity nor value—the maintenance of gospel truth in its simplicity and purity. This, I trust, is the first wish, and the fixed determination of your mind. That in this high pursuit, you may be pros-

pered; and that your respectable journal may be long and increasingly a blessing to the interests of our Country, and of Zion, is my unfeigned wish and prayer.

D. DANA.

Londonderry, N. H., Oct. 20, 1824.

The first thing complained of by Dr. D. is, that we charge him with "holding that in the sufferings of Christ there was a literal execution of the law." This statement, besides needing some qualification, would seem improbable on the face of it. For it was our leading object to render what we supposed might be a very acceptable service, not only to a very considerable portion of the community, but to the parties themselves, by showing that they actually agreed on points where they were supposed, with discredit to themselves, to differ.

We had quoted a passage from Prof. S., and another from Dr. M., in which they disclaim the opinion that there was a literal execution of the law on Christ: and to show that Dr. D. concurred with them, we quoted the very passage in which he says he expressly disclaimed the same opinion. Still, being desirous to ascertain if possible where the alleged disagreement between him and Dr. M. existed, we quoted the passage in which we thought it might be found—"His sufferings were a substantial execution of the law," &c. Here we seemed to have detected the phantom; and we pronounced the supposed difference very shadowy. For we judged the passage previously quoted from Dr. D. to be a sufficient warrant for our pronouncing an agreement with the Professors on this point, and that he did not, whatever might seem to be the import of the supposed contradictory passage, intend to deny what he had so plainly asserted in another. Dr. D. is under a mistake, then, in supposing that, in citing the passage in question, we intended to attribute to him the belief of a literal execution

of the law on Christ. We simply quoted the passage containing the 'shadowy difference,' and said in reference to it, that Dr. D. seemed in this instance, either to use language which conveyed no very definite idea, or to be inconsistent with himself, rather than to advance any opinion, opposed to Prof. S., or Dr. M.

It seems hardly necessary to add, that we had no design to fasten on Dr. D. the charge of self-contradiction, though we confess that, to avoid imputing to him a sentiment which we verily believed he did not entertain, we were obliged to say, it looked more like an inconsistency with himself, than like an opinion contrary to that of Prof. S. and Dr. M., especially as the same phraseology was repeated in his sermon in opposition to the statement of Dr. M. that the atonement was a substitute for the execution of the law. Our difficulty was to put the two passages together, so that Dr. Dana should agree with the professors and also with himself, when in one he did so expressly declare the same thing that they declare, and in the other furnished so plausible an occasion for supposing that he held a different opinion. Whether we had reason for feeling this difficulty, the passage which occasioned it must decide.

"Inasmuch as the scripture expressly declares that, in redeeming us from the law, he was *made a curse for us*, we are constrained to conclude that his sufferings were a substantial execution of the law; a real endurance of the penalty, so far as the nature of the case admitted or required."

It seems, however, Dr. D. did not mean by *substantial* execution of the law, even in connexion with the phrase "*real endurance of the penalty, &c.*" a *literal* execution. And whether the sense he gives to the term *substantial* be authorized by usage or not, we are willing to give up words for things, and are

happy to find by so doing that the agreement between Dr. D. and Dr. M. is even more unquestionable and exact than from the unexplained language of the former, we had felt authorized to make it.

Dr. D. had passed severe reprehension on the sermon of Dr. M. and he represents us as telling the world "that the whole ground of all this reprehension is a mere difference of expression between Dr. M. and himself." If Dr. D. supposes we meant to assert that he thus severely reprehends Dr. M. merely because he has not used the consecrated phraseology which belongs to the subject, while he did not suppose the opinions of Dr. M. to be reprehensible, he has greatly mistaken us. We expressed our conviction that he did honestly misapprehend Dr. M.; and if Dr. D. understands us to say the novel and somewhat peculiar phraseology of Dr. M. occasioned the misapprehension, and consequently the severe reprehension, of his sermon, he understood us correctly; and we feel competent to defend our language thus understood; remarking by the way, that we cannot see it to be either unjust, or the *extreme* of injustice, simply to say that, on account of the peculiar phraseology of a writer, another has honestly misapprehended him, and through such misapprehension, passed a severe sentence on his production.

Regarding then, the peculiar phraseology of Dr. M. as the source of misapprehension, we did represent it as the ground of Dr. D.'s severe censures; and we ask, what else could be the ground? Dr. D. would have it to be the theory collected from the sermon. But we say the sermon does not contain the theory: we have shown, as we believe, that it does not. And if it does not—if the opinions reprehended are not to be found in the sermon, they are not in fact the ground of the reprehension, for they do not exist. We have no

doubt that Dr. D. supposed otherwise. But we think he errs in this, and therefore say that the novel and peculiar phraseology of Dr. M. has led to this error and this reprehension, on the ground that there was no other way of accounting for it. The passage complained of might have been altered for the better; though it did not strike us as being liable to Dr. D.'s objection.

When we suggested that Dr. D. might have "laboured under an undue influence from rumours that were in circulation," we thought, considering the great severity of his censures, that it was a charitable construction, not disrespectful, nor so intended.

As to what we said of Dr. D.'s *misrepresenting* Dr. Murdock, we think he will be satisfied with the explanation already given, that we meant simply *misapprehension*. In this sense, our language surely is neither indecorous, nor uncandid. That we intended nothing else is apparent on the page where the word is found.

We pass over for the present the consideration of the passage concerning which Dr. D. complains that it represents him as proceeding, in the latter part of his discourse, on the supposition of a literal execution of the law; and proceed to notice another point to which he calls our attention.

We had made a comparison of the sermons in respect to their prominent points of doctrine, and asked, whether these were not the great and leading points of the subject, the whole subject, so far as it is a matter of revelation? Dr. D. answers "yes, with one exception only—the atonement itself." It strikes us somewhat singularly, that when we had shown by ample quotations from our authors, that they were agreed as to *the necessity of the atonement, the fact that an atonement has been made, the character of the Saviour,*

as possessing a human and divine nature, the fact *that the atonement is the only ground of salvation*, and THE SUFFICIENCY OF THE ATONEMENT TO ANSWER FULLY THE END TO BE SECURED BY EXECUTING THE PENALTY OF THE LAW ON TRANSGRESSORS, and especially when we were particular to show in the course of our remarks, that the sufficiency of the atonement as the ground of pardon and salvation, consisted in revealing 'the divine indignation at sin,' and furnishing 'a signal and transcendent display of the whole character of the Deity;' that we should be charged with omitting "*the atonement itself*." It is true so far as the words are concerned we did not specify in this *summary*, the nature of the atonement. But did we not specify the thing? What renders the sufferings and death of Christ an atonement? We say, the fact that they equally display the righteousness or justice of God, as would the execution of the penalty of the law on sinners. Not so Dr. Dana, if we understand him. He evidently supposes that in unfolding the *nature* of the atonement we must go further, and show *how* the sufferings of Christ make this display of God's righteousness, even to the point of asserting his own views of substitution, vicariousness, &c. Now we deny that "*the how*" of this display of God's righteousness enters properly into the *nature* of the atonement as a scriptural doctrine. We explicitly stated the *mode* of the fact to be in our view philosophical ground. It was, in respect to the *mode* of the fact, that we found all the difference we could find, between Dr. D. and the Professors at Andover; and hence we considered ourselves peculiarly happy, that we had all reached this point, without falling out by the way. Hence too, we have ever regarded those of our brethren who have held different views of *the mode* of the fact, those on the one hand who in this

respect have held the doctrine of *legal transfer*, or *literal substitution*, and those on the other who have denied it, as still maintaining the scriptural view of the *nature* of the atonement; and this on the simple principle that both hold the *grand fact itself*, viz. that the sufferings and death of Christ make the requisite display of the justice of God, in the pardon of sin. We do not say that to hold this truth without also holding the necessity of the atonement, &c. is enough to constitute orthodoxy on the general subject, but that this is orthodoxy in respect to the *nature* of the atonement. Such unquestionably has been the estimate of most of the orthodox of the North, and of the South, or the voice of mutual anathema, had long ago told us to the contrary. With these views of the subject, we ask with what propriety Dr. D. can charge us, with omitting the *atonement itself*, in the summary we gave of the leading and essential points of the general subject?

But we are not alone in fault. Dr. M. it seems, "in a sermon professedly written on the *nature* of the atonement, has not informed us what the atonement is." The term *nature* is of various import; and that Dr. D. and Dr. M. understand it in different senses, we need not stop to show. We cannot, however, but think, that when Dr. M. speaks of the nature of the atonement as that which makes a display of the justice of God equal to, or greater than, that which would be made by the execution of the penalty on sinners, (we speak not now of what was necessary to making such display,) he with great accuracy delineates that in the sufferings of Christ, which, so to speak, constitutes their atoning quality, or which constitutes them an atonement. Now if Dr. D. can show that it is not essential to the nature of the atonement, that it should display the justice of God, or that the sufferings of Christ, if they did not

make this manifestation, could be an atonement; or if he can show that the sufferings of Christ, making this manifestation, be the *mode* of the fact what it may, will not constitute an atonement, then he may claim that Dr. M. has given us 'no information,' as to what the atonement is. True, there may be a *mode* of displaying the justice of God, which shall be essential to the fact of such display. But then, the *mode* which is essential to the fact, may not be an essential point of faith, nor can it be supposed to be any part of the faith of the great body of real Christians. Whether then, the *mode* of the fact be supposed to be by Christ's becoming our *sponsor*, by a *legal transfer* of guilt and punishment, or by a *literal substitution* or not, we shall arraign no man for essential doctrinal default on this point, who admits *the fact*, that the sufferings and death of Christ so display the justice of God as to become an adequate and the only ground of the remission of sin; at least we shall not do this, until the chapter and verse of the Bible be pointed out, which unfolds the *mode* of this fact, and exhibits it as the 'essence' of the atonement.

But, says Dr. D. "the grand defect of this account is, that he [Dr. M.] represents that as the *essence* of the atonement which is one of its appendages or results. Because *God has set forth Christ as a propitiation, to declare his righteousness*, it certainly does not follow, that the propitiation of Christ, and the manifestation of God's righteousness, are synonymous and convertible terms." It is true indeed that these terms in this connexion, are not exactly synonymous; but it is equally true that nothing is more common than to call that which manifests, displays, expresses, &c. a manifestation, display, &c.;* and

* The sufferings of Christ, as we view them, are a *direct and unequalled display*

we cannot but be surprised that Dr. D. should overlook this obvious fact: Dr. D. admits as unquestionable, that "the atonement affords an illustrious manifestation of the righteousness of God; but this manifestation is its *result*, its *effect*,—not its *essence*."

The *essence* of the atonement as we gather it from Dr. D.'s statement consists in "the Saviour's substitution in the place of sinners," the fact "that his sufferings were vicarious (in the received sense of the term)," and the fact "that they constituted a proper satisfaction for sin." "In these, mainly, consists the essence of the atonement"—and the manifestation of God's righteousness is only "its result, its effect, and not its essence." It is not in our power to compare this statement with any thing which Dr. M. has said till we shall have received a definite explanation of two of its particulars:—first, what Dr. D. understands to be the 'received sense' of the term vicarious; and secondly, what we are to understand by "a proper satisfaction for sin," in distinction from "the manifestation of God's righteousness"—keeping in mind that the former is to the latter as a cause to its effect, or as the thing itself to its appendage.

Of Dr. M.'s sermon Dr. D. further says that it "omits and apparently rejects the doctrine of the Saviour's substitution in the place of sinners, &c." We would ask if mere omis-

of the evil of sin, and the abhorrence with which God regards it. They are intended *primarily* for this very purpose."—Dr. Wood's Reply to Dr. Ware, p. 207.

"The object of the death of Christ is then, to declare, or manifest, that God is righteous, and that in the salvation of sinners, he will support the honour of his law and the "interests of virtue."—*Letters to Unitarians*, p. 102. How much does this proposition differ from the following? "The death of Christ is then, a declaration, or manifestation, of the righteousness of God," &c.

sion of one point of doctrinal theology in a sermon, is doctrinal delinquency, and also if *apparently* rejecting as distinct from *really* rejecting that point, is a sufficient warrant for virtually charging such delinquency? Because a preacher, in endeavouring to unfold a particular part of a great subject, does not dwell on all its bearings and relations, whether suggested by his text or not, does he therefore deny that the subject has those bearings and relations? Is it a fact, however, that Dr. M. does omit the doctrine of the Saviour's substitution in place of sinners? The question is not whether he has dwelt on this subject so distinctly and fully as was necessary to give completeness to his sermon in Dr. D.'s judgment; but has he furnished evidence—even the negative evidence of omission, that he rejects this doctrine? We think we have shown the contrary. It is true that he has not said, *totidem verbis*, that Christ was a substitute for sinners, but has he not said the thing? For when he says that the sufferings of Christ were a substitute for the execution of the law, for *whom* would he have us understand that they were thus a substitute? Plainly for sinners:—and what more is asserted when it is said that Christ was a substitute for sinners. Was he a substitute in any other way than by his sufferings, and as these sufferings become the ground of remission to the transgressor? Where then is the vast difference which some imagine between saying that the sufferings of Christ were a substitute for the execution of the law, in the true import of this language, and the proposition that Christ was a substitute for sinners. That there is any difference worthy of notice except that the former phraseology more specifically states what the substitution respects, our theological ken has not yet discovered. On this point we would be learners.

The assertion that Dr. M. "de-

nies Christ's sufferings to be vicarious in the *received sense* of the term" assumes that the term 'vicarious' has but one received sense, whereas the fact is otherwise. We adverted to the different senses in which the term is applied by different writers to this subject and showed that while Dr. M. denies the sufferings of Christ to be vicarious in one sense, he fully admits them to be so in another sense. The discussion need not be repeated here.*

After all then, for we are anxious to settle this point, how does it appear that Dr. M. denies that Christ's sufferings were vicarious? That Christ *suffered*, and in our nature, he surely does admit. Unless Christ had thus suffered man must have suffered the penalty of the law:—this Dr. M. also admits. Christ's sufferings then are in place of man's suffering: in other words Christ suffered in place of the sinner. It is true, the suffering in the one case is not precisely what the suffering would have been in the other case. Nor does Dr. D. contend that it must be. If this does not amount to the doctrine of substitution or vicarious suffering, what more will Dr. D. add to it, stopping short of a literal and exact substitution. He may if he please go on to describe Christ's sufferings and say that he endured the "torturing pains of divine dereliction" and that "no sorrow was like

his sorrow"—and Dr. M. will not differ from him here. He may add, if he chooses to express himself so, that Christ by his suffering *satisfied the law*, and if he means by this that the law was satisfied in regard to the *end* to be answered by the execution of the law on transgressors, Dr. M. takes this ground with him—it is the very thing he labours to show. But does Dr. D. urge that Dr. M. makes the *immediate* object of Christ's sufferings to be, not the salvation of sinners, but the manifestation of God's righteousness? Grant this; but what is the object of this *manifestation*? Does it terminate in itself? Is it a manifestation for the sake of a manifestation? No, Dr. M. tells us, its object was the salvation of sinners—"it laid a proper foundation for the pardon and salvation of sinful men." Nor has he any where said as Dr. D. more than intimates "that the manifestation of God's righteousness is the *sole* and *exclusive* end of Christ's death." Dr. M.'s reasoning then is this:—Christ suffered for sinners—he stepped between them and the law, and saved them from the full weight of its penalty, by so suffering in his own person as to answer the same end which would have been answered by the execution of the law itself on the transgressors. This was '*satisfying divine justice*' in the only supposable way in which it could be satisfied, except by a literal transfer of legal liabilities to Christ or by suffering the law to take its course on sinners. This was saving us from the curse by being *made a curse* for us, so far as the necessary and we may say admissible import of this language is concerned according to Dr. D.; for even he rejects the notion of a legal transfer. Dr. D. may add, if he prefers a different phraseology, this was "a real endurance of the penalty so far as the nature of the case admitted or required." But while the language is changed, is the thing altered?

But let us look again for a mo

* *Magee*.—"I have used the expression vicarious *import* rather than *vicarious* to avoid giving any color to the idle charge made against the doctrine of the atonement of supposing a real substitution in the place of the offender, and a literal translation of his guilt and punishment to the immolated victim." *Dr. Woods*.—"A literal and exact substitution was impossible." *Fuller's Dialogue on Substitution*.—"If no more were meant resumed *James* than that which he did and suffered is graciously accepted *as if it were ours*, I freely as I have said before, acquiesce in it, But I do not believe, and I can hardly persuade myself that brother Peter believes the obedience and sufferings of Christ to be so ours, that we can properly be said to have obeyed and suffered."

ment at Dr. D.'s difficulty in regard to Dr. M.'s making the nature of the atonement to consist in the manifestation of God's righteousness; which manifestation Dr. D. tells us is not essential to the nature of the atonement, but is an appendage or result. Yet the atonement, Dr. D. declares, must *satisfy the law*. "The principles of substitution, of vicarious suffering, and a proper satisfaction to the violated law and justice of God, are all essential to constitute the nature of the atonement." Sermon, p. 15. His Letter says the same,—In these, mainly, consists the *essence* of the atonement." By "a proper satisfaction to the law" is not meant however a literal endurance of its penalty; for this Dr. D. disclaims. Nor must this language mean that manifestation which is made by means of Christ's sufferings, of the righteousness of God while he pardons sinners; for the atonement it is said, is complete without this manifestation; and the grand defect of Dr. M.'s sermon is, that it makes it otherwise. We are able then to state, though we cannot so well explain, the peculiarity of this view of the atonement. If we are not mistaken it is this: the violated law is satisfied, though it dispenses with the literal execution of its penalty, on the one hand, and yet is not upheld by the atonement *as manifesting the righteousness of God*, on the other hand. It finds its satisfaction in something distinct from this, something on which this manifestation of God's righteousness is itself dependent. We will not say that this view of the atonement "subverts the law," but we ask how is the law supported?

We have no disposition to dispute the agreement which Dr. D. claims between himself and Professor Stuart; especially after having laboured to show the same thing ourselves. But as this agreement is in the sense and not in the letter, we hope he will not question Dr. M.'s orthodoxy, if he also shall appear to agree in sentiment with Prof. S.

though his phraseology should not be exactly the same. "The doctrine of his (Prof. S.'s) sermon is" says Dr. D. "that Christ suffered as our substitute; or that his sufferings and death were an expiatory offering on account of which our sins are pardoned and we are restored to divine favour." Again we add, Prof. S. says "*his (Christ's) sufferings and death were, by divine appointment, accepted instead of the punishment due to us as sinners, and that God in consequence of the offering made by Christ, pardons our offences and restores us to his favour*." What says Dr. M.? The atonement, "was a substitute; for an execution of law." Again speaking of what Christ did to make atonement, "this appears to be the most efficacious atonement, the best substitute for the execution of the law, which infinite wisdom could devise." p. 30. Again he says "it laid a proper foundation for the pardon and salvation of sinful men." Now we ask if the things said in these passages cited from the two Professors are not the same things? We do hope the difference if there be any will be pointed out. But says Mr. S. in reference to the position now cited, "this also is *JUST WHAT I MEAN*, when I say that *Christ in his sufferings and death was our substitute*."

Again Prof. S. says,

"He was not an isolated monument of suffering and of God's displeasure against sinners; not merely a sign that sin could be pardoned, by which an abstract testimony could be given, like that which the rainbow gives of God's covenant to drown the earth no more."

Does not Prof. M. say as much?—

"But I venture to say this symbol has a natural fitness for its object. Its primary object was not so much to enlighten the understanding as to impress the feelings of creatures. A mere revelation, written or oral, might have been sufficient if the former of these had been the object. Again the feelings of creatures were to be impressed by an exhibition not of the intellectual conceptions of the divine mind, but of the determinate purposes and the holy feelings of God."

And in another place speaking of Christ's sufferings, he says,

"The human mind can conceive of no exhibition calculated to produce a deeper impression."

Where is the dissonance then between Dr. Murdock and Prof. Stuart. And since Dr. D. also agrees with Prof. S. where is the difference between him and Dr. Murdock? We remember an axiom that if two things be equal to the same thing they are equal to one another. Or, if A. agree with B. and B. agree with C. it follows that A. and C. agree. Therefore the Doctors are agreed.

But we promised to notice the complaint of Dr. D. that we had represented him as proceeding in the latter part of his discourse, on the supposition of a literal execution of the law. We would willingly waive the discussion of this matter lest we should seem either to disprove the correctness of our own position that our authors were agreed, or else find Dr. D. at variance with himself; neither of which we have any wish to do.

In the former part of his discourse Dr. D. states his own views of the doctrine in debate; in the latter part he combats what he supposes to be the views of Dr. M. Now admitting that the two gentlemen were agreed in the position that the law was not literally executed on the Saviour, it must be evident that Dr. M. could not be controverted on this point, except on the ground that the law *was* literally executed. Accordingly the purport of our remark was, that it was not on the ground of quotations containing the direct statement of Dr. D.'s views on the point in question, that we spoke of discord, but rather in view of conclusions near the close of his discourse; "for in this part of it he proceeded on the supposition that the law was literally executed on the Saviour." Perhaps the remark was hasty: if so we have no apology but what may be found in the

following quotations. We make them not for the purpose of proving any inconsistency in Dr. D. but with the hope of inducing him to examine again the real character of that discourse to controvert which it was necessary to use the phraseology which he employs.

Of Dr. M.'s 'system' Dr. D. says:

"It tends apparently, at least, to subvert the law. It declares that 'the atonement is something different from the execution of the law, and a *substitute* for it.'"
—p. 13.

Now if the error which is combatted here, does not consist in the denial of a literal execution of the law on Christ, in what does it consist? The man, it should seem, who is wrong in asserting a literal execution of the law, and wrong in asserting "something different from it" must find the correct idea somewhere between these positions. We have puzzled ourselves to find this idea, but it is too "shadowy" for our apprehension—it vanishes into "thin air" as often as we try to grasp it.

Again:

"Surely, then his atonement was not 'a *substitute* for the execution of the law.' On the contrary, his obedience and sufferings were a substantial fulfilment of its precept and its penalty, &c."

It might be asked here; If the atonement was not a substitute for the execution of the law, nor yet strictly speaking, the execution itself, what was it?—But to proceed; "His obedience and sufferings were a substantial fulfilment of its precept and its penalty." that is, his obedience was a substantial fulfilment of the precept of the law, and his sufferings a substantial fulfilment of its penalty. Are we then to understand in this instance as before, the word 'substantial' as "a qualifying term and *opposed to literal*?" But this would make Dr. D. say that the obedience of Christ was a substantial, i. e. not a literal fulfilment of the divine precept; whereas the scripture tells us he

fulfilled "*all* righteousness." This surely Dr. D. does not mean to say. Are we then to understand his language thus:—"His obedience was a substantial [literal] fulfilment of the precept of the law, and his sufferings a substantial [not literal] fulfilment of its penalty. Dr. D. will not admit this explanation of his language. The word 'substantial' then as here used (not as here *intended* to be used) must be equivalent to 'literal.' But not to torture a word, since words have already occasioned so much misunderstanding—what other construction can be fairly put upon it in its connexion with the whole passage? That atonement which is in no sense "a substitute for the execution of the law," but *on the contrary* a substantial fulfilment of its precept and its penalty, "not a departure from the *regular* course of justice, but perfectly accordant with its immutable principles," does necessarily imply a literal execution of the law on the Redeemer. What language different from this would a writer use who should strenuously contend for this opinion? We do not charge Dr. D. with holding this opinion; we only charge it upon his language: and surely it furnishes some apology for our asserting that in this part of his discourse he proceeded on the supposition of a literal execution of the law.

One other quotation we will make, not for the purpose of proving a disagreement which does not exist between its author and Dr. M. but to show how constantly Dr. D. misapprehends the sermon which he controverts.

"I know it is objected to the plain, old-fashioned, scriptural view of the atonement which we have given, that reason disclaims it, "To suppose that Christ was really *our* sponsor, and that he suffered in this character:" this it is alleged, "would involve such a transfer of *legal* obligations and liabilities and merits, as is inadmissible." This objection comes in the guise of philosophy. Yet one of the greatest of philosophers had very different views. "*Vicarious punishment*" says the profound

Butler, "is a providential appointment of every day's experience."

We have italicized the word '*legal*' in the above passage; also the word '*punishment*' as implying *guilt* in the subject of it. We forbear further comment, for we do not wish to press the topic under consideration. For the same reason we will make no more quotations. It must, we think, be evident to Dr. D. not only that his own language implies more than he intended, but that he has greatly misapprehended the purport of Dr. Murdock's. Under an impression, however received, that Dr. M.'s discourse was full of error, it was natural that he should feel it to be his duty as a Christian minister to contend against it. But was not his impression hasty and his reprehension too severe.

We have a word to say respecting our "insult on the public understanding." If the insult consisted in our having attempted to reconcile the sentiments of Dr. D. with the strange theory which he had extracted, we know not how, from Dr. M.'s sermon—a theory which "subverts the law" of God; exhibits the divine character as "inexplicable and distressing;" "virtually denies the atonement," or reduces it to a shadow or a "metaphor"; sets the bible at defiance, "or tortures it into a new sense by criticism;" "and with an imposing and tremendous logic blots out every ray of human hope forever, and plunges all the millions of the fallen family in absolute despair;"—we must beg to excuse ourselves from such a charge. We made no comparison of the points of difference between *this* theory and the faith of Dr. D. Nor do we now affirm aught, or deny aught respecting it, save that if it can be found in Dr. Murdock's sermon on the Atonement, we have become strangers to our mother tongue, and its words, to us, have lost their English import. It was with the sentiments, which, upon a careful and candid examination, we found in Dr. M.'s

discourse, that we compared the sentiments of Dr. D. On what then rests the charge of our having insulted the public understanding? On nothing less than this, that we have presumed to acquit Dr. Murdock's sermon of the 'theory' which Dr. D.'s "tremendous logic" had detected in it—to the great amazement of its author.

But lest we should seem to take Dr. Dana up too seriously on this point, we will only say in more sober, perhaps more becoming language, that he probably did not reflect that the charge which he thus brings against us rests on the assumption that his own views of the sermon in question were indisputably right, and the views of those who differed from him indisputably wrong: and also that the decision of the public understanding coincided with his own. We are not wanting in respect for the public understanding, but we wish to suggest to such as wonder at the temerity of those who speak peaceably of Dr. M.'s sermon, that the public voice is by no means unanimous in condemning it. Of this we have very satisfactory evidence.

But to conclude this protracted article: we hope Dr. D. will not only be satisfied with the explanations which have been given, but that he will no longer insist on being at antipodes with Dr. M. If as a prudent man aware of the jealousies and errors of the times, he still regrets that Dr. M. should have clothed his sentiments in a peculiar phraseology, we will not censure him in this. We have ourselves a portion of the same regret. But if Dr. M.'s *theology* be, and can be shown to be, in no essential point, different from that of his brethren,

Dr. D. will surely wish with us that a dissension which had existed in appearance only, should be done away. There are those who with a zeal proportioned to their love of error, and with an assiduity stimulated by their aversion to that system of doctrines whose prevalence it is their religion to oppose, are ever ready to proclaim and magnify division whether real or apparent, among those whose strength is in unity of faith. It was with this fact in view that we took up the subject in controversy. We were aware of the delicacy of the undertaking, yet we felt it to be our duty if possible to close up a breach which we regretted to see growing wider daily, by the efforts of both friends and foes. We hope our labour, however humble, was not "labour thrown away."

We sincerely join with Dr. D. in his expressions of regret that the atonement should be made the subject of so much controversy, "a subject never designed, surely to perplex our minds with the subtleties of debate, but rather to overwhelm every human heart with a tide of grateful admiration and love." We regret that diversities of opinion even among good men should ever make the "subtleties of debate" on such a subject necessary. But there are occasions, and if we are not deceived, the present is one—when "an imperious sense of duty" should constrain us. We also join with Dr. D. in his prayer—though we cannot make Dr. M. the occasion of it,—that the doctrine of the atonement may never be impaired by the speculations of a bold and unscriptural philosophy—that "this sanctuary for the guilty and wretched of our race may ever remain inviolate."

¶ We are compelled to defer a Review of *Village Hymns*; and also to omit Religious and other intelligence. Owing to unexpected circumstances, the present Number has been delayed several days beyond the time of publication.

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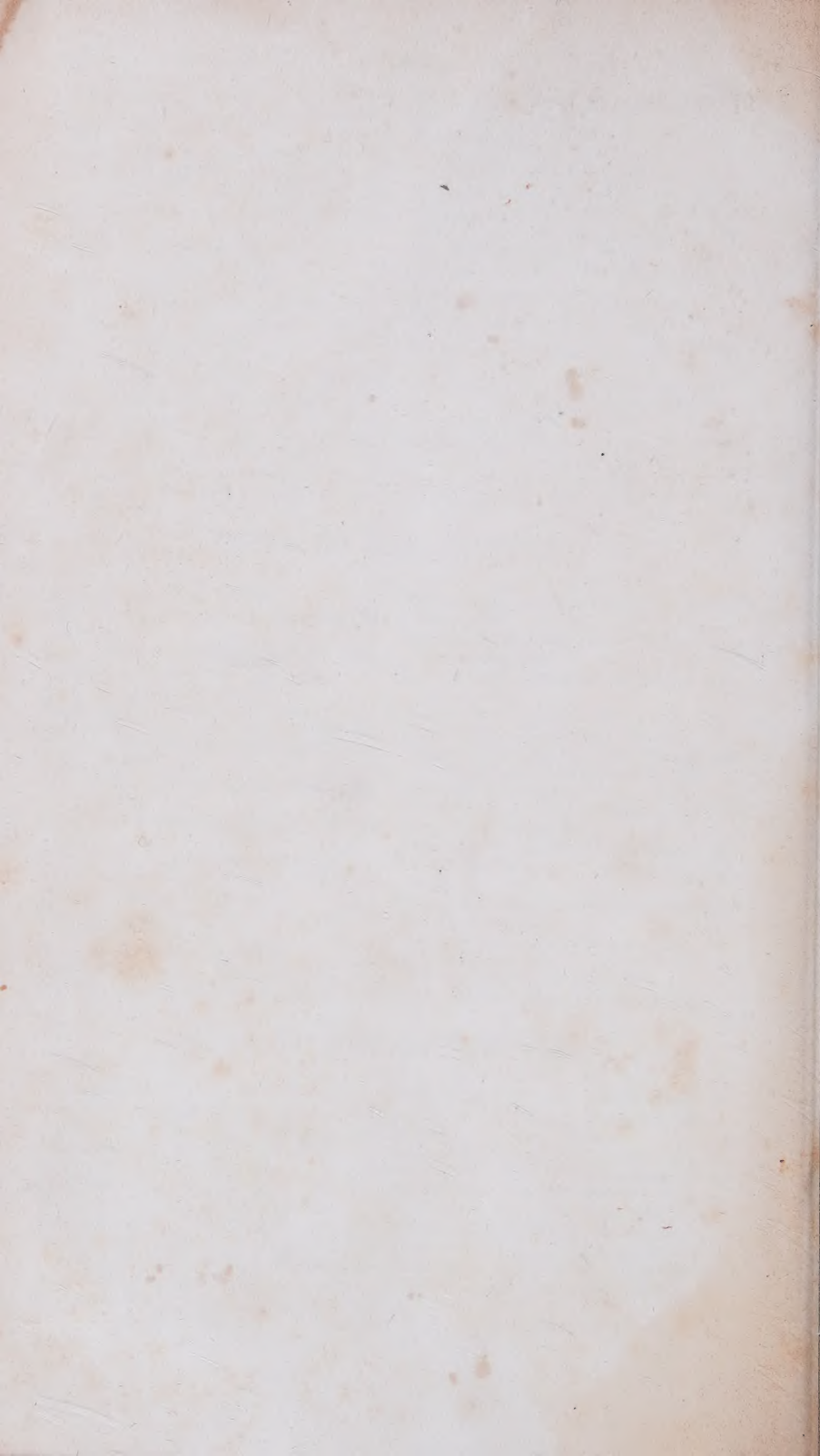
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